

A

RELIGIOUS ENCYCLOPÆDIA:

OR

DICTIONARY

OF

BIBLICAL, HISTORICAL, DOCTRINAL, AND PRACTICAL THEOLOGY.

BASED ON THE REAL-ENCYKLOPÄDIE OF HERZOG, PLITT, AND HAUCK.

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 Nolasus, Petrus, 1665.
 Nominalism. See Scholasticism.
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 Seceders. See Seceders.
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 Owen, John, 1710.
 Owen, John Jason, 1712.
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 Oxford, 1713.
 Oxford Tracts. See Tractarianism.
 Oxlee, John, 1714.
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G.

GAB'BATHA (John xix. 13), an Aramaic word signifying "a hill, or elevated spot of ground." The Greek name, *λιθόστρωτον*, means "pavement;" and, as the two words occur together, we are probably to understand that Pilate's tribunal was erected in the open air, upon a rising ground, the top of which was laid with tessellated pavement. Ewald proposed to give to גַּבְתָּא the same meaning as the Greek *λιθόστρωτον*, by deriving it from a root, גָּבַע, with the meaning of קָבַע (Aramaic, *to insert*). But, as Weiss in Meyer *in loco* says, "This is too precarious a derivation."

GABLER, Johann Philipp, one of the prominent rationalists of his day; b. at Francfort, June 4, 1753; d. at Jena, Feb. 17, 1826; professor of theology at Altorf 1785, and at Jena 1804. His principal work is his edition of Eichhorn's *Urgeschichte*, to which he wrote an introduction and notes, Altorf, 1790-93, 2 vols. As editor of various theological periodicals, he wrote a great number of minor essays, of which a selection was made by his sons, Ulm, 1831, in 2 vols. A memoir was written by W. SCHRÖTER, Jena, 1827. He was a man of ceaseless activity, stainless life, and profound piety. His rationalism was of a sober and reverential type, like that of Herder's.

HENKE.

GABRIEL (*man of God*), the angel who explained to Daniel the vision of the ram and the he-goat, predicted concerning the Seventy Weeks (Dan. viii. 16, ix. 21), announced the births of John and Jesus (Luke i. 19, 26), and was, according to Enoch (chap. ix.), one of the four great archangels (Gabriel, Michael, Uriel, and Raphael). He figures prominently in post-biblical Jewish literature. Pseudo-Jonathan declares that he was the man who directed Joseph to his brethren (Gen. xxxvii. 15), and also, with Michael, Uriel, Jophiel, Jephphiah, and the Metatron, buried Moses. The Targum on 2 Chron. xxxii. 21 names him as the angel who smote the host of Sennacherib. In the Koran he becomes the medium of divine revelation; and so Mohammedans call him the "Holy Spirit," and "Spirit of Truth." He is upon the calendar of the Greek, Coptic, and Armenian churches.

GABRIEL SIONITA, b. at Edden, a village on Mount Lebanon, 1577; d. in Paris, 1648; was educated in the Maronite college in Rome, and appointed professor of Oriental language at Collège de France in 1614; furnished the Syriac and Arabic versions to Le Jay's polyglot Bible, and wrote several works in Arabic, Latin, and Italian; as, for instance, *Dottrina christiana ad uso de' fideli orientali* (1668), and an Arabic grammar.

GAD, the name of a divinity only once mentioned in the Old Testament, in Isa. lxxv. 11 [in the A. V., *Gad* is translated "troop"]; but it was evidently adored in Canaan, as the name Baal-Gad (e.g., Josh. xi. 17) testifies, as do also allusions in the Mishna, in Jacob of Sarug, and Isaac Antiochenus. The Hebrew word *gad* meant "luck;" and, as it was connected with the divini-

ty, the latter must have been considered a friend to man, and therefore prayed to for luck. Perhaps a trace of its general use, in the sense of "luck," is in the exclamation of Leah (Gen. xxx. 11) and in the name Gaddiel (Num. xiii. 10). Some would, upon insufficient grounds, identify Gad with the planet Jupiter; cf. Baudissin, *Jahre et Moloch*, 1874, pp. 36 sq. More probably Gad was related to the Syro-Phœnician divinity 'At. See P. SCHOLZ: *Götzendienst u. Zauberwesen bei den alten Hebräern*, Regensburg, 1877, pp. 409-411, and the art. *Gad*, in WINER'S, in SCHENKEL'S, and in RIEHM'S Bible Dictionaries.

WOLF BAUDISSIN.

GAD. See TRIBES OF ISRAEL.

GAD'ARA, the fortified capital of Peræa, stood on a hill south of the river Hieromax, or Yarmûk, the present Sheri'at el-Mandhûr, and south-east of the southern end of the Sea of Galilee, sixty stadia from Tiberias. The great roads from Tiberias and Scythopolis, to the interior of Peræa and to Damascus, passed through it. After a siege of ten months, it was taken by Alexander Jannæus, but was restored by Pompey (Josephus, *Antiqu.*, XIV 4, 4, *Bell. Jud.*, I. 7. 7). On numerous coins which have come down to us the years are counted from this restoration. It became the seat of one of the five sanhedrins established by Gabinius, and was by Augustus presented to Herod, after whose death it was incorporated with the Province of Syria, though without losing entirely its autonomy. It formed part of the so-called Decapolis (Matt. iv. 25; Mark v. 20, vii. 31); and March 4, 68, it was captured by Vespasian (Josephus, *Bell. Jud.*, IV 7, 3). Most of its inhabitants were heathens; and the gods principally worshipped were Zeus, Heracles, Astarte, and Athene. Afterwards it became the seat of a Christian bishopric. The date and cause of its destruction are unknown. Its site was identified with the present village Umm Keis, by Seetzen and Burckhardt. The hot sulphur-springs in the neighborhood, famous in antiquity under the name of Amatha (Eusebius, *Onomasticon*, Αἰμάθ), are still used. It may have been the scene of the miracle of our Lord healing the demoniac (Matt. viii. 28; Mark v. 1; Luke viii. 26); though the text is somewhat doubtful, varying between *χωρα των Γαδαρηνων* and *Γερασσηνων* and *Γεργεσηνων*. As each of these readings has some weighty evidence in its favor, and a mistake either the one way or the other is easily explained, a final decision can hardly yet be pronounced. [Dr. William M. Thomson has clearly identified the biblical Gergesa with *Chersa*, or *Khersa*, on the eastern shore of the Sea of Galilee, opposite Medjel, on the slope of a hill in Wady Samakh, within forty feet of the water's edge. The narrative of the evangelists corresponds precisely with the nature of the locality, while Gadara is too far distant from the sea. See W. M. THOMSON: *The Land and the Book*, II. pp. 34-38; and SCHAFF: *Through Bible Lands*, p. 346.]

RÜETSCHL.

GALA'TIA, a Roman province occupying the central portion of Asia Minor, and bounded north by Bithynia and Paphlagonia, east by Pontus, south by Cappadocia and Lycaonia, and west by Phrygia. It was inhabited by Celtic tribes, which in 279 B.C. were brought as mercenaries from Macedonia into Asia Minor by Nicomedes, king of Bithynia. Afterwards they made war on their own account, and devastated the country in all directions. The pushing northwards of the Romans had at that time put the Celtic masses in motion; and new swarms continued to pour into Asia Minor, until in 229 B.C. they were utterly defeated by Attalus, King of Pergamus, and compelled to settle down in peace in the region which then received its name from them,—Galatia, Gaul. There they lived in three distinct tribes,—the Trocmi with the capital Tavium, the Tectasages with the capital Ancyra, and the Tolistobogii with the capital Pessinus, but united first under a kind of republican constitution, afterwards under a king. Augustus made the country a Roman province (25 B.C.); and its boundaries were afterwards several times changed. But in Galatia proper the inhabitants retained the stamp of their Celtic origin, both in language and customs, down to the time of Jerome. Paul visited the country twice,—on his second and on his third missionary tour (Acts xvi. 6, xviii. 23); and to the congregations founded there he addressed one of his most important epistles. See *Introduction to the Commentaries on Galatians*, by Meyer (6th ed. by Sieffert, 1880), Wieseler, Lightfoot, Schaff, especially Lightfoot.

GALATIANS, Epistle to the. See PAUL.

CALBANUM, one of the ingredients of the sacred perfume prescribed in Exod. xxx. 34. It is the resin of a plant growing in Abyssinia, Arabia, and Syria, obtained by an incision. It is fat, sticky, of bitter strong smell and taste: at first white, it becomes yellow with white spots. When burnt, it gives out a disagreeable smoke, by which snakes and vermin are driven away. It is uncertain from what plant it is produced. The presence of such an unpleasant substance amid the ingredients of the incense typified that sincere sorrowful confession of sin was a necessary part of all prevailing prayer.

W. PRESSEL.

GALE, Theophilus, a learned nonconformist divine; b. in 1628, at King's Teignmouth, Devonshire, where his father was vicar; d. at Newton, in March, 1678. He was a fellow of Magdalen College, Oxford, and became minister at Winchester, but lost his place at the Restoration for refusing to submit to the Act of Uniformity. He went abroad as tutor to the son of Lord Wharton; on his return was elected assistant to Mr. Rowe, pastor of a dissenting congregation in Holborn. He left his theological library to Harvard College. Gale is known by a curious and learned work, *The Court of the Gentiles* (Oxford, 1669-77, 3 vols.), which attempted to prove that Pagan philosophy and theology were a distorted reproduction of biblical truth, or, to use his own words, that "Pythagoras' College, Plato's Academy, Aristotle's Peripatium, Zeno's Stoa, and Epicurus' Gardens were all watered with rivulets, which, though in themselves corrupt, were originally derived from the sacred fountain of Siloam." Among his other works were, *The True Idea of*

Jansenism (1669), *Anatomy of Infidelity* (1672), *Idea Theolog.* (1673). See WOOD: *Athen. Oxon.*

GALE, Thomas, D.D., an eminent classical scholar and divine; b. at Scruton, Yorkshire, 1636; fellow of Trinity College, Cambridge; regius professor of Greek (1666); and Dean of York (1697), where he died April 8, 1702. His principal works were *Opuscula, Mythol., ethica et physica, Gr. et Lat.* (Camb., 1671), and *Historiæ Britann., Saxon., Anglo-Dan. Scriptores XV.* (Oxf., 1691), containing Gildas, Alcuin, etc.

GAL'ILEE. See PALESTINE.

GALILEE, Sea of. See GENNESARET.

GALILEO. See INQUISITION, URBAN VIII.

GALL, The Monastery of St., was founded by St. Gall, an Irish monk, and pupil of St. Columban, on the Steinach, in Switzerland. He built his cell in the thick forest there about 613, and gathered around him a number of hermits, who lived together according to the rule of St. Columban; he died Oct. 16, 627, the date varies between 625 and 650. Under Otmar, who is considered the first abbot of St. Gall (720-759), the institution began to grow very rapidly. He substituted the rule of St. Benedict for that of St. Columban, erected a church in honor of St. Gall, founded a hospital for lepers, and organized the school, afterwards so famous; as early as 771 a monk of the monastery wrote a life of its patron. Under Gozbert (816-837) the monastery was exempted from the authority of the Bishop of Constance, and made a free, royal abbey, with right to elect its own abbot. He rebuilt the church, and parts of the monastery, in a magnificent style. Under Salomon III. (899-919) the prosperity of the institution reached its height. Under Notker Labeo and the Ekkehards the school became one of the great centres of learning and culture. The monks of St. Gall were especially famous as transcribers. The library was one of the greatest in the world. Many classical works have been preserved only through copies made by the monks of St. Gall; and in artistic respects their works were often masterpieces. They also excelled as musicians, probably started in both these directions by the Irish founders of the abbey. In 1413 the city of St. Gall, having acquired great industrial and commercial importance, revolted against the abbot, and obtained its freedom. The Reformation the abbey withstood without any great loss, but after that period its occupation was gone. In possession of enormous revenues, it lived on, quietly decaying, until the time of the Revolution, when in 1798 it was secularized: its estates were confiscated, and its territory formed into a bishopric. Sources to the history of St. Gall are found in the two first volumes of *Monumenta Germaniæ*, and in WATTENBACH, *Deutsch. Geschichts-Quellen*, I. See ILDEFONS VON ARX: *Geschichte d. Kantons St. Gallen*, 1810-13, 3 vols.; FRANZ WEIDMANN: *Geschichte der Stiftsbibliothek St. Gallens*, 1841.

MEYER VON KNONAU.

GALLAND, Andrea, b. at Venice, Dec. 6, 1709; d. there Jan. 12, 1779; was abbot of the congregation of the Oratorians, and published *Bibliotheca veterum Patrum, antiquorumque Scriptorum ecclesiasticorum*, Venice, 1765-81, 14 vols. fol., containing the works of three hundred and eighty authors.

GALLAUDET, Thomas Hopkins, LL.D., the beginner of deaf-mute instruction in America; b. at Philadelphia, Dec. 10, 1787; d. at Hartford, Sept. 9, 1851. He was graduated at Yale College 1805, and at Andover 1814; became interested in deaf-mute instruction; superintended the organization of an institution at Hartford for the purpose, having visited Europe in 1815 to study existing methods. He began his instructions, with Laurent le Clerc (a deaf-mute taught by Abbé Sicard) as his assistant, April 15, 1817, with seven pupils, and labored assiduously on new lines, and successfully, receiving many honors, until 1830, when ill health compelled his retirement from the headship, although he continued to be one of the directors. He had the satisfaction of seeing similar institutions in different parts of the country, and the instruction greatly improved, owing to his investigations and those incited by him. From 1838 to his death he was chaplain of the Connecticut Retreat for the Insane at Hartford. Among his publications were six volumes of *Annals of the Deaf and Dumb*, Hartford. See his Biography by HEMAN HUMPHREY, N. Y., 1858. — Two of his sons, Thomas and Edward Miner, have also won an international reputation by their labors for deaf-mutes.

GALLICAN CONFESSION, The (*Confessio Gallicana*, *La confession de foi des églises réformées de France*, also called *La confession de la Rochelle*), was adopted by the first national synod of the Reformed Church of France, convened in Paris 1559, under the moderatorship of Chandieu, and is based on a draft sent by Calvin to François de Morel. It was printed in Geneva, and generally attached to the French Bible. In 1561, during the Conference of Poissy, it was officially presented to the king, Charles IX., by delegates from all the Reformed congregations in France. By the seventh national synod, convened at La Rochelle 1571, under the moderatorship of Beza, and at which were present Jeanne d'Albret, queen of Navarre, her son Henry of Béarn, the Prince of Condé, Admiral de Coligny, and others, it received its final ratification. Three copies of it were inscribed on parchment, and subscribed by all present, — one for Geneva, one for Béarn, and one for La Rochelle. It was the symbolical book of the French Reformed Church; and, up to the revocation of the Edict of Nantes, every minister before entering his office, and every new member before entering the congregation, had to subscribe to it. The National Synod of 1872 did not restore its authority, but gave its general assent to it in a brief summary of the faith as now held by the Reformed Church of France. See SCHAFF: *Creeds of Christendom*, vol. i. pp. 490 sqq.

GALLICANISM denotes that spirit of nationality, which, within the Church of France, developed a peculiar set of customs, privileges, maxims, and views, especially with respect to her relations to Rome. Not that there is any thing like a tendency towards heresy or schism in this spirit, not even towards independence in the sense of separation; but there is a feeling of freedom, a consciousness of individual development from an individual historical basis, which causes resistance to any attempt by Rome at absorption or amalgamation.

Started by Irenæus, there arose in Gaul, towards the close of the third century, a church community independent of Rome, but by no means indifferent to her authority, free, and yet in the most intimate connection with Rome. A number of great men distinguished for piety carried this development farther, in spite of the turbulence and barbarism of the times; and the monasteries with their flourishing schools aided the movement, until finally the Gallo-Frankish Church was moulded into perfect shape by the powerful hands of Charlemagne; and from that moment the independence of the French Church, meaning simply her national individuality, has been vindicated with energy and decision whenever an able king or parliament or bishop appeared upon the stage.

Very characteristic in this respect are the three decrees of Louis IX. (1226–70), issued 1229, 1239, and 1270. The first gives in its introductory part a general survey of the *Libertés et Immunités de l'Église Gallicane*; the second limits the bishop's power of excommunication, and places the clergy under the jurisdiction of the State in all civil affairs; the third, the pragmatic sanction, guarantees the independence of the episcopal authority against the encroachments of the Pope, secures the privilege of electing the bishop to the chapters and the diocesan clergy, and vindicates the right of the French Church to convene a French council. Still more precisely defined became the position of the Gallican Church by the controversy between Boniface VIII. and Philippe IV., the Fair, 1286–1314. The questions at issue were of the greatest importance, — to the nation, as Boniface VIII., in a public speech, declared France to be a dependency of the German Empire; to the state, as immense sums of money yearly crossed the Alps under the form of annats; to the king, as the Pope denied his right to tax the clergy for certain purposes of urgent necessity; and to the church in general, as the Pope attempted to introduce essential changes into the relation between the bishops and the *curia*. The moment for this controversy was very untimely chosen by the Pope. The king was most cordially supported, not only by his Parliament, but also by the clergy and the mass of the people, and he came out of the contest victorious. But though both the kings and the parliaments, the bishops and the universities, unanimously asserted that they would cling forever to the decrees of the Councils of Pisa, Constance, and Basel (which, indeed, were the dictates of Gallicanism), the Roman *curia* never let pass by unused an opportunity to preach the opposite doctrines. Strife occurred every now and then, though always with the same issue, — defeat to Rome. When in 1455 the Bishop of Nantes ventured an appeal from a royal decree to the Roman *curia*, the Parliament of Paris stepped in, and accused and condemned him for offence against the constitutional laws and ecclesiastical privileges of France.

There is, however, a famous exception to this rule; namely, the abolition, in 1516, of the pragmatic sanction of Bourges of 1440 by the Lateran synod, in consequence of the concordat concluded between Leo X. and Francis I., 1515–17. The reasons of this concordat are well known. The king expected to be invested with the fief of

Naples; and his chancellor, Duprat, expected to be adorned with a cardinal's hat. But, however great this change was theoretically considered, practically it did not amount to much. The decrees of the above-mentioned three councils continued to regulate the feeling of the nation, the teaching of the university, the proceedings of the clergy, the measures of parliament; and, when the decrees of the Council of Trent (1545-63) were promulgated (which, if accepted *in toto*, would, indeed, have annihilated Gallicanism), only such of them were accepted in France as agreed with the privileges of the French Crown, the maxims of the French State, and the customs and laws of the French Church. If there ever had reigned in the French mind any doubt or hesitancy with respect to the true relation between the papal see and the national church, Pierre Pithou caused it to disappear. Not to speak of his *Corpus juris canonici*, *Codex canonum*, and *Gallicæ Ecclesiæ in schismate status*, in his *Libertés de l'Eglise gallicane* (1594) he gave in eighty-three articles a representation of the whole case, so clear and precise, that everybody could comprehend it.

From another point of view, but with equal clearness and pithiness, Bossuet gave a representation of the principles of Gallicanism in the *Déclaration du Clergé*, issued in the name of the *Assemblée du Clergé*, 1682. It declares that St. Peter, his successors, and the whole Church, have power only in spiritual things; that, however great may be the power of the apostolic see in spiritual things, it cannot overthrow the decrees of the Council of Constance, which it has itself confirmed; that consequently the laws and rules and customs of the Gallican Church, recognized by that council, must remain intact; and, finally, that the decisions of the Pope are not unchangeable, unless the whole Church agrees with him. Alexander VIII. declared this declaration null and void, and addressed a long memoir to the French clergy; and at one moment, in 1691, when no less than thirty-five episcopal sees were vacant in France, because the Pope refused to confirm those appointed by the king, it seemed as if Louis XIV. was going to yield. But the haughtiness with which, in 1713, he compelled the Pope to confirm Abbé de Saint-Aignan as Bishop of Beauvais, showed his true meaning; and in 1718 the *Conseil de Régence* simply declared that the papal confirmation of a French bishop was unnecessary.

To a great extent, however, Gallicanism lost its hold on the sympathy of the people by the events which took place between 1790 and 1800: they were considered, not as a victory of the Gallican Church over Rome, but as a victory of the Revolution over Christianity. By the concordats of 1801 and 1813 very little regard was paid to the principles of Gallicanism. The former made the Church entirely dependent upon the State: the latter made concessions only to the Pope. The current of political re-action which set in with the Restoration was accompanied by a similar current of religious re-action, led by Joseph de Maistre, Louis de Bonald, François de Lamennais, etc. The connection between Rome and the French clergy became more and more intimate: the Jesuits returned; the Galli-

can Liturgy gave place to the Roman; the textbooks of the seminaries were changed; and, shortly after the middle of the present century, Ultramontanism had completely superseded Gallicanism.

LIT. — *Hist. du droit public français ecclésiastique*, Lond., 1737; DUPIN: *Les Libertés de l'Eglise Gallicane*, Paris, 1824; BORDAS-DEMOULIN: *Les pouvoirs constitutifs de l'Eglise*, Paris, 1855; F. HUET: *Le Gallicanisme*, Paris, 1855. J. MATTER.

GALLIENUS, Publius Licinius (Roman emperor 260-268), b. 218 or 219; associated with his father, 253; acknowledged by the senate, 254; abolished, immediately after his accession; the decrees of his father Valerian, against the Christians, and made Christianity, if not a *religio licita*, at least tolerated. For this reason he appears in Eusebius' *Hist. Eccl.* (VII. 23), in the words of Dionysius of Alexandria, as the "restorer of the empire;" and the prophecy of Isa. xliii. 19 is applied to him, the first instance of a favorable Old-Testament prophecy being applied to an emperor; while the profane historians describe him as a supercilious and frivolous trifler. The edict itself is not extant, and the causes of it are unknown.

GALLIO, a brother of Seneca the philosopher, was proconsul of Achaia when Paul first visited Corinth (Acts xviii. 12). His true name was Marcus Annæus Novatus: the name of Gallio he assumed after being adopted by the rhetorician, Junius Gallio. The date and manner of his death are uncertain: it is probable, though, that, like his brother, he was put to death by Nero.

GALLITZIN, Demetrius Augustine, b. at the Hague, where his father was minister plenipotentiary, Dec. 22, 1770; d. at Loretto, Cambria County, Penn., May 6, 1841. He was the son of a Russian prince, and was sent to America by Catharine II., in 1792, as an officer of the imperial Russian guard, not only to study American institutions, but also to overcome a natural timidity of disposition. But, instead of pursuing his profession, he gave himself to the Roman-Catholic priesthood, and March 18, 1795, was ordained in Baltimore. In 1799 he was sent, at his own request, to Cambria County, Pennsylvania, and began the great work of building up Roman-Catholic settlements upon land in that county given and purchased. He won fame by charity and zeal, as "Father Smith," by which name he was naturalized (1802). In 1809 he was allowed by a special act of the Legislature to take his family name. His difficulties and pecuniary embarrassments, arising from his failure to pay for the extensive tract he had bought in the expectation of receiving his Russian fortune, were numerous; but, by unwearied diligence and unsparing self-denial, they were largely overcome. He wrote several good books, particularly *Defence of Catholic Principles* (Pittsburg, 1816), and *Letters to a Protestant Friend on the Scriptures* (Pittsburg, 1818). See his *Life*, by Thomas Hayden (Baltimore, 1869), and by Sarah M. Brownson (New York, 1873).

GALLUS, C. Vibius Trebonianus (Roman emperor 251-254), put an end to the persecutions of the Christians which Decius had instituted, but was afterwards led, probably by a horrible plague which terrified the people in Italy and Northern

Africa, to adopt harsh measures. Cyprian, in a letter of 253 (*Ep.* 59), speaks of an edict which ordered all to sacrifice to the Pagan gods. Cornelius, the Bishop of Rome, was banished, and so was his successor, Lucius.

GAMA'LIEL (*God is a rewarder*), a Pharisee and distinguished rabbi of the first half of the first century, invariably called "the Elder" in distinction from his grandson, Gamaliel of Jabneh. He was the grandson of Hillel. The Talmudists are loud in his praise, and said, that, "since Gamaliel the Elder is dead, there is no glory of the law left." They state that he was president of the Sanhedrin during the reigns of Tiberius, Caligula, and Claudius; but this is doubtful. He appears only as a simple member of that body in the Acts. In the New Testament, Gamaliel is known as Paul's preceptor (Acts xxii. 3), and tolerant above his contemporaries in his attitude towards the Christian religion (Acts v. 34, 39). He wisely counselled moderation on the ground, that, if the new doctrine were of God, man could not overthrow it, or, if it were of man, it would perish of itself. Christian tradition represents that he was the cousin of Nicodemus, and, becoming a convert to Christianity, was baptized by Peter and John (Clem., *Recogn.*, I. 65; Photius, *Cod.*, 171). This must be regarded as apocryphal, being entirely out of accord with the Talmud. See GRAUNIUS: *Hist. Gamalielis*, Vit., 1687; PALMER: *Paulus u. Gamaliel*, Giessen, 1806; SCHÜRER: *N. T. Zeitgesch.*, p. 458 sq.; SMITH'S *Bible Dict.*

GAMALIEL OF JABNEH, or the Younger; d. about 115; was famous as a legislator, and head of the supreme judicial Jewish body which met at Jabneh. He visited Rome in 95; and the Talmud abounds in incidents of the journey. See DERENBOURG: *Hist. de Palestine*, chap. xx.

GAMES AMONG THE HEBREWS. The games enjoyed by the Hebrew youth were music, song, and dancing (cf. Ps. xxx. 11; Jer. xxxi. 13). Another amusement seems to have been the lifting of heavy stones (Zech. xii. 3), and target-shooting (1 Sam. xx. 20). After the exile, Grecian games were introduced in Jerusalem and in other cities of Palestine. Thus Herod created a theatre and amphitheatre at Jerusalem (Joseph., *Ant.*, XV 8, 1), as well as at Cæsarea (*Ibid.*, XV 9, 6; *War*, I. 21, 8); and even contests with wild beasts were celebrated. No wonder that the general body of the Jews hated him. In the Talmudic period other games were known; but in general gaming was interdicted, and a gambler's testimony was not admitted.

GANGRA, the metropolis of Paphlagonia, was the seat of a council which assembled there, at an uncertain date in the middle of the fourth century, against the Eustathians. This sect had pushed their asceticism to an extreme, rejecting marriage, not only for priests, but also for laymen, demanding complete abstinence from flesh, etc. They were condemned by the council; but as the council recommended marriage not only in general, but also for priests, it has caused great embarrassment to the Roman-Catholic Church in her propaganda for sacerdotal celibacy.

GARASSE, François, b. at Angoulême, 1585; d. at Poitiers, June 14, 1631; entered the order of the Jesuits in 1601, and made quite a sensation

as a preacher by his smart allusions and the peculiar vivacity of his manner. To posterity, however, he is principally known as a polemical writer. He wrote, against the freethinkers of the age, *La doctrine curieuse des beaux esprits de ce temps*, 1623; against the Protestants, *Elixir Calvinisticum*, 1615, and *Rabelais réformé*, 1622, etc. But he lacks knowledge and dignity, often even truthfulness and simple decency. The Roman Catholics themselves were scandalized at his diatribes.

SUDHOFF.

GARDINER, James, Col., was b. in Scotland, Jan. 10, 1688, and killed at the battle of Prestonpans, Sept. 21, 1745. The interest of his life centres in his remarkable conversion. He led a career of licentiousness until July, 1719. At a midnight hour, just before the time he had appointed for an assignation with a married woman, as he was listlessly looking through a book called *The Christian Soldier*, "an unusual blaze of light" suddenly illuminated its pages. Looking up, he saw a "visible representation of the Christ upon the cross, and heard a voice," etc. The consequence was that he forsook his old courses, and thereafter led an exemplary Christian life, each day being inaugurated with two hours spent in devotion. These facts are narrated in DODDRIDGE'S *Life of Col. Gardiner*. The edition of the Presbyterian Board of Publication, Philadelphia, is convenient in size.

GARDINER, Stephen, Bishop of Winchester, a conspicuous actor in the opposition to the English Reformation; was b. at Bury St. Edmund's, 1483; d. Nov. 12, 1555. He was the illegitimate son of Dr. Woodville, Bishop of Salisbury, and brother of Elizabeth Woodville, Edward IV's queen. He was educated at Cambridge, and attained great proficiency in the departments of canonical and civil law. After acting as Wolsey's private secretary, he came into the service of the king. He took a prominent part in the negotiations for the divorce with Catherine, and was sent on missions to Pope Clement VII. In 1531 his services were rewarded with the bishopric of Winchester. He defended the supremacy of the king in an able tract, *De Vera Obedientia*. But he was not in sympathy with the reforming tendencies, and, but for the royal intervention, would have fastened charges of heresy on Crammer. Under Edward VI. he was committed to prison for his opposition to the Reformation, where he remained, with the exception of a brief interval, for five years. The favor of Mary released him from prison, restored him to his bishopric, and made him lord-chancellor. He negotiated the marriage-treaty with Philip, for which he had, however, a personal repugnance. He was at first in sympathy with the persecution of the Protestants, but afterwards seems to have revolted from it, and retired, leaving the work to the more callous Bonner. Gardiner was an able man, as his influence in two administrations attests. He was probably neither so unscrupulous nor vindictive as some historians have contended.

GARISSELES, Antoine, b. at Montauban, 1587; d. there 1651; was first pastor of Puy-laurens, and then, after 1628, professor of theology in the academy of his native city. He presided at the national synod of Charenton (1645), and published in 1648 *Decreti Synodici Carentonensis*, set-

ting forth with impartiality and moderation the reasons why the synod condemned the book by Placæus. Among his other works are some sermons (*La Voye de Salut*, 1637), and some Latin poems in honor of Gustavus Adolphus and Queen Christina.

GARNET, Henry Highland, D.D., a prominent colored clergyman; b. in New Market, Kent County, Md., April 15, 1815; d. at Monrovia, Liberia, Feb. 13, 1882. His father was a slave in Maryland, and he was born in slavery; but his father's escape in 1834 to New York enabled him to get an education. He was graduated (1840) at the Oneida Institute, Whitetown, N. Y., a manual labor school; was licensed by the presbytery of Troy, 1842, and settled in Troy 1843. He had a distinguished career, being for many years a Presbyterian pastor in New York, where he was greatly esteemed for his high character, and abilities as a preacher and pastor and as a leader of the colored population there. He was the first colored man who on any occasion spoke in the National Capitol, where he preached on Sunday, Feb. 12, 1865, in the hall of the House of Representatives. In June, 1881, he was appointed United-States minister resident and consul to Liberia; and President Garfield's last official act (July 1) was to sign his commission. He staid, however, in this country, out of delicacy, until November, when, being a second time nominated and confirmed, he finally sailed Nov. 12, and arrived at his field of labor Dec. 28.

GARNIER, Jean, b. in Paris, 1612; d. at Bologna, Oct. 16, 1681; entered the order of Jesuits in 1628; was professor of theology at various colleges of the order, and produced a series of critical and historical works relating to the history of doctrines, which are still of great value: *Juliani Eclanensis Libellus* (1668), and *Marii Mercatoris Opera* (1673), editions with notes and introductions throwing new light on the history of Pelagianism; *Liberatus Breviarium* (1675), a valuable contribution to the history of the Nestorian and Eutychian controversies; *Liber diurnus Romanorum pontificum*, and a supplement to Theodoret, edited, after his death, by Hardouin.

GARNIER, Julien, b. at Connerai about 1670; d. in Paris, June 3, 1725; entered the congregation of St. Maur in 1683, and was, on account of his comprehensive knowledge of the Greek language and literature, charged in 1701 by his order with the edition of the works of St. Basil. Twenty years later the first volume appeared of *Sciti Patris nostri Basilii Opera omnia*, in folio, and the next year the second; but the third and last was edited by Prudent Maran, after the death of Garnier.

GARVE, Karl Bernhard, b. in the neighborhood of Hanover, Jan. 4, 1763; d. at Herrnhut, June 22, 1841; was educated by the Moravian Brethren, and was successively preacher to the congregations of Brethren at Zeyst, Amsterdam, Ebersdorf, Norden, Berlin (where he rendered great services during the period between 1810 and 1816), and Neusalz on the Oder, from which he retired in 1836 on account of old age. He published *Christliche Gesänge*, Görlitz, 1825, containing 303 hymns, and *Brüdergesänge*, Gnadau, 1827, containing 65 hymns, most of which are original, and occupying a prominent place in the

hymnology of the present century on account of their clearness and tenderness. K. SUDHOFF.

GASPARIN, Agénor, Comte de, a distinguished layman of the French-Protestant Church; b. in Orange, France, July 12, 1810; d. at Geneva, May 8, 1871. In the early part of his life he took an active interest in French politics, and in 1842 represented Bastia in the House of Deputies. Religious subjects, however, engrossed a large share of his attention. In 1846 he published 2 vols. on *Christianisme et Paganisme*; and in 1848, at the synod of the Reformed Churches, he joined Frédéric Monod in advocating the necessity of a well-defined creed. The last twenty-three years of his life were spent in Switzerland, at Geneva. His eloquence did good service in the cause of evangelical religion and morality. He delivered lectures on many different subjects in the hall of the "Reformation," many of which were published. He was a pronounced enemy of slavery, and wrote, in advocacy of the Northern cause, two volumes, *Un grand peuple qui se relève*, 1861, and *l'Amérique devant l'Europe*, 1862 (Eng. trans., *America before Europe*, 3d ed., New York, 1862). A paper prepared by him on *The Care of the Sick*, for the Evangelical Alliance Conference, New York, 1873, was forwarded by his widow, and is published in its proceedings. He wrote also *Schools of Doubt and Schools of Faith*, Edinburgh, 1854. **Madame Gasparin**, his wife, was also a graceful author. Her *Near and Heavenly Horizons* (New York, 1864), and *Human Sadness* (Boston, 1864), have been translated. See A. NAVILLE: *Le Comte Ag. de Gasparin*, Genève, 1871; and BOREL: *Le Comte Ag. de G.*, Paris, 1879 (Eng. trans., New York [1880]).

GATAKER, Thomas, a scholarly divine, and member of the Westminster Assembly of Divines, was the son of the chaplain to Robert, Earl of Leicester; b. in London, Sept. 4, 1574; d. at Rotherhithe, July 27, 1654. In 1590 he went to St. John's College, Cambridge, and in 1599 was chosen fellow of the newly founded Sidney College. In 1601 he became preacher at Lincoln's-inn, and in 1611 removed to the living of Rotherhithe, Surrey. He outlived four wives. In 1643 he was called by Parliament to sit as a member of the Assembly of Divines. He was offered and refused the mastership of Trinity College, Cambridge. Gataker was a man of much learning, and the author of a number of works. His first book, *Of the Nature and Use of Lots* (London, 1619, pp. 360), grew out of sermons preached at Lincoln's-inn, and was designed to vindicate the lawfulness of "ludicrous lots" (games of chance), and to condemn "divinatory or consultory lots." This work led to a controversy, and drew forth from him two more books on the same subject in 1623 (pp. 275) and 1638 (in Latin, pp. 61). A *Discussion of the Popish Doctrine of Transubstantiation*, and A *Short Catechism*, appeared in 1624, two volumes of *Sermons*, 1637 sq.; and in 1645 (3d ed., 1657) he published *English Annotations upon Isaiah, Jeremiah, and Lamentations* (a part of the *Assembly's Annotations*). Gataker also sent forth valuable critical works, among which was the edition of Marcus Antoninus, which Hallam says "was the earliest edition of any classical writer published in England with original annotations." These last were edited by the learned WITSIUS

in a large volume, *Opera Critica*, Utrecht, 1698. See CLARKE's *Genl. Martyrologie*, Lond., 1677 (3d ed. pp. 248 sqq.); BROOKS: *Lives of the Puritans*, III. pp. 200-223.

GAUDEN, John, b. at Mayfield, in Essex, 1605; d. at Worcester, Sept. 20, 1662; educated at Cambridge; master of the Temple 1659; bishop of Exeter 1660, and of Worcester 1662. He claimed to have written the *Eikon Basilike* (*Εἰκὼν Βασιλική*, — *The Pourtraicture of his Sacred Majestie in his Solitudes and Sufferings*); but careful and protracted examination has decided against him, and in favor of Charles I., who was the king meant. The book itself appeared in 1648; was replied to by Milton (*Eikonoclastes*, 1649). It is a defence of the king's conduct, and an account of his misfortunes from the calling of the Long Parliament (1640) to his confinement in Carisbrooke Castle (1648), written throughout in the first person, divided into short sections, each of which is followed by a page or two of meditations and prayers; and at the end are more extended meditations upon death, and a proposed address to Parliament. The book is well written, and its piety is genuine. Gauden was a member of the Savoy Conference (see CONFERENCE, SAVOY); and according to Baxter, though he had a bitter pen, he was moderate in speech; "and, if all had been of his mind, we had been reconciled."

GAUDENTIUS, b. about 360; succeeded Philastrius as Bishop of Brixia (the present Brescia) in 387, and was still living in 410, in which year Rufinus dedicated to him his translation of the *Recognitiones* of Clement. A number of sermons by him, among which are ten dedicated to a certain Benevolus who by sickness was prevented from attending service in the church, are still extant, and are found in MIGNÉ: *Patrol. Lat.*, XX.

GAUL. Of the Christianization of Gaul there is a double report by the *école légendaire*, or *antigrégorienne*, and by the *école historique*, or *grégorienne*. According to the former, all the principal places of Gaul were Christianized by persons mentioned in the New Testament, or closely connected with it. Thus Lazarus and his two sisters and their servants were put in a small boat by the Jews, and abandoned to the winds and the waves. The boat drifted ashore in Southern Gaul; and Marseilles, Aix, Tarascon, etc., were Christianized by its crew. The three disciples of Paul (Trophimus, Crescens, and Sergius Paulus) preached at Arles, Vienne, and Narbonne. St. Aphrodisius, who for seven years rendered hospitality to the holy family in Egypt, founded Christianity at Béziers; Dionysius Areopagita, in Paris; Zacchæus the publican, at Cahors, etc. The only particle of historical foundation for all these legends is 2 Tim. iv. 10, where Paul says that Crescens had gone to Gaul; but the reading is uncertain. Tischendorf and the revised English translation have Galatia, instead of Gaul.

The *école historique* ascribes the conversion of Gaul to the energy of the papal see, and founds its view on the authority of Gregory of Tours, who certainly had the very best opportunity to learn the truth about it. In his *Annales Francorum* he says that in 250, under the reign of Decius, the Pope consecrated seven bishops, and sent them to Gaul; namely, Gatian to Tours,

Trophimus to Arles, Paul to Narbonne, Saturnin or Sernin to Toulouse, Denis to Paris, Stremontius to Avernus, and Martial to Limousin. The progress of the undertaking was slow. At the opening of the fourth century there were very few Christians in the interior of the country; though at the beginning of the fifth century each of the hundred and twelve cities of Gaul enumerated in the *Notitia provinciarum et civitatum Galliarum* had its bishop. Gregory corroborates his narrative by quoting the acts of the martyr St. Sernin; and his statement has, in its general outline, been confirmed by later historical and archæological investigations, though the story of the contemporaneous arrival of the seven bishops presents some difficulties, and shows a somewhat legendary coloring.

There is one point, however, at which safe historical ground is reached as early as 177; namely, Lyons. In his *Hist. Eccl.* (V 1) Eusebius transcribes a letter sent by the congregations of Vienne and Lyons to the congregations of Asia and Phrygia, and narrating the martyrdom of Pothinus, Bishop of Lyons, and a number of other Christians. Another letter, addressed by the same congregations to Bishop Eleutherus of Rome, and recommending to him Irenæus, at that time presbyter at Lyons, is found in Eusebius (*Hist. Eccl.*, V 4). It is certain that this church of Lyons was founded by Greek missionaries from Asia Minor. It is probable that they, on their passage through Viennois and Narbonnais, founded Christian communities also in those places, but it is doubtful how far Christianity spread; though the peculiar development of the Gallican Church, and more especially the differences between the Roman and the Gallican liturgies, indicates the existence in Gaul of a powerful influence different from that of Rome. The complete literature on this subject has been given by E. RUELLE: *Bibliographie générale de la Gaule*, 1879. See the articles on DIONYSIUS AREOPAGITA, IRENÆUS, GREGORY OF TOURS, etc.

GAUSSEN, Étienne, b. at Nîmes in the beginning of the seventeenth century; d. at Saumur, 1675; was professor there, first of philosophy (1651), and then of theology (1665). The school of Saumur represented at that time a more liberal conception of French Protestantism than that represented by the schools of Sedan and Montauban; and Gausсен contributed much to propagate those views. His works were frequently reprinted both in Holland and Germany; as, for instance, his *De Utilitate Philosophiæ ad Theologiam*, Saumur, 1670, last edition, Halle, 1727.

GAUSSEN, François Samuel Robert Louis, b. at Geneva, Aug. 25, 1790; d. there June 18, 1863; was appointed pastor of Satigny in 1816, but dismissed in 1834; and from 1836 till his death taught dogmatics in the theological school of Geneva, founded by the Evangelical Society in 1831. Under the influence of Cellérier (his predecessor at Satigny) and the remarkable Scotch layman Robert Haldane, he became an ardent champion of the strict orthodox Calvinism; and, though he was very far from being an agitator, he soon came in decided opposition to the rationalistic *compagnie des pasteurs* of Geneva. In 1827 the *compagnie* tried to compel him to introduce

their rationalistic catechism in his church; but he absolutely refused. A compromise was effected, however; but when the Evangelical Society, one of whose founders he was, established a new theological school in direct opposition to the old one taught by the Rationalists, and Merle d'Aubigné and Hävernicks were invited to Geneva, he left Satigny, and became a professor there. Of his works several have been translated into English; as, for instance, *Théopneusty*, 1842; 14th ed., 1850 (a defence of verbal inspiration); *Geneva and Jerusalem*, 1844; *Geneva and Rome*, 1844; *Lessons for the Young*, 1860; *Canon of Holy Scripture*, 1862, abridged by Rev. Dr. Kirk, Boston, n.d.

GAUTAMA. See BUDDHISM.

GA'ZA (*strong*), the present **Guzzeh**, a city on the shore of the Mediterranean Sea, near the boundary-line between Egypt and Palestine; was a flourishing centre of Canaanite civilization in the time of Abraham, and fell by the division of the country to the lot of Judah (Josh. xv. 47). It afterwards formed one of the members of the Philistine Pentapolis, and figures prominently in the history of Samson, Solomon, the Prophets, Alexander the Great, the Ptolemies, the Maccabees, Herod the Great, and the Romans. Taken and almost destroyed in A.D. 634 by the Arabs, it was restored by the crusaders, but was again conquered by Saladin in 1170. At present it has about sixteen thousand inhabitants.

GEBHARD II. (*Truchsess von Waldburg*), b. at Waldburg, Nov. 10, 1547; d. at Strassburg, May 21, 1601; was elected Archbishop of Cologne, Dec. 5, 1577, and confirmed by the Pope, April 14, 1578. But a love-affair with Agnes of Mansfeld gave a sudden turn to his career in the service of the church. By an edict of Dec. 19, 1582, he established religious liberty and freedom of worship in his dominions; Jan. 16, 1583, he published a declaration acknowledging his own conversion to the Lutheran Church; and Feb. 2, 1583, he married Agnes of Mansfeld. But by a bull of April 1, 1583, Gregory XIII. deposed him, and declared the see of Cologne vacant; and May 22, 1583, Duke Ernst of Bavaria was elected archbishop by the chapter. The fight now began. Ernst held the metropolis of the diocese, but Gebhard was in possession of the strong fortress Bonn. The latter, however, did not receive the support he expected from the other Protestant princes of Germany. They had no sympathy for him. Toleration and religious liberty they hated and despised as heartily as did the Roman Catholics, and a suspicion of Calvinism hovered over the unfortunate Gebhard. In January, 1584, Bonn was taken, and thereby his cause was lost. He sought aid in Holland, in England, in Germany, but everywhere in vain, and retired finally to Strassburg, where he lived and died entirely forgotten.

LIT.—MICHAEL ISSELT: *De Bello Coloniensi*, 1584, answered by STEPHEN ISAAC: *Wahre und einfältige Historia*, 1586; I. H. HENNES: *Der Kampf um das Erzstift Cöln*, Cologne, 1878.

GEDDES, Alexander, a Roman-Catholic scholar; b. at the farm of Arradoul, in the parish of Rathven, Banffshire, Scotland, Sept. 14, 1737; d. in London, Feb. 26, 1802. After studying in the Roman-Catholic seminary at Scalán, and later in Paris, he became chaplain to the Earl of Traquair (1765),

pastor at Auchinhalrig (1769), deprived (1779) for attendance upon Protestant worship, after having been repeatedly blamed by his bishop for his intimacy with Protestants, and the next year he went with Lord Traquair to London. In 1792 he was able, through the munificence of Lord Petre, to publish the first volume (Genesis to Joshua) of a translation, with notes, of the Bible from the original text, and the second in 1797 (Judges to Ruth). The work was chiefly remarkable as that of a Roman-Catholic priest; for it boldly accepted the deductions of the critical school of Eichhorn, and unhesitatingly corrected the original text in accordance with the suggestions of Houbigant, Kennicott, and Michaelis. Neither Protestants nor Roman Catholics could approve the work. He was suspended, and "the faithful" were warned against his translation. Undismayed, he issued in 1800 his *Critical Remarks on the Hebrew Scriptures, corresponding with a New Translation of the Bible*, containing the Pentateuch, in which he reiterated previous statements. At the time of his death he was engaged upon a critical translation of the Psalms, and had reached the eleventh verse of the hundred and eighteenth. It was published, edited by Dr. Disney and Charles Butler, and completed by Dr. Geddes's corrections to Bishop Wilson's Bible, Lond., 1807. See *Memoirs of his Life and Writings*, by JOHN MASON GOOD, Lond., 1803.

GEDDES, Janet, or **Jenny**, a Scottish heroine. When it was proposed, in the reign of Charles I., by advice of Archbishop Laud, to introduce the English Liturgy into Scotland, it raised a storm of indignation. The dean of Edinburgh, however, made the experiment in the Cathedral Church of St. Giles, Sunday, July 23, 1637, in the presence of the privy council and the city magistrates. According to the usual story, an old herb-woman called Janet Geddes, hearing the archbishop direct the dean in finding the collect for the day (seventh Sunday after Trinity), confounded "cholic" and "collect," and exclaimed in indignation, "Villain, dost thou say mass at my lug?" (ear), and hurled the stool upon which she had been sitting at the dean's head. This was the signal for a riot in and about the cathedral. The people shouted through the streets, "A pope, a pope! Antichrist! the sword of the Lord and of Gideon!" the ultimate result of which was, because it was an outburst of popular feeling by no means confined to Edinburgh, the withdrawal of the Liturgy. Thus, as Stanley says, "The stool which was on that occasion flung at the head of the dean of Edinburgh extinguished the English Liturgy entirely in Scotland for the seventeenth century, to a great extent even till the nineteenth, and gave to the civil war in England an impulse which only ended in the overthrow of the Church and Monarchy." The disturbance was entirely unmeditated. Some historians give Barbara Hamilton as the name of the heroine. Comp. BURTON: *History of Church of Scotland*, vol. vi.; STANLEY: *Lectures on the History of the Church of Scotland*, pp. 80 sqq.; SCHAFF: *Creeeds of Christendom*, vol. i. p. 688.

GEHENNA is a word used in the New Testament for "hell." Comp. Matt. v. 29, 30, x. 28, xviii. 9, xxiii. 15; Mark ix. 43, 45; Luke xii. 5;

and James iii. 6. It is used in distinction from "hades" when either the torments of hell itself, or the idea of a hellish torment, is to be expressed. The passages of the New Testament show plainly that the word "gehenna" was a popular expression for "hell," of which Jesus and the apostles made use; but it would be erroneous to infer that Jesus and his apostles merely accommodated themselves to the popular expression, without believing in the actual state of the lost. The word "gehenna" is the Greek representative of a Hebrew word denoting the "Valley of Hinnom," or "of the son," or "children of Hinnom,"—a deep, narrow glen to the south of Jerusalem, where the Jews offered their children to Moloch (2 Kings xxiii. 10; Jer. vii. 31, xix. 2–6). In later times it served as the receptacle of all sorts of putrefying matter and all that defiled the holy city; and thus it became the image of the place of everlasting punishment, especially on account of its ever-burning fires; and to this fact the words of Christ refer when he says, "and the fire is not quenched." PRESSEL.

GEIBEL, Johannes, b. at Hanau, April 1, 1776; d. at Lübeck, July 25, 1853; studied at Marburg, and became pastor of the Reformed Congregation in Lübeck 1797; which position he resigned in 1847. He was an eloquent and impressive preacher, an ardent adversary of the reigning rationalism, and exercised considerable influence also outside of the Reformed Congregation. One of his most remarkable writings, besides his sermons, is his *Widerherstellung der ersten christlichen Gemeinde*, Lübeck, 1840, published under the pseudonym of Philalethes.

GEIGER, Abraham, Hebrew and Talmudical scholar; b. at Frankfurt-on-the-Main, May 24, 1810; d. at Berlin, Oct. 23, 1874. He was rabbi at Wiesbaden, Breslau, Frankfurt, and Berlin; belonged to the Reformed Jews, and in their interest founded, with some others, the *Zeitschrift für jüdische Theologie* (1835). His principal publications were an essay upon the Jewish sources of the Koran (*Was hat Mohammed aus dem Judenthum aufgenommen?* 1833), monographs (*Studien*) upon Maimonides (1850) and other Jews of the middle age, *Uebersetzungen der Bibel in ihrer Abhängigkeit von der innern Entwicklung des Judenthums* (1857), *Die Sadducäer u. Phariseer* (1863), *Das Judenthum und seine Geschichte* (1864–71, Eng. trans. of vol. i., Lond., 1866). And posthumous are his *Allgemeine Einleitung und Nachgelassene Schriften*, 5 vols., edited by his son, 1875. Of these works that on the *Urschrift* was the chief, as it was the fruit of twenty years of study, and "marked a new departure in the methods of studying the records of Judaism."

GEIGER, Franz Tiburtius, b. at Harting, near Ratisbon, 1755; d. at Lucerne, May 8, 1843; entered the order of the Franciscans in 1772, and became professor of theology at Lucerne in 1792. Lucerne was the seat of the papal nuncios, and the centre of Roman-Catholic Switzerland, and from here Geiger exercised a considerable influence on the revival and consolidation of ultramontanist feelings and ideas, both by his lectures and by a great number of minor pamphlets, collected in eight volumes by RÄBER. See WIDMER: *Franz Geiger*, Lucerne, 1843.

GEILER, Johann, b. at Kaisersberg, near

Schaffhausen, March 16, 1445; d. at Strassburg, March 10, 1510; studied philosophy and the humanities at Freiburg, but was by Gerson's writings drawn towards theology; went to Basel in 1471, and became *doctor theologiae* there in 1475; returned to Freiburg as professor of theology, but removed in 1478 to Strassburg, where he spent the rest of his life as preacher at the cathedral. Towards the end of the fifteenth century a tendency became apparent almost everywhere among the preachers to throw off the yoke of scholasticism, and to give to the sermon a freer course, a greater life, a deeper impressiveness. This tendency did not originate among the Humanists. It sprung from a feeling which the rapid progress of the printing-press, and the effect it had on the people, awakened within the church itself, that it was necessary to establish a much more intimate relation between the pulpit and the mass of the people, if the former should not entirely lose its hold on the latter. One of the most remarkable representatives of this tendency is Geiler von Kaisersberg. He took his texts not from Scripture only, but also from Gerson's works, from Brant's *Narrenschiff*, from a barber's song, from everywhere; and the text chosen he applied directly, without flinching, to the real life which presented itself before his pulpit, in form which our taste may now and then find somewhat coarse, but which on his time produced the deepest impression. His sermons were often taken down while he delivered them, then translated into Latin (often with omission of the *facetiae* which could not be translated), and then again into High German. Thus there exists a great number of collections of his sermons, more or less genuine; but all of them, even the tamest Latin renderings, show the same fundamental character. See works upon Geiler's life and writings by AMMON (Erlangen, 1826), AUGUST STOEBER (Strassburg, 1834), [DACHEUX (Paris, 1877), also by Dr. P. DE LORENZI, in his edition of GEILER'S *Ausgewählte Schriften*, vols. I., II., Trier, 1881.] C. SCHMIDT.

GELASIUS is the name of two popes. — **Gelasius I.** (March 1, 492–Nov. 19, 496) inherited the controversy with the Constantinopolitan see concerning Acacius, Patriarch of Constantinople, whom Pope Felix III. had excommunicated because he leaned towards Monophysitism, but whose name was still retained in the diptychs of the Constantinopolitan Church. In 495 Gelasius repeated the excommunication, and cursed all who did not accept it. The controversy became so much the more acrimonious as the real question at issue was one of precedence. It was not the orthodoxy of his predecessor, but the supremacy of his see, which Gelasius fought for; and, in the numerous letters he wrote during the controversy, he pushed his arrogance to an extreme, and set forth claims hitherto unheard of. He demanded the right to receive appeals from everywhere in the world, though he allowed no appeal from Rome to any other court; the right to confirm or cancel the decisions of other bishops, though none were allowed to question the decisions of Rome, etc. Besides his letters, he left several minor writings, of which the most remarkable is the *Decretum de libris recipiendis et non recipiendis*, the first *Index librorum prohibitorum*.

Its genuineness is contested; but though it may have been begun by Damasus, and finished by Hormisdas, the bulk of the work seems, nevertheless, to belong to Gelasius. Among the books forbidden are the works of Tertullian, Clement of Alexandria, Arnobius, Lactantius, and Origen. His writings are found in AND. THIEL: *Epist. Rom. Pontif.*, Brunsberg, 1867; his life, in *Liber. Pontif.*, vol. i.; and in JAFFÉ: *Reg. Pont. Rom.*, p. 53.—**Gelasius II.** (1118–Jan. 19, 1119) was seized, immediately after his election, by the faction of the Frangipani, and liberated only by the rising of the people of Rome. But he had hardly escaped the Frangipani before a still greater danger began to loom up. As soon as Henry V. heard that a new pope had been elected without his consent being asked for, he hastened to Italy, and March 2, 1118, he entered Rome. Afraid of being compelled to make a compromise similar to that which his predecessor Paschalis II. had made, Gelasius II. fled to Capua, and April 7, 1118, he excommunicated the emperor, and the antipope whom the emperor had got elected in Rome under the name of Gregory VIII. Shortly after, he returned to Rome, but was once more driven away by the Frangipani and the imperial party. He fled to France, and died on the way to Cluny. His life by, Pandulfus, is found in WATTERICH: *Pont. Rom. Vita*, Tom. II.; his letters, in MIGNE: *Patrol. Latin.*, vol. 163; cf. JAFFÉ: *Reg. Pont. Rom.*, pp. 522 sq. R. ZÖPFEL.

GELASIUS OF CYZICUS lived about 475, and wrote a history of the first Council of Nicæa, which was published by Robert Balfour, Paris, 1599, and is found in the collections of councils by Labbé, Harduin, and Mansi. The work is of very little value, however, consisting mostly of fictitious speeches, and of debates between heathen philosophers and Christian bishops.

GELLERT, Christian Fürchtegott, b. at Haynichen, Saxony, July 4, 1715; d. at Leipzig, Dec. 13, 1769; studied theology at Leipzig, and was appointed professor extraordinary there in 1751. He wrote comedies, fables, essays on morals and æsthetics, and hymns. His *Fables* was one of the most popular books which the German literature produced in the eighteenth century, and it is still read. His hymns made almost an equal impression: they were translated into Dutch, Danish, Bohemian, Russian, etc., and were praised even by the Roman Catholics. It is true that they have been severely criticised; but no disparagement has been able to take Gellert out of the hearts of the people, nor his poems out of the church. [One of his hymns, "Jesus lives, and I with him," is found in many English hymn-books.] His collected works have been frequently reprinted, as in 10 vols. at Leipzig, 1867. His Life was written by J. A. Cramer, Leipzig, 1774. A *Gellertbuch* was published in Dresden, 1854. HAGENBACH.

GEM. SEE PRECIOUS STONES.

GEMARA. SEE TALMUD.

GENEALOGY.¹ The matter of pedigree was deemed of great importance by the Hebrews and ancient peoples generally, as at present among the Arabs. Genealogical lists are interspersed

all through the historical books of the Old Testament. They are called "the book of the generation of," etc. They answer, also, a spiritual purpose. They prove the faithfulness of God in favoring the increase of the race, in accordance with his command, in keeping his promise to Abraham and his seed, in raising up priests to minister in his sanctuary, and, finally, in sending, when the set time had come and all things were ready, his Son into the world. As far as the Bible is concerned, the preservation of these genealogical lists was for the authentication of Christ's descent. But the historical use is by no means to be ignored: indeed, in proportion as we grasp its value shall we attain conviction of the perfect reality of the earthly descent of Christ from the seed of David, according to prophecy. "The genealogies of Scripture," says Professor G. Rawlinson, "dry and forbidding as is their first aspect, will well repay a careful and scholarly study. They are like an arid range of bare and stony mountains, which, when minutely examined, reveals to the investigator mines of emerald or diamond. Only let the searcher bear in mind that where all is dark to him it may be reserved for future inquirers to let in upon the darkness a flood of light" (*The Origin of Nations*, p. 166).

The first biblical genealogy is Gen. iv. 16–24. It gives the descendants of Cain. The following chapter gives the family of Seth. The tenth and eleventh chapters, though the ordinary reader might pass them over because they seem to consist of mere unimportant names, are regarded by ethnologists as invaluable, since they contain a history of the dispersion of the nations in prehistoric times. The first eight chapters of 1 Chronicles are devoted to genealogical accounts, beginning with Adam, because, as it is stated, "all Israel were reckoned by genealogies" (1 Chron. ix. 1). It is, however, to be observed that these several lists are not in all cases records of direct descent; though perhaps, in the majority of instances, they are unbroken. Still they are not sufficient to determine the length of any period, since, in many cases, the list the writer has transcribed contains only *prominent* names. Women are named occasionally, when there is something remarkable about them, or when any right or property is transmitted through them (see Gen. xi. 29; Exod. vi. 23; 1 Chron. ii. 4; Luke i. 5, etc.). Another feature is, that these records especially concern the line of the chosen seed and the tribe and family from which our Lord sprung. Seth's family is more fully stated than Cain's, Abraham's than Lot's, Isaac's than Ishmael's, etc. The lists are both ascending and descending. For the former see 1 Chron. vi. 33–43, Ez. vii. 1–5; for the descending see Ruth iv. 18–22, 1 Chron. iii. The descending scale is likely to take in the collateral branches. There are many clerical errors in these lists.

But, notwithstanding these alterations and abridgments, it is capable of proof that the Bible presents us transcripts from certain official records. They bear the evidence of substantial truth. That such records existed is indicated rather than proved. Thus the assignments of the temple-service by David were genealogical. In the reign of Rehoboam, Iddo wrote a book on genealogies (2 Chron. xii. 15). From 2 Chron.

¹ This article is reprinted, by permission of the American Sunday-School Union, from Schaff's *Bible Dictionary* (Phila., 2d ed., 1881), but somewhat enlarged, and the Literature added.

xxx. 16-19 we learn that in Hezekiah's day there existed genealogies of the priests, at all events. The lists in Ezra and Nehemiah prove that such lists and others survived the captivity. It is a monstrous assumption to say that they were forged. Lord Hervey (in Smith's *Dictionary of the Bible*) points out an incidental allusion to these lists at the time of Christ, in proof that the census went upon them as a basis; since Joseph went to Bethlehem because he was of the house of David. Manifestly Joseph had, in the genealogy of his family, good grounds for this belief. Probably "the registers of the Jewish tribes and families perished at the destruction of Jerusalem, and not before; although some partial records may have survived the event." When the temple fell, there was no longer any special need of these lists. The Aaronic priesthood was no more; the nation was dispersed in captivity; the Messiah was come.

LIT.—See KNOBEL, *Die Völkertafel*, Giessen, 1850, and the commentaries on *Genesis* (chap. x.) by DELITZSCH, MURPHY, BROWN, LANGE (translated by TAYLER LEWIS), DILLMANN, and the commentaries on *Chronicles* by KEIL, ZÖCKLER (translated by MURPHY, in the Lange series); also GEORGE RAWLINSON: *The Origin of Nations*, N.Y., 1878, pp. 165 sqq. BOCHART (*Geographica sacra*, 1646) is worth consultation by those who would make a thorough study of the subject.

Genealogy of Jesus Christ (Matt. i. 1-17; Luke iii. 23-38). This is the only genealogy given us in the New Testament. "We have two lists of the human ancestors of Christ. Matthew, writing for Jewish Christians, begins with Abraham; Luke, writing for Gentile Christians, goes back to Adam, the father of all men. According to his human nature, Christ was the descendant of Abraham, David, and Mary: according to his divine nature, he was the eternal and only-begotten Son of God, begotten from the essence of the Father. John (i. 1-18) begins his Gospel by setting forth his divine genealogy. In him, the God-man, all the ascending aspirations of human nature toward God, and all the descending revelations of God to man, meet in perfect harmony. Matthew begins at Abraham (1) to prove to Jewish Christians that Jesus of Nazareth was the promised Messiah, (2) to show the connection between the Old and New Testaments through a succession of living persons ending in Jesus Christ, who is the subject of the Gospel, and the object of the faith it requires. Christ is the fulfilment of all the types and prophecies of the Old Testament, the heir of all its blessings and promises, the dividing-line and connecting-link of ages, the end of the old and the beginning of the new history of mankind. In the long list of his human ancestors we have a cloud of witnesses, a compend of the history of preparation for the coming of Christ down to the Virgin Mary, in whom culminated the longing and hope of Israel for redemption. It is a history of divine promises and their fulfilment, of human faith and hope for the desire of all nations. In the list are named illustrious heroes of faith, but also obscure persons written in the secret book of God, as well as gross sinners redeemed by grace, which reaches the lowest depths, as well as the most exalted heights, of society. Matthew's table is divided

into three parts, corresponding to three periods of preparation for the coming of Christ."—Schaff.

The differences between Matthew and Luke have been variously explained. They prove the independence of the two evangelists, who drew from different but equally trustworthy sources. Both lists are incomplete, and names must be supplied (there are only nine names for a period of eight hundred and thirty-three years). They coincide until David; when Matthew takes the reigning line through Solomon, Luke the younger and inferior line by David's son Nathan. A more serious difficulty is, that names do not appear in the same place in the two lists. Luke gives twenty-one names between David and Zerubbabel, Matthew only fifteen; and all the names except that of Shealtiel (Salathiel) are different. Luke gives seventeen names between Zerubbabel and Joseph, Matthew only nine; and all the names are different. The greatest difference is, that Matthew calls Joseph the son of Jacob, while Luke calls him the son of Heli, or Eli. He cannot have been *naturally* the son of both; and it is not likely that the two names are meant for one and the same person. Hence the following theories:—

1. The oldest explanation assumes one, or perhaps two, levirate marriages in the family of Joseph; i.e., a marriage of a man to the childless widow of his elder brother; the children of the second marriage being reckoned as the legal descendants of the first husband. Heli and Jacob may have been brothers, or half-brothers (sons of the same mother, but of different fathers), successively married to the mother of Joseph, who, according to law, was registered by Luke as the son of Heli, though naturally the son of Jacob, as recorded by Matthew. But this view involves inaccuracy in one or the other of the two genealogies.

2. Matthew gives the *legal* or *royal* genealogy of Joseph; Luke, the *private* line of Joseph. The one gives the heirship to the throne of David and Solomon (the *jus successionis*); the other, the actual descent, through Nathan and private persons, from a collateral line (the *jus sanguinis*). This is the prevailing view of English divines: but then Matthew could not have properly used the verb "begat;" for the line of Solomon failed in Jeconiah (Jer. xxii. 30).

3. Matthew gives the genealogy of Joseph; Luke, the genealogy of Mary. Heli may have been the father of Mary and the father-in-law of Joseph, and consequently the grandfather of Jesus. Luke, writing for Gentiles, and proving that Christ was the seed of the woman, traces the *natural* or real pedigree of Jesus through his mother, Mary, in the line of Nathan, and indicates this by the parenthetical remark, "Jesus being (as was supposed) the son of Joseph [but in reality], the son of Heli," or his grandson by the mother's side. Mary is always called by the Jews "the daughter of Heli." Matthew, writing for Jews, gives the *legal* pedigree of Jesus (which was always reckoned in the male line) through Joseph, his legal father, in the line of Solomon. This explanation is the easiest, and has been adopted by Luther, Grotius, Bengel, Olshausen, Fbrard, Wieseler, Robinson, Gardiner, Lange, F umptre, Weiss, Godet. It is supported by the

fact that in Matthew's history of the infancy Joseph is most prominent; in Luke's account, Mary. The Davidic descent of Jesus is a mark of the Messiah, and is clearly taught in the prophecy, and also in Rom. i. 3; 2 Tim. ii. 8; Heb. vii. 14; John vii. 42; Acts xiii. 23. If we take this explanation, Jesus was in a double sense the son of David,—in law and in fact, from his reputed father, and from his natural mother.

See Bishop Lord HERVEY: *Genealogies of our Saviour*, from *Matthew and Mark*, Lond., 1853; WIESELER: *Beiträge zur Würdigung der Evangelien*, 1869, pp. 135 sqq.; the art. *Genealogy*, in SMITH'S *Bible Dictionary*; the commentaries of MEYER, LANGE, MANSEL, KEIL, MORISON, and SCHAFF, on *Matt. i.*; and of WEISS, GODET, and FARRAR, on *Luke iii.*

GENESIS. See PENTATEUCH.

GENESIUS, a comedian, who, while acting the part of a candidate for Christian baptism, was suddenly converted, acknowledged his conviction, was put to torture, and beheaded (285), and then inscribed among the saints of the Roman Church. His festival falls on Aug. 25. See *Act. Sanct.*, and BUTLER, *Lives of the Saints*, on date.

GENEVA (French, *Genève*; German, *Genf*), the largest city of Switzerland, numbering 68,165 inhabitants in 1876, and the capital of the canton of the same name; was, before the period of the Reformation, subject to the bishop of the diocese of Geneva, who, again, was an immediate fiefholder of the German emperor. There was, however, always dispute between the bishops and the counts of Geneva, later on between the bishops and the dukes of Savoy, concerning the possession of the city; and there was within the city itself, as within most mediæval towns of commercial and industrial consequence, a party which strove for liberty and independence. Backed by Freiburg and Bern, with which alliances were concluded respectively in 1519 and 1526, the party of liberty finally gained the ascendancy. The city constituted itself a republic, expelled the bishop, adopted the Reformation, and succeeded in vindicating its independence against the insidious attacks of the Duke of Savoy until 1798, when it was incorporated with France. In 1814, however, it regained its independence; and, its territory having been increased with some French and Savoy communities, it joined the Swiss confederacy as the twenty-second canton. The area of the canton comprises only 107 square miles, with 99,352 inhabitants in 1876.

The first seeds of the Reformation were sown in Geneva by the French translation of the Bible by Le Fèvre d'Étaples (Faber Stapulensis); and already in 1528 the bishop, the Duke of Savoy, and the Pope were busily engaged in punishing people who possessed or read *le livre maudit*: they were fined, or scourged, or beheaded. In September, 1532, Farel arrived at Geneva, preceded by Froment, followed by Viret; and in March, 1533, the Reformed doctrine was allowed to be preached and practised in the city. In July, same year, the bishop, Pierre de la Baume, removed his residence from Geneva to Annecy. A violent Roman-Catholic re-action took place in the following year; but it was of short duration. In 1535 the Reformation was adopted as the religion of the State; and in October, 1536, Cal-

vin arrived. He soon found himself at the head of the whole movement, political as well as religious; and by his iron hand a theocracy of a very stern type was established. The Reformed doctrine became a civil duty, and dogmatical deviations were treated as treason. Ecclesiastical discipline was carried even into the routine of daily life, and a breach of its dictates was punished as a crime. The transition proved too sudden, however. A party was formed, not with any tendency towards Romanism, but for the purpose of sustaining a greater measure of liberty, and in 1538 Calvin was expelled. But it soon became apparent that his austere regimen was a necessity, if Geneva really should fulfil her mission as a frontier fortress against Rome. The city was crowded with refugees from Italy, Spain, France, and England. Each new-comer brought a new system of Protestantism along with him; and the liberty very soon degenerated into a laxity, which the Roman Catholics were not slow to avail themselves of. Calvin was recalled, and the severe order returned with the dictator. Under his rule, and, indeed, for a long time after his death, Geneva stood as the "Rome of Protestantism," the "moral capital of the half of Christendom," forming the strongest and loftiest characters, and sending forth the noblest and most vigorous impulses. It was not only a place of refuge to those who were persecuted, but also a centre of active labor. The English version, called the Geneva Bible, received its name from its being made in that city by English refugees. (See ENGLISH BIBLE VERSIONS, p. 735.)

Under such circumstances it was only natural that the Roman-Catholic Church should consider it one of her great objects to convert Geneva; and many attempts, insidious, daring, foolish attempts, were made, as, for instance, that by François de Sales. But none was more cunningly planned, and more patiently carried out, than that of which our own time has seen the issue. The inhabitants of the territory added to the city in 1814 in order to form the canton of Geneva were exclusively Roman Catholics, and the population of the whole canton was thus nearly equally divided between the two churches. Here was a chance for Rome, and she knew how to improve it. Disputes between the priests and the pastors were of frequent occurrence, and sometimes of great danger to the republic, as, after the fall of Napoleon, a strong current of re-action, both political and religious, had set in everywhere in Europe; and it proved easy for the Roman-Catholic party to bring the influence of France, Russia, and Austria, to bear against their Protestant adversaries. The dissolution of the Holy Alliance, however, and the revolution of 1830, gave the Protestants freer hands; but then the secret work of the Romanists in the social foundation of the State began to show its results. From the very day of the annexation of the rural territories, the Roman clergy exerted itself to prevent an amalgamation between the two denominations. Mixed marriages were prohibited; neighborly courtesy was discouraged; the two confessions seldom met each other, except when doing military service. At the same time a Roman-Catholic immigration was highly favored. Laborers, mechanics, retail dealers, etc., were imported in considerable numbers, and set-

tled in the city, a propaganda at Lyons furnishing funds; and the Roman Church was soon able to take up the contest with the Protestant party in the political field. The fight actually began, stirred up by the priests. But in the course of a generation the march of affairs took an unexpected turn. The young voters were sent to the polls by their confessors, and to the political meetings. Discussions began between the two confessions; and confessional matters could, of course, not be excluded. The result was that suddenly there appeared within the pale of the Roman-Catholic community a decided opposition to the ultramontanists. This new party, the Liberal-Catholics, invited in 1873 Father Hyacinthe to preach at Geneva; and, as the Genevese laws grant to every congregation the right of electing its pastor itself, many Roman-Catholic congregations chose Old Catholic priests, who rejected the dogma of papal infallibility, and were married.

The history, however, of the Church of Geneva, is by no means confined to her duel with the Roman Church: on the contrary, considerable changes of organization and a significant doctrinal development have taken place. The organization of the sixteenth century remained unaltered for a long time, or underwent only minor modifications, until, in 1846, a radical change was effected, amounting almost to a revolution. Up to 1846 the pastors were chosen by the *Vénérable Compagnie des Pasteurs*, one of the institutions of Calvin, which also had in hand the administration of all religious affairs of the church, and exercised great influence on the academy and the schools. But from that year the authority of the *compagnie* was confined to questions of worship proper; while the other branches of the administration of the church were placed under the *consistoire*, composed of twenty-five lay-members and six pastors, and elected by the people; and the pastors were chosen by the congregations. At the same time began that doctrinal difference to develop, which finally led to the formation of the Evangelical Society, and the foundation of a new theological school; for which see the articles on GAUSSEN, MERLE D'AUBIGNÉ, SOCIÉTÉ ÉVANGÉLIQUE, etc.

LIT. — *Mémoires et documents publiés par la Société d'histoire et d'archéologie de Genève*, 1840 sqq.; I. GABEREL: *Histoire de l'Église de Genève*, 3 vols.; AMI BOST: *Mémoires pour servir à l'histoire du reveil religieux*, 3 vols.; E. GUERS: *Le premier reveil et la première église indépendante à Genève*; ROGET: *La question catholique à Genève*; FLEURY: *Histoire de l'église de Genève depuis les temps les plus anciens jusqu'en 1802*, Geneva, 1879 sqq.

GENEVIEVE, ST., b. 419 or 425, at Nanterre; d. in Paris, Jan. 3, 512; became the patroness of Paris by averting the attack of the Huns, under Attila, from that city by her prayers; built the first church over the tomb of St. Denis; and lies buried in the Church of St. Geneviève, in Paris, which, however, twice (in 1792 and in 1830) has been for a time transformed into a national pantheon. The earliest life of her, written shortly after her death, was published in Paris, in 1687, by Charpentier. See *Act. Sanct.*, and BUTLER, *Lives of the Saints*, Jan. 3.

GENEVIEVE, Canons of St. (also called **Canons**

of the Congregation of France), a congregation of regular canons founded in 1614 by Charles Faure, from the abbey of St. Vincent de Senlis, who, by the Cardinal de la Rochefoucauld, was called to Paris, and successfully carried through a reform of the abbey of St. Geneviève there. A female community of the order (the *Daughters of St. Geneviève*, or the *Miramions*) was founded in 1636 by Francisca de Blosset, and in 1660 united to the congregation founded by Marie de Miramion. See *Constitutiones Canoniarum regularium Congregationis Gallicanæ*, Paris, 1676.

GENNADIUS MASSILIENSIS lived, according to notices drawn from his own works, in Gaul during the time of Bishop Gelasius of Rome (492-496) and the Byzantine Emperor Anastasius (491-518), and was a presbyter, not a bishop, at Marseilles. He understood Greek, was well versed both in Eastern and Western ecclesiastical literature, translated several Greek works into Latin, and wrote original works on all heresies, — against Nestorius, against Pelagius, — an *Epistola de fide mea*, and a catalogue of ecclesiastical authors (*De viris illustribus*), a continuation of Jerome's work on the same subject. Only the two last-mentioned works have come down to us. The former, if identical with the *Liber de ecclesiasticis dogmatibus*, seems to have undergone various extensions in the course of time. It was first printed among the works of Augustine, but separately edited by Elmenhorst (Hamburg, 1614) and by Oehler, in *Corp. Hereseol.*, I. The *De viris illustribus* is valuable, both on account of the vast reading on which it is based, and on account of its impartiality. It was first printed in connection with the work of Jerome, and then edited separately by Fuchte (Helmstädt, 1612) and by S. E. Cyprian (Jena, 1703). Both works are found in MIGNE, *Patrol. Latin.*, vol. 58. The dogmatical stand-point of the author is one of Semi-Pelagianism, such as this view prevailed in Gaul, and more especially at Marseilles, at his time.

WAGENMANN.

GENNADIUS, Patriarch of Constantinople (1453-59), was one of the most prolific philosophical and theological writers of his age, and the last representative of Byzantine learning. Of his personal life very little is known. He seems to have been born in Constantinople about 1400. His true name was Georgios Scholarios. Having entered the court-service, he was made an imperial councillor, and accompanied in 1438 the Emperor Johannes to the Council of Ferrara-Florence. As a layman, he could not take part in the discussions of the council; but he presented to it three elaborate speeches in favor of the projected union between the Greek and Latin churches, and addressed also his own countrymen in a separate work on the subject. After his return to Greece, however, he entirely changed his views of the union, and became one of its most decided adversaries, speaking and writing against it with passionate obstinacy. This change also disturbed his relations with the emperor; and in 1448 he retired to the monastery of Pantokrator, and became a monk, though still continuing his literary activity. As Mohammed II., after the capture of Constantinople, demanded that the vacant patriarchal chair should be filled, Georgios Scholarios, who as a monk had assumed the name

of Gennadius, was unanimously elected, and was duly installed by the Sultan, as had formerly been the patriarchs by the emperors. He presented to the Sultan a kind of confession or exposition of the Christian faith, written with admirable clearness and precision, translated into Turkish by Achmad, Judge of Beroea, and first printed by A. Brassicanus, Vienna, 1530; and he later on followed up the subject by a more elaborate disquisition, in the form of a dialogue between a Turk and a Christian, first printed by A. Brassicanus, Vienna, 1539. He found, however, the position as patriarch under a Turkish sultan so irksome, that in 1459 he abdicated, and retired to the monastery of John the Baptist, near Serræ, in Macedonia, where he died at an unknown date. The number of his works amounts to about a hundred; but most of them still remain in manuscript, and for many of them grave questions have been raised concerning their authenticity and integrity. What has been printed is found in MIGNE: *Patrologia Græca*, vol. 160. See GASS: *Gennadius und Pletho*, Berl., 1844; [SCHAFF: *Creeds of Christendom*, I. 46 sqq.]. WAGENMANN.

GENNES'ARET is the name of a lake of Palestine, also called the "Sea of Galilee;" of a plain along the north-western shore of the lake, generally called the "Land of Gennesaret;" and of a town situated in the plain. The name is Chinneroth, or Chinnereth, in the Old Testament (Num. xxiv. 11; Josh. xi. 2; 1 Kings xv. 20), and Gennesar in the Apocrypha (1 Macc. xi. 67), but Gennesaret in the New Testament (Matt. ix. 1; Mark vi. 53; Luke v. 1-11). The town was still in existence in the beginning of the fourteenth century. For the lake and the land, see PALESTINE.

GENOUDE, Eugène de, b. at Montélimart, 1792; d. in the Îles d'Hyères, 1849; played a part in the re-action, political and religious, after the restoration of the Bourbons in 1814, by the side of Chateaubriand, De Maistre, Bonald, and Lamennais; edited various political papers; was ordained a priest in 1835; published a translation of the Bible and of Thomas à Kempis' Imitation of Christ; and wrote *La raison du christianisme* (Paris, 1834-35, evidences drawn from all sources to the truth of Christianity, a huge compilation in 12 vols.), *Sermons* (1846), *L'histoire d'une âme*, a kind of confession, etc. A biography of him was published at Paris by a former colleague in journalism.

GENTILIS, Giovanni Valentino, b. at Cosenza, in Calabria, about 1520; beheaded at Bern, Sept. 10, 1566. He embraced the Reformation, fled from Italy, and settled at Geneva. Remembering the fate of Servetus, he signed the confession of faith which the magistrates demanded every member of the Italian community at Geneva to subscribe to, but continued, nevertheless, to propagate his antitrinitarian views. He was cited before the magistrates, and sentenced to do public penance. Shortly after, he fled from Geneva, and went to Poland, but returned once more to Switzerland, was seized at Bern, imprisoned for heresy, and beheaded. An account of his trial was published by Benedict Aretius. See TRECHSEL: *Die protest. Antitrinitarier*, Heidelberg, 1839-44, vol. ii. pp. 516 sqq.

GENTILLET, Innocent, was b. at Vienne in Dauphiné, but fled to Geneva on account of the

persecutions against the Reformed. In 1576 he returned to France, and was at one time president of the Parliament of Grenoble; but in 1585 he was again compelled to flee, and died at Geneva at an unknown date. He wrote *Apologia pro christianis Gallis religionis evangelicæ* (1578), which is considered the best apology for the Reformation ever written, and *Le bureau du concile de Trente* (1586), an irrefragable argument against the Council of Trent. Both works have often been reprinted.

GENTILLY, Council of (767), was one of those mixed synods, composed of bishops and barons, which were frequently held by the Frankish kings. The occasion was an embassy from the Byzantine emperor, Constantine Copronymus, to King Pepin; and the subjects treated were, no doubt, the questions of image-worship and the procession of the Holy Spirit. But the acts of the council have not come down to us.

GENUFLECTENTES. See CATECHETICS.

GEOFFREY OF MONMOUTH, a famous English chronicler; b. at Monmouth early in the twelfth century; created Bishop of St. Asaph, 1152; d. 1154. His fame rests upon a history of early Britain, entitled *Chronicon sive Historia Britonum*. The work has been a mine from which later chroniclers drew, and poets down to Tennyson. The first printed edition appeared at Paris, 1568. An English translation by A. THOMPSON, Lond., 1718, has been revised by J. A. GILES, Lond., 1842. See WRIGHT: *Essays on Archæol. Subjects*, Lond., 1861 (vol. 1).

GEORGE, St., descended from a distinguished family in Cappadocia; entered the Roman army, and rose rapidly, but left it with open protest when the persecution of Diocletian began; and was beheaded at Nicomedia, April 23, 303. According to some he was the person mentioned in Eusebius (*Hist. Eccl.*, VIII. 5), who tore down the imperial proclamation, and was punished by being roasted over a slow fire. The acts of his martyrdom are evidently spurious. Baronius thinks that the Arians falsified them. Many features of the legends about him, as, for instance, the slaying of the dragon, show a decidedly mythical character, and indicate that they originated as symbols. For these reasons the very existence of St. George has been impugned, as, for instance, by Calvin and by Pegge in the eighteenth century. Nevertheless, the worship of him is very old, both in the Eastern and in the Western Church. In the Eastern Church he is first mentioned in an inscription in a church at Ezr'a or Edhr'a in Southern Syria, copied by Burckhardt and Porter, and explained by Hogg, who fixes its date at 346. In the Western Church he is first mentioned in the decrees of the Council of Rome (494), which condemned his acts as corrupted by heretics, though vindicating his honor as a true martyr of the church. The worship of him, however, is not only old, it is also extensive; and the legends grew luxuriantly, absorbing, as it would seem, very different elements. The story of St. George and the dragon occurs for the first time in a fully-developed form in the *Historia Lombardica*, or "Golden Legend," by Jacob de Voragine, Archbishop of Geneva 1280. At that time his connection with England was already firmly established. According to William of Malmesbury (*Gesta Reg. Angl.*,

II.), he appeared in the battle of Antioch (June 28, 1089), and aided the Franks to overthrow the Saracens. The Normans under Robert, the son of William the Conqueror, then adopted him as their patron. As he continued to appear in aid of the Norman crusaders, a Council of Oxford (1222) made his day a festival throughout England; and after the battle of Calais (1349) he came to be considered the patron saint of the country, and the order of the garter is said by some to have been instituted (1350) under his patronage. See HEYLYN: *History of St. George of Cappadocia*, Lond., 1631; MILNER: *Inquiry into the History of St. George*, 1792; J. HOGG: *Notes on St. George the Martyr*, Lond., 1862.

GEORGE III., Prince of Anhalt; b. at Dessau, Aug. 13, 1507; d. there Oct. 17, 1553. He studied at Leipzig; was ordained a priest in 1524, and appointed provost of Magdeburg in 1526. He was at that time a true son of the Roman Church, and considered the Reformation a mere innovation. But he considered it necessary to make a thorough study of the Bible and the history of the Church in order to meet successfully the "Lutheran sectarians;" and the result of this study was his conversion. In 1530 he subscribed to the Augsburg Confession; and in 1534 the Lutheran Church was established in the principality of Anhalt. At the instance of Duke Maurice, Prince George assumed in 1544 the administration of the diocese of Merseburg; and in the following year he was consecrated bishop by Luther. During the Smalcaldian war he defended himself in Merseburg; but, after the establishment of the Leipzig Interim, he retired to Dessau. See O. G. SCHMIDT: *Georg von Anhalt*, in MEURER: *Leben der Altväter d. luth. Kirche*, which also gives information about the writings of George III. G. PLITT.

GEORGE, Margrave of Brandenburg-Ansbach; b. at Onolzbach, March 4, 1484; d. there Dec. 17, 1543; embraced early the Reformation, and maintained very intimate relations with Luther. In 1527 he became sole ruler of the margraviate, and immediately introduced the new doctrine in the country; and perhaps no other German prince contributed more than he to the success of the Reformation, partly by the boldness with which he spoke its cause in the diets, partly by the energy with which he labored for it under all circumstances. See SCHULINUS: *Leben und Geschichte des Marg. G.*, Francfort, 1729, and *Luther's Briefe an Marg. G.*

GEORGE OF POLENTZ, b. in Saxony, 1478; d. at Balga, near Königsberg, April 28, 1550; studied canon law in Italy; was for some time secretary to Julius II.; entered the service of Maximilian I., and became acquainted with Margrave Albrecht of Brandenburg, grand master of the Teutonic Order in the imperial camp at Padua, 1509; was made a member of the order, and was in 1519 appointed Bishop of Sambia by the margrave. He was the first bishop who openly embraced the Reformation. In the summer of 1523 he allowed the evangelical doctrines to be preached in the Cathedral of Königsberg; in September, same year, he appointed Johannes Briesmann, a pupil of Luther, regular preacher at the cathedral; and Christmas Eve he publicly declared himself a convert. In 1525 the territory

of the order was transformed into a dukedom; and Duke Albrecht charged the Bishop of Sambia with the organization of the Lutheran Church in his country. Shortly before his death the bishop retired from public life on account of ill health. His life has been written by GEORG VON POLENZ, Halle, 1858.

GEORGE, Duke of Saxony; b. at Dresden, Aug. 24, 1471; d. there April 17, 1539; was as a younger son destined for the church, and in 1484 made canon of Meissen. His older brothers died, however; and in 1500 he succeeded to the throne. His education, and a rivalry which sprung up between him, the representative of the Albertine line, and his cousins, the representatives of the Ernestine line, made him an adversary of the Reformation; and after the disputation of Leipzig (1519) he decided to do every thing in his power to keep it out of his own country. But he labored in vain. Luther's translation of the Bible was the favorite reading of his subjects, the clergy of his country married, his own family embraced the evangelical doctrines, and he was left alone in utter lonesomeness. See SCHULZE: *Georg und Luther*, 1834.

GEORGE OF TREBIZOND, b. in Creta, 1396; d. at Naples, 1486; took his surname, not from his native island, but from the city of his ancestors; came in 1420 to Venice; taught rhetoric and grammar in Rome, but lost the favor of Nicholas V. by his ill-natured polemics against Bessarion, Pletho, and the Platonic school, and was rescued from starvation only by a small pension from King Alphonse. His two essays against the Greek Church are found in LEO ALLATIUS: *Græcia Orthodoxa*, Rome, 1652. His translations of Plato and Eusebius are inaccurate and unreliable.

GEORGE OF CAPPADOCIA, likewise called **George the Fuller**, was appointed Bishop of Alexandria in 356, after the banishment of Athanasius, and entered the city at the head of a military force. In 361 he was most savagely massacred by the Pagans. He was a rank Arian, a grasping and peremptory nature, a character by no means without blemish; but the picture which the orthodox writers give of him is very exaggerated, and sometimes even self-contradictory.

GEORGE THE PISIDIAN lived in the middle of the seventh century, and was a deacon at the Church of St. Sophia in Constantinople. He wrote a number of long poems of historical, philosophical, and religious contents; but, though he was much appreciated by the later Byzantine writers, most of his productions remain in manuscript. The *Hexaëmeron* and *De vanitate vite* were published, with a Latin translation, by Morel, Paris, 1584, and are found in *Bibliotheca Patrum*, Paris, 1654, vol. XIV.

GEORGIAN VERSIONS. See BIBLE VERSIONS, p. 286.

GEORGIUS, Bishop of Laodicea in Phrygia, was born at Alexandria, and received orders there. In the controversy between Bishop Alexander of Alexandria and the Arians he tried to mediate, but was excommunicated by Alexander for Arianism. Made Bishop of Laodicea by the Arians, he could not agree with them, either, and became, together with Bishop Basil of Ancyra, founder of the Semi-Arian party. Under Con-

stantius the doctrine of the Semi-Arians became the theology of the court; and when the third synod of Sirmium (358) confirmed this doctrine and the anathemas of the synod of Ancyra, the breach between the Arians and the Semi-Arians became complete. Among the works of Georgius are mentioned a life of Eusebius of Emesa, and an essay against the Manichæans.

GEORGIUS SYNCELLUS received his surname from his position as *syncellus*, or privy councillor, to Tarasius, Patriarch of Constantinople, in the middle of the eighth century. He wrote a *Chronographia*, extending from Adam to the time of Diocletian, and valuable especially on account of the frequent extracts it gives from other writers. It was first edited by Goar, Paris, 1652, best by Dindorf, 1829, 2 vols.

GERBERON, Gabriel, b. at St. Calais, between Angers and Chartres, Aug. 12, 1628; d. at St. Denis, March 29, 1711; entered the congregation of St. Maur in 1649, and became not only one of the most prolific writers of that order (his works numbering a hundred and eleven), but also one of the most remarkable representatives of its critical tendency. He taught philosophy and theology in various schools, after 1675, at Corbie near Amiens. While there he published (in 1676, at Brussels) his *Miroir de la piété chrétienne*, which by several archbishops was considered a revival of the five condemned propositions of Jansen. On the instigation of the Jesuits an order was issued for his imprisonment; but he fled, first to the Netherlands, afterwards to Brussels, where he edited the works of Bajus, and Jansen's letters to St. Cyran. He was discovered, however, in 1703, and imprisoned in the citadel of Amiens till 1707, when he was brought to St. Denis, after having been compelled to recant, and sign the condemnation of the five propositions of Jansen. But he never yielded completely. Shortly before his death he dictated *Le vain triomphe des Jésuits*, whose publication was prevented, however, by his superiors.

GERBERT, Martin, b. at Horb, on the Neckar, Aug. 13, 1720; d. at Sanct Blasien, in the Black Forest, May 3, 1793; was educated in the Jesuit academy of Freiburg; entered the monastery of Sanct Blasien in 1737; was ordained priest in 1744, and elected abbot in 1761. From 1759 to 1762 he travelled in Germany, France, and Italy, and published a Latin description of his voyage, afterwards translated into German. He was a learned historian, and wrote, among other works, a *Historia nigrae sylvæ O. S. B.*, Cologne, 1783-88. But his specialty was sacred music, its history and theory: *De cantu et musica sacra* (2 vols., 1774); *Scriptores ecclesiastici de musica sacra* (3 vols., 1781). He was a friend of Gluck.

GERDES, Daniel, b. at Bremen, April 19, 1698; d. at Gröningen, Feb. 11, 1765; studied at Utrecht; was appointed professor of theology at Duisburg 1726, and at Gröningen 1735. His principal work is his history of the Reformation, — *Historia Reformationis*, 4 vols., Gröningen, 1744-52. He wrote also specially about the Reformation in Italy, in the diocese of Salzburg, etc.

GER'CESA. See GAD'ARA.

GERHARD, Johann, b. at Quedlinburg, Oct. 17, 1582; d. at Jena, Aug. 20, 1637; studied, first medicine at Wittenberg, then theology at Jena

and Marburg; was appointed superintendent of Heldburg in 1606, but removed in 1615 to Jena as professor of theology. He was one of the heroes of Lutheran orthodoxy, unquestionably the most learned, and, among the scholars of his age, certainly the most amiable. It is especially as a dogmatist and by his two works, *Doctrina catholica et evangelica* (1634, 3 vols.) and *Loci communes theologici* (Jena, 1610-22, 9 vols., modern edition, Leipzig, 1863-76, 10 vols.), that he gained his great fame. The progress he made beyond his predecessors Chemnitz and Hutter consists partly in a more perfect systematization, partly in deeper and more speculative argumentation of the dogmas, but especially in the completeness and comprehensiveness of the treatment. Of his exegetical works, which are distinguished by their patristic learning, his *Comm. in Harmoniam hist. ev. de passione et resurrectione Christi* (1617) is the most important. His commentaries on the Old Testament, published after his death, are not so much read. Of his devotional books his *Meditationes Sacrae* appeared in 1606, and have been often reprinted and translated [3d ed. of German trans., Leipzig, 1876]; while his *Schola Pietatis* has fallen into oblivion. His *Enchiridion Consolatorium* was re-edited and translated into German by C. I. Böttcher, 1877. See E. R. FISCHER: *Vita J. Gerhardi*, Gotha, 1723. A. THOLUCK.

GERHARD, St., b. at Staves (*Stablecellä*), in the diocese of Namur, 890; d. in the monastery of Brogne (*Bronium*), Oct. 3, 959; retired early from the gay service of the Count of Namur, on account of a vision which came to him in a dream; and, having built a new church and a monastery at Brogne (918), he entered the monastery of St. Denis, and became a monk. Ordained a presbyter in 928, he returned to Brogne, and spent the rest of his life in reforming monasteries. He was canonized by Innocent II. See *Act. Sanct.*, Oct. 3, and P. GÜNTHER, *Das Leben d. h. Gerhard de Brogne*, Halle, 1877.

GERHARDT, Paul, b. at Gräfenhainichen, in the electorate of Saxony, March 12, 1607; d. at Lübben, June 7, 1676. He studied at Wittenberg; was made preacher at Mittenwalde in 1631, and at the Church of St. Nicolai, in Berlin, in 1637, but was dismissed in 1666, because he refused to subscribe to the edicts of June 2, 1662, and Sept. 16, 1664, considering them as attempts to unite the Lutheran and the Reformed churches. In 1667, however, he was made Archdeacon of Lübben. He is generally considered as the greatest hymn-writer Germany has produced. In his sweet songs, Christianity does not appear as something opposed to or in conflict with human nature, but, on the contrary, as the strongest, soundest, purest, and truest form of humanity. His form is often artistically perfect; and yet the expression comes so naturally, and the rhythm flows so easily, that his verses remain in the memory after the first hearing. The first collection of his hymns are those by Crüger (in his *Praxis Pietatis Melica*, 1648) and J. G. Ebeling (Berlin, 1666); the last and best those by Wackernagel (Stuttgart, 1843, last edition, Güterslohe, 1876) and C. F. Becker (Leipzig, 1851). These last-mentioned collections also contain good biographies of him. [See also editions by Karl Gödecke (Leipzig, 1877) and Karl Gerok (Stuttgart, 1878)], and Lives by WILDENHAHN

(Basel, 1844, 4th ed., 1877, 2 vols. [Eng. trans., Phila., 1881]), and by an anonymous writer (Hanover, 1876), and E. E. KOCH: *Geschichte d. Kirchenlieds*, Stuttgart, 3d ed., 1867, vol. iii. pp. 297-327.

[Many of Gerhardt's hymns have been incorporated in our collections of hymns or of devotional poetry; and one of them, *O sacred Head, now wounded*, is very widely known and frequently sung. Other familiar ones begin, *Oh! how shall I receive thee; Commit thou all thy griefs, and Give to the winds thy fears*. More than thirty of his hundred and twenty-three hymns are classical. His English translators include Rev. John Wesley, Miss C. Winkworth, Rev. Dr. James W. Alexander, and John Kelly. The latter has furnished a complete translation, *Paul Gerhardt's Spiritual Songs*, London, 1867.] PALMER.

GERHOCH, b. at Polling, in Bavaria, towards the end of the eleventh century; d. at Reichersberg, near Passau, 1169; frequented the schools of his native town, Mosburg, Freysing, and Hildesheim, and was appointed canon of Augsburg, and *magister scholarum*, but left this position, disgusted at the irregularities of the lives of the canons. He did not find the state of affairs better at Raitenbuch, whither he moved, and went to Rome, where Honorius II. officially charged him (1125) with the reform of the canonry. He had no opportunity, however, to try his own strength as a reformer as yet. In 1126 he entered the service of Bishop Kuno of Regensburg, and was ordained priest. But in 1132 Archbishop Conrad I. of Salzburg placed him at the head of the canonry of Reichersberg, and there he spent the rest of his life, an active and rigorous Reformer. As a writer he was strongly opposed to scholasticism, and accused even Peter Lombard of heresy. A list of his works he gives himself, in his Commentary on the Psalms; which work has been printed by B. Pez, in *Thesaurus anecdotorum*, 1728. Others of his writings have been edited by Scheibelberger, Vienna, 1871 and 1876. [See H. F. A. NOBBE: *Gerhoch v. Reichersberg*, Leipzig, 1881.] ALBRECHT VOGEL.

GERIZIM, a mountain of Ephraim, opposite Ebal, with Shechem in the intervening valley; was one of the mountains on which Israel stood pronouncing blessings and curses (Deut. xi. 29; Josh. viii. 30-35). (See EBAL.) It is 2,895 feet above the level of the sea, and 800 feet above the bottom of the valley. It was the scene of the parable of the trees and the brambles (Judg. ix. 7-21), and the site of the Samaritan temple referred to by the woman at the well (John iv. 20). Samaritan tradition points it out as the place where Abraham offered Isaac; and the remnant of the Samaritan sect living at Nablus (Shechem) still performs the annual paschal sacrifices on its top according to the prescriptions of Exod. xii.

GERLACH, Otto von, b. in Berlin, April 12, 1801; d. there Oct. 24, 1849. He studied, first law at Heidelberg and Göttingen, then theology in his native city, and was appointed preacher at the Elizabeth Church there in 1834, and court chaplain in 1847. He and his equally distinguished brothers (Ludwig von Gerlach, a statesman, and Gen. von Gerlach, an *aide-de-camp* of King Frederick William IV.) were closely associated with Hengstenberg in the revival of orthodoxy and

piety in Prussia. He translated *Awake, thou that sleepest* (by Wesley), the *Reformed Pastor* (by Baxter), and the *Charity and the Church* (by Chalmers), and wrote a very useful popular commentary on the Bible, of which a collected edition appeared in Berlin, 1847-53, 6 vols. RUD. KÖGEL.

GERLE, Christophe Antoine, b. in Auvergne, 1740; entered the order of the Carthusians; became prior of the convent of Port-Sainte-Marie; sat in the assembly of the States-generals (1789); became a follower of Robespierre, but was not beheaded after his fall. More remarkable, however, than his political career, was the part he played among the adherents of Catherine Théot, the old woman who pretended that she was about to bear the Word, etc. He occupies a prominent place in David's picture, *Le Serment du Jeu de Paume*. The date of his death is unknown. See MICHELET: *Hist. de la Revolution française*, vol. vii.

GERMAIN D'AUXERRE, St., b. at Auxerre, 380; d. at Ravenna, July 31, 448; was forced by the people of his native city to accept the nomination for bishop in 418; adopted immediately after the most rigorous ascetic practices; visited England in 429 to aid the orthodox against the Pelagians; and went in the year of his death to Ravenna to interfere in favor of the Armoricans. He enjoyed a great fame during his lifetime, and is still much revered in France. See *Act. Sanct.*, July 31. G. PLITT.

GERMAIN DE PARIS, St., b. at Autun, 496; d. in Paris, May 28, 576; was made Abbot of St. Symphorian, near Autun, in 540, and Bishop of Paris in 550. He vindicated his episcopal authority with great intrepidity in this the worst period of Merovingian rule, and was greatly revered by the people. His life was written by his contemporary, Fortunatus Venantius. See *Act. Sanct.*, May 28. G. PLITT.

GERMAN CATHOLICS (*Deutsch Katholiken*). Oct. 15, 1844, there appeared in the *Sächsische Vaterlandsblätter* an article in which the Bishop of Treves was openly accused of seducing his flock to idolatry by his exhibition of the holy coat; and an appeal was made to the lower clergy to leave a church in which such a thing could be done. The author of the article was an entirely obscure person, one Johannes Ronge, a Roman-Catholic priest, formerly a chaplain at Grottkau, in the county of Neisse, Saxony, but suspended on account of a previous article in the same paper, and now living at Lanrahütte, near the Polish frontier, teaching a children's school in a Protestant neighborhood. But the effect of the article was like that of a spark in a powder-mine. Fifty thousand copies of the article were immediately sold, and tokens of sympathy of every kind and description showered down upon the author.

Ronge's appeal of separation had already been anticipated and carried into effect in another place. At Schneidemühl, a small town on the northern frontier of Posen, one Czersky had formed a community, which on Oct. 19, 1814, broke off from the Roman Church, and constituted itself as an independent congregation, under the name of Christ Catholics, and with Czersky for their pastor. To lead these two currents into one common stream was a problem of the greatest importance, but not without peculiar difficulties.

The Christ Catholics rejected the celibacy of the clergy, the use of the Latin language in divine service, the doctrines of purgatory, transubstantiation, etc.; but they retained the seven sacraments, the Nicene Creed, etc. The German Catholics, who had formed their first independent congregation at Breslau, March 9, 1845, with Ronge as their pastor, went much farther in their deviation from Romanism, and had, for instance, made considerable changes in the Nicene Creed. A common council was held at Leipzig, Easter, 1845, and delegates were present from twenty-seven congregations. But at the council it soon became evident that the watch-cry of secession, "Away from Rome," was about the only thing common to all the seceders; and it was only by the highest degree of reciprocal forbearance that a very vague and very weak confession was agreed upon. The divinity of Christ was passed by in silence in this confession.

The work of the council was not received with enthusiasm by the constituencies. The congregation in Berlin protested against the rejection of the Apostolical Creed, dissolved its connection with the movement, and established itself as an independent congregation, July 15, 1846, under the name of Protest Catholics. The congregation of Schneidemühl was equally dissatisfied, but continued in outward communication with Ronge, on account of the weakness and timidity of its leader, Czarsky. In other places the complaints went in the opposite direction. No confession was wanted at all; dogma in any form or shape should be avoided as a mere clog on the free movement of the church; irreligious and anti-Christian tendencies became apparent. From that moment, people of distinction and ability began to keep aloof from the affair, while recruits were enlisted from the ranks of the social and political radicals. The state-governments, having watched the movement all along with distrust and suspicion, now adopted energetic measures against it. Austria and Bavaria excluded the German Catholics altogether from their territories; Prussia, Saxony, and Baden, admitted them, but on conditions. This state of affairs was, of course, changed in 1848, and all interference from the side of the State ceased. But the impulse had already spent its force. In 1848 the German Catholics numbered about sixty thousand: in 1858 there were only about one hundred congregations still alive. In some districts they united with the Protestant free congregations; in others they clubbed together, even with the Reform Jews.

LIT. — E. BAUER: *Geschichte der Gründung der deutschkatholischen Kirche*, Meissen, 1845; W. A. LAMPADIUS: *Die deutschkatholische Bewegung*, Leipzig, 1846; F. KAMPE: *Geschichte der religiösen Bewegung der neueren Zeit*, Leipzig, 1852–60, 4 vols., and *Das Wesen des Deutschkatholicismus*, Leipzig, 1860. H. SCHMID.

GERMAN REFORMED CHURCH. See REFORMED CHURCH, GERMAN.

GERMAN TRANSLATIONS OF THE BIBLE.

Many centuries elapsed after the Gothic version of Ulfilas, who d. in 381 (see BIBLE TRANSLATIONS), before the Bible was translated into High-German. In the eighth century the church began to put the German to use. (See R. v. Raumer, *D. Einwirkung d. Christenth. auf d. althochd.*

Sprache, Stuttgart, 1845.) In the manuscripts of that time there are many glosses in German; and German translations of single books of the Bible were attempted. Of the latter, there are preserved fragments of Matthew (eighth century, ed. Massmann, 1841), a translation of the harmony of the Gospels of Ammonius Alex. (ninth century, ed. Schmeller, Vienna, 1841), and a version of the Psalms in Low-German (ninth century, ed. Hagen, Breslau, 1816). A translation of the Psalms, with commentary, by Notker Labeo, who d. 1022 (ed. Heinzel u. Scherer, Strassburg, 1876), and of the Song of Solomon, by Willeram, Abbot at Ebersburg, Bavaria (ed. Hoffmann, Breslau, 1827), have also come down to us. In the centuries immediately following, the interest in the vernacular translation decreased, and the reading of the vernacular Scriptures was forbidden by the ecclesiastical authorities. (See Hegelmaier, *Gesch. d. Bibelverbots*, Ulm, 1783.)

The exact date of the translation of the whole German Bible cannot be ascertained; but it is certain that one was in existence at the beginning of the fifteenth century. Among the first publications of the printing-press were copies of it. Fourteen editions appeared before 1518, — at Mainz (by Fust and Schoeffer), 1462(?); Strassburg, 1466(?), 1485; Augsburg, 1470(?), 1475(?), 1477, 1480, 1487, 1490, 1507, 1518; and Nürnberg, 1470 (or Basel?), 1483. Four complete editions, but based upon the former, appeared in Low-German, — two at Cologne about 1480, one at Lübeck 1494, and one at Halberstadt 1522. In the two first the Song of Solomon is given in Latin to avoid any scandal among the young. This translation was made exclusively from the Vulgate, which in some instances was grossly misunderstood. It was quite literal, and made use of an older translation, of which we know nothing. The editions were small, and were not circulated among the people.

The great translator of the German Bible was Martin Luther. About the same time that he began the work of translation, others were engaged in the labor. Among them were Böschenstein (seven Psalms, and Ruth), Lange of Erfurt (Matthew, Mark, and Luke), Krumpach of Querfurt (John, Epistles of Peter, and the Pastoral Epistles), etc. Luther, who translated "not for scholars, but for the people," put forth in 1517 a version of the seven Penitential Psalms, with commentary, and before 1521 the Lord's Prayer, the prayer of Manasseh, the Ten Commandments, the Magnificat, etc. These were repeatedly reprinted. It was in the latter part of 1521 that he conceived the plan of translating the whole Bible into German, from the original languages. The year of his confinement at the Wartburg he spent upon the New Testament, which was printed, but without the name either of the printer or translator. Nor was the date given; but we know it was the year 1522, for a second edition, dated, appeared the same year. Luther at once began work on the Old Testament, which appeared in parts, — in 1523, part I. (Pentateuch); 1524, parts II. and III. (historical books and Hagiographa); 1526, Jonah and Habakkuk; 1528, Zechariah and Isaiah; 1530, Daniel; and in 1532 the remainder of the Prophets. The Apocrypha

complete, "that is, books which are not of equal authority with the Holy Scriptures, but which it is useful and good to read," were first published in 1534. In subsequent editions Luther made many improvements in his version. The translation of the Psalms was much altered; so that he himself, in comparing the edition of 1531 with that of 1521, says the latter is nearer the Hebrew, the former the German. This is true of the version as a whole.

Luther lived to see ten original editions of his Bible, and, in order to make the work as perfect as possible, formed a committee on translation (*collegium biblicum*), consisting of Melanchthon, Bugenhagen, Jonas, Cruciger, Aurogallus, and Rorarius, which met in his rooms one evening every week, for consultation. With the edition of 1544, 1545, Luther's work of emending came to an end.

Luther's Bible had a very extensive circulation. Between 1522 and 1533 it is almost certain that there were sixteen original editions of the New Testament; and the reprints amounted to fifty-four (fourteen in Augsburg, thirteen in Strassburg, twelve in Basel, etc.). Luther complained of the reprints; and in the edition of 1530, opposite the titlepage, is a warning against them as "careless and faulty" (*unfleissig und falsch*), and an appeal to others who wanted a German Testament "to make one of their own." Many changes were introduced into these reprints. The Old Testament was also frequently reprinted, — the Pentateuch twenty-two times (seven in Wittenberg), the historical books nineteen times, and the prophetic books fourteen times. Single books were also reprinted. The Psalter went through seventeen editions. Before the completion of Luther's Bible, in 1534, editions had appeared with all the books, — four such in Zürich between 1525 and 1531, one in Worms 1530, two in Strassburg 1530, and one in Frankfurt 1534. These were made up of Luther's translation, so far as it went, and the missing books supplied by Haetzer (on the prophets), Leo Judæus (on the Apocrypha), and others. The four last of these editions also contained the Epistle to the Laodiceans in the old German translation.

Luther translated directly from the original, using for the Old Testament the edition of Brescia, 1494, and for the New Testament the Erasmus text of the edition of 1519. Although he was not the best philological scholar of his day, he was sufficient of a scholar to be independent; and what he lacked in philological penetration he made up by his accurate exegetical intuition, and by his spiritual understanding of the Bible. There are mistakes, especially in the harder passages of Job and the Prophets; but as a whole his translations are accurate. In the Apocrypha he was not so careful, and translated from the Vulgate. So far as the German itself is concerned, Luther was eminently fitted for his task. He was a German through and through, and possessed to a remarkable degree the gift of strong and pithy speech. He avoided being a "literalist" (*Buchstablist*), and sought to "give the pure and clear German." His danger was to be too free; but his reverence for the letter of Scripture kept him from serious errors in this direction. Yet he does not at times shrink from

adding to the text where he thinks the truth demands emphasis, as in Rom. iii. 28, where he adds *alone*, — "A man is justified by faith *alone*" (*allein durch den Glauben*). The language is clear, vivid and forcible, rich and melodious, noble and chaste. Often he sought diligently for the proper word. "We," he says, "that is, Melanchthon, Aurogallus, and I, are working on Job, but so that sometimes we have been hardly able to finish three lines in four days."

Not only did Luther's Bible have an immense influence in extending the Reformation. It was a national work, and fixed the German language, making High-German the common dialect. Within a hundred years, through its influence, it had come into general use in the churches and schools, and Low-German had degenerated into the *patois*. But there were not wanting violent attacks upon it. One of his critics, Emser, in his *Auss was grund und ursach Luther's dolmetschung dem gemeinen man billich verboten worden sey*, Leipzig, 1523 ("For what cause and reason Luther's translation has been properly forbidden to the common people"), pronounced it to be full of heretical errors and lies. Wicelius (*Annotationes*, Leipzig, 1536) followed substantially in the same line, and the Roman Catholics (Traub 1578, Zanger 1605, etc.) Luther and his friends took little notice of these criticisms.

Luther's translation has never been regarded by the Lutheran Church as unsusceptible of improvement. Its need of revision cannot be questioned; but any revision must be accomplished in the spirit of Luther. Private revisions have been made by J. F. v. Meyer (3d ed., Frankfurt, 1855, revised by Stier, Bielef., 3d ed., 1867), Kraus (Tübingen, 1830), and Hopf (3d ed., Leipzig, 1854). The variations in the text of Luther finally led to a movement towards revision. It started at the meetings of the church diet at Stuttgart 1857, and Hamburg 1858; and in 1863 the meeting at Eisenach, at the advice of the church council (*Oberkirchenrath*) of Berlin, appointed a revision commission. They performed their labors, but did not attempt a thorough revision. The New Testament appeared at Halle, 1867.

The Roman Catholics could not remain idle spectators of the wonderful success of Luther's Bible. Beringer put forth an edition of Luther, with only a few changes (Speier, 1526), but was followed by Hieronymus Emser, "the scribbler of Dresden" (*d. Sudler in Dresden*), with a more extensively emended text (Dresden, 1527). It was often reprinted. Johann Eck also put forth a Bible (Ingolstadt, 1537), but it proved a failure. The New Testament was taken from Emser, and the Old Testament was a reprint of the *pre-Luther* version. Eck's German is beneath criticism. In 1534 appeared at Mainz the Bible of the Dominican Dr. Dietenberger, which is also not an original translation. It was afterwards revised by Ulenberg (Cologne, 1630) and the theologians of Mainz (Cologne, 1662), and has since, under the title *Catholic Bible*, been used by the German Catholics.

In the seventeenth and eighteenth centuries new translations or revisions were attempted. Of these the best was the Belenburger Bible (1726-42). One of the best translations is that of De

Wette (Heidelberg, 1809-14, 4th ed., 1858), who for a time had the co-operation of Augusti. He combined extraordinary skill of brief and pungent expression with exegetical tact. Of the translations of parts of the Old Testament, the Prophetic Books of Ewald (Stuttgart, 1840) and Hitzig (Leipzig, 1854), and the Poetical Books of Ewald (Göttingen, 1835) and E. Meier (Stuttgart, 1854), deserve special mention. Of the New Testament many translations have appeared. Some of those of the neological school of the last century are curiosities; for example, that of Bahrdt (Riga, 1773), who renders Matt. v. 4, "Blessed are they who prefer the sweet sorrows (*d. süßen Melancholieen*) of virtue to the intoxicating pleasures of vice; for they shall be abundantly comforted." Among the best of the translations of this century is that of Weizsäcker (Tübingen, 1875).

LIT.—In addition to the Literature given in the article itself, see PALM: *Hist. d. deutsch. Bibelübers.* Dr. M. Lutheri v. 1517-34, herausge. v. Göze, Halle, 1772; PANZER: *Nachricht v. d. Allerältesten gedr. deutsch. Bibeln*, Nürnberg, 1777, and *Entwurf e. vollst. Gesch. d. deutsch. Bibelübers.* Dr. M. Luther's v. 1517-81, Nürnberg, 1783, 2d ed., 1791; KEHREIN: *Zur Gesch. d. deutsch. Bibelübers.*, Stutt., 1851; BINDSEIL: *Verzeichniss d. Original-Ausgaben d. Luther. Uebers.*, Halle, 1841; MÖNCKEBERG: *Tabell. Uebersicht d. wichtigsten Varianten d. bedeutendsten gangbaren Bibelausgaben N. T.*, Halle, 1865, and A. T., 1870. On the Revision of Luther's Bible,—FROMMANN: *Vorschläge zur Revision v. M. L.'s Bibelübersetzung*, Halle, 1862; J. A. DÖRNER: *D. einheill. Textgestaltung bez. Verbesserung d. Luther. Uebersetzung N. T.*, Stuttgart, 1868; GRIMM: *D. luther. Bibel u. ihre Textrevision*, Berlin, 1874. [A good edition of the Revised Luther Translation referred to above is that of GEBHARDT: *D. N. T. griechisch nach Tischendorf's letzter Recension u. deutsch n. d. revidirten Luthertext*, etc., Leipzig, 1881. The Greek text gives also the readings of Westcott and Hort. See for Swiss translations MEZGER: *Gesch. d. deutsch. Bibelübersetzungen in d. Schweiz. reform. Kirche von der Reformation bis zur Gegenwart*, Basel, 1876. For the oldest manuscripts used in printing the German Bible, see *Der Codex Teplensis, enthaltend "Die Schrift des neuen Gezeuges." Aelteste deutsche Handschrift, welche den im XV Jahrhundert gedruckten deutschen Bibeln zu Grund gelegen*, Augsburg, 1881 sqq.] O. F. FRITZSCHE.

GERMANY, meaning the German Empire (constituted in 1871, after the brilliant victory over France), comprises an area of 208,000 square miles, with 42,727,360 inhabitants (according to the census of 1875), of whom 26,718,823 are Protestants, 15,371,227 Roman Catholics, 520,575 Jews, 100,608 Dissenters, and 16,127 of no religion stated. Thus about two-thirds (a little less) of the population of Germany are Protestant, and one-third (a little more) is Roman Catholic; and the relation between the two denominations was nearly the same two centuries ago, at the end of the Thirty-Years' War, in 1648. The Protestants have increased a little faster than the Roman Catholics; not on account of conversions, however, but because the population increases at a somewhat higher rate in the Protestant regions.

The location of the two denominations is also nearly the same now as two centuries ago. In Southern Germany the Roman Church prevails; in Northern, the Evangelical. Bavaria, Baden, and Alsace-Lorraine are predominantly Roman Catholic; Schleswig-Holstein, Mecklenburg, Hanover, Brandenburg, and Saxony are almost wholly Protestant.

In the Protestant Church attempts have been made to unite the Reformed and the Lutheran; and such a union was actually established in Prussia and Nassau 1817, in the Palatinate 1818, and in Baden 1822. Nevertheless, when, in 1866, Prussia annexed Hanover and Schleswig-Holstein, whose inhabitants are Lutheran, and Hesse, whose inhabitants are Reformed, the union was not introduced in those countries. The government of the Evangelical State Church of Prussia is consistorial: at the head of the whole church stands an ecclesiastical council (*Oberkirchenrath*), of each province a superintendent-general with a consistorial board, of each diocese a superintendent, of each parish a minister.

The Roman Church has six archbishoprics,—Breslau, Gnesen-Posen, Cologne, Freiburg, Munich-Freising, and Bamberg; and eighteen bishoprics, Ermeland, Kulm, Fulda, Hildesheim, Osnabrück, Paderborn, Münster, Limburg, Treves, Metz, Strassburg, Spire, Würzburg, Ratisbon, Passau, Eichstätt, Augsburg, and Rottenburg. An apostolic vicar resides in Dresden. The Jesuits were expelled in 1874. After the promulgation of the dogma of papal infallibility in 1871, the secession of the Old Catholics (see art.) took place. In 1878 they numbered about fifty-two thousand, divided into a hundred and twenty-two congregations. See Bühler, *Der Altkatholicismus*, Leiden, 1880, p. 49.

For further statistical details, and for the history of the Church in Germany, see the articles on the separate states (Bavaria, etc.), on the ancient tribes (Alemanni, Saxons, etc.), on the special periods, places, and sects (the Reformation, Cologne, Anabaptists, etc.) and, finally, biographies.

The German Empire is, like the government of the United States, a purely political union of the different German states, and has, as such, nothing to do with religion, which is left to the several states. But the emperor of Germany, who is at the same time king of Prussia, is at the head of the Evangelical Church of Prussia.

GERSON, Jean Charlier, a distinguished theologian, and one of the founders of Gallicanism, known as the *Doctor Christianissimus* ("Most Christian Doctor"); b. in the village of Gerson, in the diocese of Rheims, Dec. 14, 1363; d. at Lyons, July 12, 1429. His parents were peasants; his mother, according to his own statement, a "second Monica." In 1377 he entered the College of Navarre, Paris, and began, five years later, the study of theology, under Peter D'Ailli and Gilles des Champs. By 1387 he had attained so considerable a reputation as to be chosen by the university one of its representatives to plead before Pope Clement VII. for a sentence against the Dominican, John of Montson, who denied the immaculate conception of the Virgin. In 1392 he succeeded D'Ailli as chancellor of the University of Paris, then in the zenith of its fame. As a *theologian*, Gerson

revolted against scholasticism, and in his many theological tracts uttered his voice against its untenable and useless subtleties. In his *De Ref. Theol.* ("The Reformation of Theology," 1400) he urged the study of the Bible and the Fathers. A nominalist in philosophy, he adopted a mystical type of theology. It was, however, not the German mysticism of the fourteenth century, which sought to lose the identity of the individual by a bold flight of the intellect in the Deity, and revelled in fanciful religious emotions. Following Hugo and Richard de St. Victor, he turned the gaze of the soul inward upon its own states, and sought in this way to derive a theory of its laws. He constructed a system consisting of two parts, — *De Mys. Theol. Spec.* ("Speculative Mysticism") and *De Mys. Theol. Pract.* ("Practical Mysticism"). The former is devoted principally to the discussion of questions in psychology, under the heads of *vis cognitiva* ("the intellect") and *effectiva* ("will and emotions"). Mystical theology is defined to be a theology of love. Love is the experimental apprehension of God (*Experiment. Dei perceptio*), and through the instrumentality of love the will becomes submissive to God's will, and lost in it. Among his many treatises on the mystical life, perhaps the most important is the *De Monte Contemplat.* ("The Mount of Contemplation").

But Gerson's main activity was his attempt to bring order and peace out of the ecclesiastical confusion of his day, and to define the relation of the Church to the Pope. In this latter regard he is the founder of Gallicanism, and the forerunner of Bossuet. The papal schism at one time oppressed him to such a degree, and attempts to heal it seemed to be so hopeless, that he retired from the office of chancellor and public life, and was only induced to return to Paris after five years of seclusion, about the time of the flight of Pope Benedict XIII. (1403). Gerson again devoted himself, by tracts and personal addresses before Benedict, to the task of healing the schism, and securing his submission to the laws of the Church. To his other labors he added those of preacher in 1408 as canon of one of the churches of Paris. At the Council of Pisa (1409) he and D'Ailli exerted a preponderant influence. Here, as well as at the Council of Constance (1414–18), he acted upon the principles laid down in some of his tracts, — that œcumenical councils are independent of the Pope, of superior authority, and may accuse and depose popes. He advised that the two rival popes should be cited before the body; but, as they refused to appear, the council deposed them both. In 1410 his work, *De Modis Uniendi ac Ref. Eccles. in Conc. Gen.* ("The Union and Reformation of the Church by a General Council"), appeared, in which are affirmed the superiority of the Church over the Pope, and the right, in case of his refusal, of the State or the Bishops to convene general councils. The Pope is indeed the vicar of Christ, but *peccator et peccabilis* ("a sinner, and liable to sin"), like all other Christians. At Constance, Gerson headed the French deputation. In an oration of great power he called upon the body to exercise its rightful authority as superior to the Pope. In his *De Auferibilitate Papæ ab Ecclesia*, written during the sessions, after re-asserting the authority of

councils, he claims, that in matters of doctrine, as well as in other matters, appeal could be made to it, as the Pope was not *infallible*. A stain rests upon Gerson's record in the part he took in the condemnation of John Hus at this council. He was an active prosecutor, and presented the nineteen heretical propositions extracted from Hus's work. After the adjournment, he was precluded from returning to France by the bitter hostility of the Duke of Burgundy, and took refuge in Bavaria. He still continued active in authorship, and was called to the newly founded university in Vienna, but declined to go. At the death of the Duke of Burgundy (1419) he returned to his native land, and spent the last ten years of his life in Lyons. A gray-haired man, he devoted himself to the instruction of children, and, as his end approached, gathered them about him once again, that he might pray with them.

LIT. — The best editions of Gerson's works are those of Paris (1606, 3 vols.) and Antwerp (1706, 5 vols.). (For the *Imitation of Christ*, wrongly ascribed to Gerson, see THOMAS À KEMPIS.) Besides the Lives in the editions of his works, by RICHER and DU PIN, see LÉCUY: *Essai sur la Vie de Gerson*, Paris, 1835, 2 vols.; C. SCHMIDT: *Essai sur Gerson*, Strassb., 1839; especially SCHWAB: *Joh. Gerson*, Würzburg, 1858; [H. JADART: *Jean Gerson, recherches sur son origine, son village natal et sa famille*, Rheims, 1882]. See also JOURDAIN: *Doct. Gers. de Theol. Mystica*, Paris, 1838; BAURET: *Les sermons de Gerson*, Paris, 1858. [An edition of his *Tractatus de parvulis ad Christ. trahendis* appeared in Paris, 1878.] C. SCHMIDT.

GERTRUDE is the name of several saintly women known to mediæval church-history, of which the most noticeable are, — **St. Gertrude**, also called "The Great Gertrude;" b. at Eisleben, Jan. 6, 1256. She entered the monastery of Helfta when she was only five years old, and studied the liberal arts with great eagerness. But Jan. 21, 1281, she had a vision which led her to the study of the Bible and the Fathers. She had afterwards many more visions, of which a kind of report has been given in the *Insinuationes divinæ pietatis*, first printed in 1662, and afterwards often reprinted. — **St. Gertrudis**, a daughter of Pippin of Landen (*major domus* to Clothaire II.) and Itta. After the death of Pippin, in 639, Itta built a large double monastery for male and female recluses at Niviala, the present Nivelles, and made her daughter abbess of it. St. Gertrudis died in 659 or 664, and is still honored in Flanders as the patroness of cats, travellers, and pilgrims. She is represented with rats and mice at her feet, or running up her pastoral staff, or on her dress. See *Act. Sanct.*, March 17.

GERVAISE, François Armand, b. at Paris, 1660; d. there 1751; entered the order of the Barefooted Carmelites, but left them, not finding their rules severe enough, and joined the Trappists in 1695. In the following year he was made Abbot of La Trappe, but resigned in 1698. He was a prolific writer. Of his works the most noticeable is the *Histoire générale de la réforme de l'ordre de Cîteaux en France*, Avignon, 1746, which is a sharp attack on the Benedictines, and was much resented by them.

GERVASIUS and **PROTASIUS**, two brethren who were martyred at Ravenna during the reign

of Nero, and then entirely forgotten until a vision revealed to St. Ambrose the whereabouts of their remains. This vision and the miracles which the relics immediately performed were used as proofs of orthodoxy by St. Ambrose in his contest with the Arians; but the latter had good reason to doubt, and instituted a line of criticism, which, in spite of the emphatic assertions of St. Ambrose and St. Augustine, has found its followers down to our times. See Mosheim, Gibbon, Isaac Taylor (*Ancient Christianity*), and others. The fanciful legends of the two martyrs are found *Act. Sanct.*, June 19.

GESENIUS, Justus, a Lutheran theologian; b. July 6, 1601, at Essbach; d. at Hanover, Sept. 18, 1673. He was court-preacher at Hanover. In 1648 (or 1647) he edited a hymn-book with Denicke, and was the first to change the text of German hymns. (See HYMNOLOGY.) He was the author of some hymns, one of which (*Wenn meine Sünd'n mich kränken*) is popular in Germany.

GESENIUS, Wilhelm, a celebrated Hebrew scholar; b. in Nordhausen, Feb. 3, 1785; d. at Halle, Oct. 23, 1842. He was educated at Helmstädt and Göttingen, where he received in Eichhorn's class-room the impulse to critical and philological studies. His public life began as *docent* at Göttingen, and in subsequent years he took pleasure in relating that Neander had been his first student in Hebrew. In 1810 he was called to Halle, where he continued during the remainder of his life, in spite of an invitation to become Eichhorn's successor at Göttingen. His lectures were very popular, more than four hundred students at one period crowding to hear them. He made two visits to England (1820, 1835) in the interest of his Oriental studies.

Gesenius' *Hebrew Lexicon* appeared in two volumes (1810-12). His *Hebrew Thesaurus* (3 vols.) began to be printed 1826, but was not finished till after his death, under the editorship of his pupil Rödiger. This great work is indeed a storehouse full of the richest materials in the department of the Hebrew of the Old Testament; but it is to be regretted, that, with his thorough Semitic erudition, he did not include the forms of post-biblical Hebrew. His *Grammar* appeared in 1813, his *Gesch. d. heb. Sprache u. Schrift*, 1815, and his *Lehrgebäude d. heb. Sprache*, 1817. These grammatical labors did not meet with the same general favor as the lexicographical. This was due both to the appearance of other works in this special line, and to the fact that the author did not pursue a strict and philosophical method in his treatment. In 1821 his *Commentary on Isaiah* appeared in three volumes. This was just at the close of the period during which the rationalistic mode of exposition had absolute sway. The work deserves to be regarded as one of the best products of that school, being distinguished for philological thoroughness, lucid presentation, and acquaintance with historical criticism, as well as for freedom from dogmatic and apologetic prepossessions. Gesenius belonged to the rationalistic school, but was no partisan. The philological element preponderates in his works. When rationalism began to wane at Halle, he was regarded, on account of his personal influence over the students and the fame of his scholarship, its chief representative. He was one of the principal persons aimed at in

the attack against rationalistic teachers, which started in Berlin in 1830. But he held his position, and the complaints ceased. In addition to the works mentioned above, he published *Versuch üb. d. maltesische Sprache* (1810), *De Pentateuchi Samarit. Origine*, etc. (1815), *De Samaritan. Theol.* (1822), *Carmina Samaritan.* (1824), an *Edition of Burckhardt's Travels* (1823), *Monumenta Phœnica* (1837). Gesenius also made large contributions to ERSCH and GRUBER's *Encyklopädie* and to the *Hallische Literaturzeitung*. For a well-prepared sketch of his life, see GESENIUS: *Eine Erinnerung für seine Freunde* (by Hayn), Berlin, 1842.

[The 8th ed. of Gesenius' *Lexicon* (*Heb. u. Chal. Handwb.*) appeared Leipzig, 1878, ed. by Mühlau and Volck; the 23d ed. of his *Grammar* ed. by Kautzsch, Leipzig, 1881. There are English translations of earlier editions of the *Lexicon* by TREGELLES (1846-52) and EDWARD ROBINSON (Boston, 1855). A thoroughly revised edition of Robinson's translation, on the basis of the 8th ed. of the German original, is preparing by Professors BRIGGS and BROWN of the Union Theological Seminary, New-York City. There are English translations of Gesenius' *Hebrew Grammar*, by MOSES STUART, Andover, 1826 (last ed., 1846), T. J. CONANT, Boston, 1839 (rev. ed., N.Y., 1855), and by B. DAVIES, London, 1869 (ed. by E. C. Mitchell, on the basis of the 22d of the original, Andover, 1881)].

ED. REUSS.

GESTA ROMANORUM (*Deeds of the Romans*), a Latin collection of anecdotes and tales intended primarily for preachers to introduce into their discourses. It was probably of monkish origin. It has great literary interest, because it contains the germs of many famous tales: for the theologian it has value as a revelation of the morals of the times. The various stories are excellent in their tone, and the piety and zeal of the authors are noticeable. The date of the collection may be set down as about the beginning of the fourteenth century: author and nativity are equally unknown. Critical editions of the Latin text have been produced by A. Keller (Stuttgart, 1842) and Asterley (Berlin, 1872). There is an English translation by Rev. C. Swan, published in Bohn's *Antiquarian Library*, London, 1877.

GETHSEMANE (*oil-press*), a place at the foot of Mount Olivet, noted as the scene of our Lord's agony (John xviii. 1; Mark xiv. 26; Luke xxii. 39), is, by a tradition dating back to the fourth century, located about one hundred yards east of the bridge over the Kedron. It consists of a quadrangular spot some seventy paces in circumference, and surrounded with a wall, and contains a flower-garden, with eight very old and venerable olive-trees. As the Latin Church has control of the place, the Greeks have set up a Gethsemane of their own farther up Mount Olivet.

GFROERER, August Friedrich, b. at Calw, in the Black Forest, March 5, 1803; d. at Carlsbad, July 10, 1861. He studied at Tübingen, and was appointed librarian at Stuttgart in 1830, and professor of history at Freiburg in 1846. His first works, *Gustav Adolf* (Stuttgart, 1835-37, 2 vols.) and *Geschichte des Urchristenthums* (Stuttgart, 1838, 3 vols.), represent an independent rationalism and a good deal of original research. But with his *Allgemeine Kirchengeschichte* (Stuttgart, 1841-46, 4 vols.) he entirely changed posi-

tion, and, though he did not actually embrace Romanism until 1853, he was long before that time considered one of the leaders of ultramontanism in Germany. To the latter period of his life belong his *Geschichte der Karolinger*, Freiburg, 1848, 2 vols.; *Papst Gregorius und sein Zeitalter*, Schaffhausen, 1859-61, 7 vols., etc.

GHIBELLINES. See GUELF.

GIANTS. Like all nations of antiquity, the Hebrews had also their stories about giants. The word "giants" has different representations in the Hebrew. Thus (Gen. vi. 4) they are called (1) *Nephilim*. (Gen. xiv. 5) we find (2) the *Rephaim*. Of his race was Og, King of Bashan, whose "bedstead was nine cubits in length and four cubits in breadth, according to the cubit of a man" (Deut. iii. 11). (3) The *Anakim* (Num. xiii. 28, 32, 33; Deut. ii. 10). They were destroyed by Joshua (Josh. xi. 22; Judg. i. 20). Another race of giants (4), the *Emim*, is mentioned in Deut. ii. 10, who dwelt in the country of the Moabites. Another race, known (5) as the *Zamzummim*, is described Deut. ii. 20, 21. In Job xvi. 14 the authorized version reads, "like a giant;" but the Hebrew word here used is elsewhere translated "a mighty man;" i.e., champion or hero. Comp. the art. *Riesen*, in HERZOG's *Real-Encyclop.*

GIBBON, Edward, the author of *The History of the Decline and Fall of the Roman Empire*; b. at Putney, Surrey, April 27, 1737; d. in London, Jan. 16, 1794. His early education was often interrupted by ill health. He entered Oxford University, 1752, but was expelled, after fourteen months, because of his (temporary) conversion to Roman Catholicism (June 8, 1753), due to reading Bossuet's *Variations of Protestantism*, when his mind had been unsettled by Middleton's *Free Enquiry*. Gibbon was sent by his father to live with a Calvinistic minister (M. Pavilliard) at Lausanne, Switzerland. There he remained five years in diligent study, and became remarkably intimate with the classic Latin authors, and also acquired such familiarity with French, that, when he began to write his History, he seriously contemplated whether he should write it in that language. Two events occurred during this period which affected his whole life, — his renunciation of Romanism (1754) without being reconverted to Protestantism, and his love for Mlle. Susanne Curchod (1757), who afterwards married Jacques Necker (1764), the famous financier. The result of his change of religion seems to have been indifference to all religion; the result of his disappointment in love, his resolution never to marry. He returned home in 1758, obedient to his father's summons, and for many years led an aimless, though scholarly and laborious life. An episode had an important bearing upon his career. For two years (1760-62) he was a militia captain; and this experience gave him not only robust health, but a knowledge of military matters which stood him in good stead when he came to write his History. It was in Rome (Oct. 15, 1764), while sitting amidst the ruins of the Capitol, that the idea of writing the decline and fall of the city first started in his mind; but he did not really begin his immortal work until 1772. In February, 1776, the first volume appeared; on the night of June 27, 1787, he wrote in his garden at Lausanne, whither he had removed in 1783, the

last words of his History; and the last volume appeared April 27, 1788. The original edition was in six quarto volumes. Its sale was remarkable, indeed unprecedented. The remainder of the historian's life was brief. He had nothing to live for, now that his life-work was done. The loss of intimate friends, and a physical malady, saddened the close of his days.

Of his History it is superfluous to speak. It has been put in the first rank by universal suffrage. The historians of every land unite in its praise. Later researches have confirmed its judgments, and corrected but few statements. It probably never will be antiquated. Its period extends from the middle of the second century to 1453. The only charge which has been successfully brought against it is that it betrays an unfriendly animus to Christianity. He had so little sympathy with the aims of the Church, that it was not to be expected that he would throw the mantle of charity over the foibles and failings of churchmen. In regard to the famous fifteenth and sixteenth chapters, which relate to the rise and spread of Christianity, wherein its success is explained by reference to secondary causes, and the severity of its early trials declared to have been over-estimated, it may be remarked, that Gibbon himself admitted that his array of secondary causes left the question of the divine origin of Christianity untouched; and, now that the smoke of the battle against this portion of the History has cleared away, church historians allow the substantial justness of his main positions. It was, of course, not Gibbon's intention to write a church history; but, in spite of himself, he has traversed the ground, and also, however unwilling he might be, it remains true, that, "in tracing the gradual decline and fall of imperial Rome, he has involuntarily become a witness to the gradual growth and triumph of the religion of the cross." See SCHAFF: *Church History*, revised ed., vol. i. p. 47.

The best edition of *The Decline and Fall of the Roman Empire* is that published by Murray of London, 1854 (again 1872), 8 vols. (reprinted by Harper and Brothers, New York, 1880, 6 vols.), edited by Dr. William Smith, who has incorporated the notes of Guizot, Wenck, and Milman. His *Miscellaneous Works, with Memoirs of his Life and Writings, composed by himself, illustrated from his Letters, with occasional Notes and Narrative*, appeared in new ed., 1837. His Autobiography, one of the best ever written, is prefixed to the editions of his History and Miscellanies mentioned above, and also published separately in the *Choice Autobiographies*, ed. by W. D. Howells, Boston, 1878.

GIBERTI, Giovanni Matteo, b. at Palermo, 1495; d. at Verona, 1543; was made bishop of the latter place in 1524. He was one of those Italian prelates, who, before the Council of Trent, showed a serious interest for the reform of the church, drawing his inspiration from Pietro Caraffa, and exercising considerable influence on Carlo Borromeo. His works (*Constitutiones Giberline, Monitiones generales, Edicta selecta*, etc.) were edited by Pietro Ballerini, who also wrote his life (Verona, 1733).

GIBSON, Edmund, D.D., b. at Bampton, in Westmoreland, 1669; d. at Bath, Sept. 6, 1748; was consecrated Bishop of Lincoln 1715, and of

London 1723; ordered Dr. Mead's edition of Servetus' *Restitutio Christianismi* to be burnt 1723. He translated Camden's *Britannia* (1695), edited Sir Henry Spelman's posthumous works (1698), and compiled *Corpus juris ecclesiastici Anglicani, or the statutes, constitution, canons, rubrics, and articles of the Church of England* (1713, reprinted at Oxford, 1761, 2 vols. folio). He also compiled *A preservative against Popery* (1738, 3 vols. folio), consisting of writings on the subject by eminent English divines during James II.'s reign. Dr. John Cumming edited a revised edition, London, 1848-49, 18 vols., with supplement, 1849, 8 vols.

GICHTEL, Johann Georg, b. at Regensburg, May 14, 1638; d. at Amsterdam, Jan. 21, 1710; studied law at Strassburg; settled at Spire, and began a brilliant career as an advocate, but was by his acquaintance, J. E. von Wetz, led astray into a mist of fantastic mysticism and ascetic theosophy, from which he never escaped. Expelled from his native city on account of an open letter to the preachers of Nuremberg and Regensburg, he spent most of his time at Zwoil with Friedrich Breckling, and in Amsterdam with Antoinette Bourignon and the Labadists. His writings have been collected in seven volumes, under the title of *Theosophia practica*.

GID'EON (גִּדְעֹן, *hewer*), one of the more illustrious judges of Israel and of the tribe of Manasseh. His history is recorded in the sixth to the eighth chapters of Judges. The occasion of his public appearance as judge was the severity of the Midianitish oppression, which lasted seven years. He received a divine call under the terebinth in Ophrah (vi. 11), and built an altar there in commemoration of God's recollection of his people. He struck at idolatry by destroying the altar of Baal, for which he received the title of Jerubbaal, "Let Baal plead," etc. (vi. 32). His great achievement was the defeat of the Midianites, who had encamped in large numbers on the plain of Jezreel. The tribes of Manasseh, Asher, Zebulon, and Naphtali acknowledged him as leader. But Gideon first demanded a sign, and received the famous signs of the fleece, before undertaking the campaign (vi. 36-40). God was determined to show that it was His power which delivered Israel, and so reduced the army from thirty-two thousand to three hundred. The commander was encouraged by overhearing in the Midianite camp the story of the dream of the barley-cake (vii. 13); and the following night, by the stratagem of the trumpets and lamps, threw the enemy into a panic, and completely routed them. For similar instances see 2 Chron. xx. 23, Hag. ii. 22. In his pursuit of the flying army, the cities of Succoth and Peniel refused him provisions, for which, on his return, he severely punished them (Judg. viii. 13-17).

Of the subsequent forty years (Judg. viii. 28) of Gideon's official activity, little is recorded. He refused the title of king, but instituted a special worship at Ophrah (viii. 27). He was perhaps led to do this by the fact that the national place of worship was in the proud tribe of Ephraim. Gideon made an ephod, which he probably wore himself as priest. It proved a snare to his tribe and people, who were led thereby into an idolatrous worship (perhaps of the Urim and Thummim on the ephod). Gideon's heroism was long

remembered after his death (Ps. lxxxiii. 9, 11; Isa. ix. 4, x. 26; Heb. xi. 32). [See the Commentaries on Judges, and Canon FARRAR's article in SMITH'S *Bible Dict.*] OEHLER.

GIESELER, Johann Karl Ludwig, b. at Petershagen, near Minden, March 3, 1793; d. at Göttingen, July 8, 1854. He studied at Halle, fought in the war of liberation 1813, and was appointed director of the gymnasium of Cleve 1818, professor of theology at Bonn 1819, and at Göttingen 1831. His principal work is his Church-History, in its kind one of the most remarkable productions of German learning, distinguished by its immense erudition, accuracy, and careful selection of passages from the sources which constitute the body of the work in the form of footnotes, while the text is a meagre skeleton down to 1648. First volume appeared 1824; fifth and last (containing his lectures, and treating the period from 1814 to the present time) 1855, after his death. No less than three English translations have been published of this work,—one after the earlier editions, by Cunningham (Philadelphia, 1836, 3 vols.); and two after the last edition, by Davidson (Edinburgh, 1848-56, 5 vols.), and by H. B. Smith (New York, 1857-81, 5 vols.), completed by Miss Mary Robinson. Among his other works are, *Dogmengeschichte* (posthumous, 1855), *Versuch über die Entstehung der schriftlichen Evangelien* (his first book, 1818, and a death-blow to the theory of one primal gospel, *Urevangelium*); *Unruhen in d. niederländ.-ref. Kirche* (1840); *Ueber die Lehrensche Weissagung* (1840), etc. Redepenning wrote a Life of him in the last volume of the Church-History.

GIFTS, Spiritual (Charismata). The old Protestant theologians understood by this term the endowment to perform miraculous works,—such as the speaking with tongues, healing the sick, raising the dead,—and limited it to the primitive Church. This is still the view of the Protestant Church, which regards these gifts either as forfeited by the Church's guilt (Irvingism), or extinguished by God as no longer necessary. The Catholic Church regards the miracles of the saints as the result of their continuance. They are special endowments of the Holy Spirit, and not merely the characteristic faculties of the individual as they appear in various forms of activity subsequent to conversion, as Baur would have it.

Nothing definite as to the nature of the charismata is to be drawn from the etymology. The term outside of the Pauline Epistles is only used twice,—once by Philo (*De Alleg.* ii. 75), and once by Peter (1 Pet. iv. 10). It gets from *charis* (grace) the special meaning of a gracious gift in two cases, the pardon of sin (Rom. v. 15), and eternal life (Rom. vi. 23), or of the manifestations of divine grace in general (Rom. xi. 29). In all other cases the word signifies special gracious endowments of the Holy Spirit which exist in the believer as evidences and proofs of the experience of divine grace (1 Tim. iv. 14, etc.), and in such a way as to fit him for some special form of activity in which he can serve the Church (1 Cor. xii. 4). The capacity which each has to edify the Church is in consequence of a charisma which he must exercise, and in the exercise of which he exercises divine grace (1 Pet. iv. 10). These gifts are derived from the Holy Spirit, and are

characteristic of the state of grace. Neander is right when he defines the charisma as a capacity in which the power and activity of the indwelling Spirit are revealed, be this capacity immediately imparted by the Spirit, or merely a natural capacity sanctified and enlarged by the principle of the new life. The comprehensive definition, then, would be as follows: charismata are capacities and aptitudes necessary for the edification of the Church, and produced by the Holy Spirit, in consequence of which individuals are enabled to use their natural endowments in the service of the Church, and are furnished with new powers to effect this end.

The charismata are the necessary preparation for the administration of offices in the Church; and Christians may themselves become charismata (1 Cor. xii. 28). Church offices are not something distinct from them (1 Cor. xii. 5), as Thiersch and others hold, but impossible without charismatic endowment. The question then arises, To what extent are the charismata permanent in the Church? Their number is as various as the needs of the church; and neither the enumeration of 1 Cor. xii., nor of Eph. iv., nor Rom. xii. can be regarded as exhaustive. But those are permanent which are necessary for the government of the Church, and those temporary which had a miraculous element, as the miraculous gifts of the apostles. But among the latter is not to be included the "gift of proclaiming the gospel so as to produce faith" (Weiss). The apostolic charismata bear the same relation to those of the ministry, that the apostolic office does to the pastoral office, and consist in the power to lay the foundations of the Church. They are therefore not repeated, as the Irvingites hold, for there are no circumstances calling for their repetition. [The fullest list of the charismata, or spiritual gifts, is given in 1 Cor. xii.,—speaking with tongues, working miracles, gifts of healing, knowledge, etc.]. See DAVID SCHULTZ: *D. Geistesgaben d. ersten Christen*, Bresl., 1836; ENGELMANN: *V. d. Charismen im Allgemeinen*, etc., Regensb., 1848; *The Histories of the Ap. Ch.*, by TRAUTMANN, Leip., 1848 [NEANDER and SCHAFF]. CREMER.

GIFTTHEIL, Ludwig Friedrich, son of an abbot in Würtemberg, and noted for his fanatical declamations against the State Church. The date of his birth is not known; but his literary activity belongs to the period of the Thirty-Years' War; and he died in Amsterdam, 1661. He stood in connection with Breckling and other persons of the same description, published letters of warning to the king of England (1643-44) and to Cromwell, whom he styled "field-marshal of the devil, street-robber, thief, and murderer," and wrote in 1647 *Deklaration aus Orient*, etc. See BÖHME: *Acht Bücher von der Reformation der Kirche in England*, Altona, 1734. HAGENBACH.

G'IRON. See EDEN, JERUSALEM.

GILBERT DE LA PORRÉE (Gilbertus Porretanus), b. at Poitiers, 1070; d. there 1154; studied philosophy in the school of Chartres; was afterwards a teacher there, and became bishop of his native city in 1142. He was a virtuoso in dialectics, and wrote commentaries on Plato, Aristotle, and Boethius; but to the mystics he naturally appeared as the champion of a dangerous rationalism. Walter of St. Victor called him one of the

"four labyrinths of France," Abelard, Pierre of Poitiers, and Petrus Lombardus, being the three others; and on account of his commentary on *Boetius de Trinitate*, printed in the Basel edition of Boethius' works (1570), Bernard of Clairveaux accused him of heresy. The case was tried at the councils of Paris and Rheims (1148), in the presence of Eugenius III.; but, though the Pope accepted Bernard's counter propositions against Gilbert, he did not officially confirm them, and Gilbert returned unmolested to his see. See LIPSIVS: *Gilbertus Porretanus*, in ERSCH UND GRUBER, *Allg. Encyclopaedie*; [HAURÉAU: *Philosophie Scholastique*, i. 296 sqq.]. PRESSEL.

GILBERT OF SEMPRINGHAM, founder of the order of the Gilbertines, or Sempringham canons (*Ordo Gilbertinorum Canonicorum*, or *Ordo Sempringensis*); b. about 1083, at Sempringham, Lincolnshire, of a Norman noble family; d. there Feb. 4, 1189. He was ordained a priest and pastor of Sempringham-Tirington, in 1123; in 1135 he built a convent for the shelter of seven destitute girls, and shortly after was called upon to establish others for women and for men in various parts of England. To the nuns he gave the Benedictine rule. In 1148 he was refused permission by Pope Eugenius III. to merge all these monasteries in the Cistercian order, and therefore they were *per force* independent. At the time of his death the order possessed eighteen hundred members (seven hundred males, eleven hundred females), thirteen double monasteries with hospitals, almshouses, and orphanages attached: when suppressed by Henry VIII., it possessed twenty-five monasteries. In the Bollandist *Acta Sanctorum*, Feb. 4, Gilbert appears as the author of the *Gilbertinorum Statute* and *Exhortationes ad Fratres*. He was canonized by Innocent III. 1202, and is commemorated Feb. 4. See HURTER: *Gesch. des Innocenz III. u. seiner Zeitgenossen*, Gotha, 1834-42, 4 vols. ZÖCKLER.

GIL'BOA (*bubbling fountain*), a mountain-range east of the plain of Jezreel, the present Jebel Fakû'a, bleak and bare, 1,717 feet high, and for the most part very steep, running east south-east for about ten miles; was the place where Saul and his three sons were slain in battle against the Philistines the day after his visit to the witch of Endor (1 Sam. xxviii. 4; 1 Chron. x. 1; 2 Sam. i. 21).

GILDAS, the oldest and the only extant of the historians of the ancient Britons; wrote a *Historia* and an *Epistola*, in which he gives a record of the British history under the Romans, and from their withdrawal to his own time. Though these works have been quoted by Bede, Alcuin, William of Newbury, Geoffrey of Monmouth, and Giraldus Cambrensis, no reliable biographical notice of the author exists. The legends from the later middle ages are mere fiction. It seems, however, that he was born in 516, became a monk in the monastery of Bangor, and died 570. The best edition of his works is that by Stevenson, London, 1838. Translations have been made by Habington, London, 1638, and by Giles, London, 1841, republished, with additions, in Bohn's *Six Old English Chronicles*.

GIL'EAD. See TRIBES OF ISRAEL.

GILES, St. (the same as the Greek Αἰγίδιος; Latin, *Ægidius*; Italian, *Egidio*; Spanish, *Gil*; and

French, *Gilles*), b. in Greece, 640; d. before 725, in a monastery on the Rhone. He came to the coast of Provence about 665, and lived a hermit's life till 670, when he went still deeper into the forest, where he was discovered by the king, Wamba (Flavius), under these circumstances: one day the hind upon whose milk the saint was nourished, wounded by an arrow, sought refuge from the king's dogs in the cavern occupied by the saint. The king on coming up was much struck by the sight of the saint kneeling, with the wounded animal by his side, and desired the holy man to attend upon him at court. St. Giles obeyed, but did not stay long; for in 673 he was again in the forest, and founded a monastery which bore his name. His reputation for sanctity was extraordinary. Miracles were likewise attributed to him. He once refused treatment for an accidental lameness, in order that his pain and inconvenience might be a trial to his flesh, and is therefore honored as the patron saint of cripples. He has churches in all parts of Europe, many in Great Britain. In art he is portrayed as an old man, with a long white beard, on whose lap, or at whose feet, is a hind wounded by an arrow through its neck. He is commemorated Sept. 1. His relics are in St. Sernin's, Toulouse. See SMITH and WACE: *Dict. Chr. Biog.*, art. *Egidius*.

GILFILLAN, George, a popular writer of the United Presbyterian Church of Scotland; b. at Comrie, Perthshire, Scotland, Jan. 30, 1813; d. Aug. 13, 1878. After study at Glasgow University, he was ordained pastor of a Secession congregation at Dundee, in March, 1836. Beginning with *Five Discourses* (1839), he issued many volumes of popular literary criticism, which have had a large circulation. His best work is *Bards of the Bible* (1851, 6th ed., 1874), which attempts to be "a poem on the Bible," with, however, questionable success; for he indulges too much in rhapsody, and lowers, while attempting to revivify, the heroes of the past. His life was laborious, spiritual, and useful. As a preacher and lecturer he was successful, not alone in attracting numbers, but in making a profound impression by his thrilling eloquence.

GILL, John, D.D., a learned Baptist divine and biblical expositor; b. Nov. 23, 1697, at Kettering, Northamptonshire, where his father preached to a mixed congregation of Dissenters; d. Oct. 14, 1771, at Camberwell. His school education was limited; but by private study he acquired much knowledge, and is said to have learned Hebrew without any assistance. After preaching for a time in Higham Ferrers, he was called in 1720 to the Baptist church at Horsleydown, near London. Dr. Gill was a profound theologian and a voluminous author. He was one of the leading advocates of his day of Hyper-Calvinism, but a vigorous opponent of infant-baptism (against Jonathan Dickinson and others). He published one of the ablest answers to Whitby's *Five Points*, under the title *The Cause of God and Truth* (4 vols., 1735-38). The same views are stated in his *Body of Divinity*, 2 vols., 1769 (new ed., Lond., 1839), to which he added a volume on *Practical Divinity* (1770). Like Dr. Dwight's *Theology*, it contained the substance of sermons preached from the pulpit. Of his advocacy of Calvinism, Toplady said, "Certainly no man has treated that

momentous subject, the system of divine grace, in all its branches more closely, judiciously, and successfully." Dr. Gill's great work was his *Exposition of the New Testament* (1746-48, in 3 vols.) and of the *Old Testament* (1763-76, in 6 vols.). His first effort in this department was an *Exposition of Solomon's Song*, which he preached from the pulpit in 1724, and published in 1728. This commentary is enriched with the stores of rabbinical learning. Mr. Spurgeon calls it "invaluable in its own line of things." It is still useful for homiletic purposes, but pursues the allegorizing method to an extreme. The best edition of Gill's commentary is in 9 vols., Phila., 1811-19, with a full *Memoir*. RIPPON: *Brief Memoir of the Life and Writings of J. Gill*, Lond., 1838.

GILLESPIE, George, one of the four Scotch commissioners to the Westminster Assembly of Divines; was the son of a clergyman; b. at Kirkcaldy, Jan. 21, 1613; d. at Kirkcaldy, Dec. 17, 1648. He studied at St. Andrew's, and in 1638 was ordained pastor at Wemyss, whence in 1642 he was translated to Edinburgh. In 1643 he was chosen a member of the Westminster Assembly. He was the youngest member of that body, but proved himself to be one of its closest reasoners, and one of its readiest and most able debaters. He was always listened to with attention, and opposed at times, with success, even the great learning of Lightfoot and Selden. The story is told, that when the Assembly came to the question in the Shorter Catechism, "What is God?" all declined to give a definition except Gillespie, who was hit upon as being the youngest member. He reluctantly consented, but called upon the body to unite with him in prayer before attempting it. His very first words of invocation were taken down, and incorporated as the best possible human answer. In 1648 he was moderator of the General Assembly of Scotland. His brilliant and meteoric career was cut short at the early age of thirty-five. In 1637 he put forth *The English Popish Ceremonies obtruded upon the Church of Scotland* (a work which attracted much attention), and in 1641 *Assertion of the Government of the Church of Scotland* (in which he brings keenness of argument and able learning to bear against the "Independent Scheme"). His ablest work, *Aaron's Rod blossoming, or the Divine Ordinance of Church-Government vindicated* (pp. 590), appeared in London 1646, and was directed against Erastianism. The best edition of these and Gillespie's other works is by HETHRINGTON, 2 vols., Edinb., 1844-46, with a *Memoir*.

GILLESPIE, Thomas, b. in the parish of Duddingston, Midlothian, Scotland, in 1708; d. at Dunfermline, Jan. 19, 1774. In connection with Boston of Jedburgh, and Collier of Colinsburgh, he organized in 1761 the so-called "Presbytery of Relief" (i.e., "from the yoke of patronage and the tyranny of the church courts"), because, having been deposed for contumacy in refusing conscientiously to attend presbytery meetings called to ordain an unacceptable minister, his persistent efforts to be re-admitted were rejected. See *Lives of the Fathers of the United Presbyterian Church*, Edinburgh, 1849.

GILLETT, Ezra Hall, D.D., a distinguished American Presbyterian divine and historian; b. at Colchester, Conn., July 15, 1823; d. in New-

York City, Sept. 2, 1875. After graduating at Yale College (1841) and Union Theological Seminary (1844), he became pastor of a Presbyterian church in Harlem (1845), which he left in 1868 to accept the chair of political economy, ethics, and history in the University of New York. Dr. Gillett was a man of great humility, and remarkable for his painstaking, patient research as an historian. His first large work was *The Life and Times of John Huss* (Boston, 1861, 2 vols., 3d ed., 1870). His *Hist. of the Presbyterian Ch. in the United States of America* (Phila., 1864, 2 vols., rev. ed., 1873), which he was selected by the New School branch of the Presbyterian Church to prepare, is the most comprehensive work on the subject. *God in Human Thought* (2 vols.) and the *Moral System* (New York, 1875), for the use of students, grew out of an attempt to prepare a historical and critical Introduction to Butler's *Analogy*, and are especially valuable for their treatment of English thought in the seventeenth and eighteenth centuries. Dr. Gillett was also a frequent contributor to *The Presbyterian Quarterly Review* and to *The New-York Evangelist*.

GILPIN, Bernard (*Apostle of the North*), b. at Kentmere, Eng., 1517; d. at Houghton-le-Spring, to which he had been appointed about 1556, March 4, 1583. He was a fearless preacher against the clerical and lay vices of the times, and a practical philanthropist. "His life was a ceaseless round of benevolent activity. Strangers and travellers found a ready reception; and even their horses were treated with so much care that it was humorously said, that, if one were turned loose in any part of the country, it would immediately make its way to the rector of Houghton. He built and endowed a grammar-school at a cost of upwards of five hundred pounds, educated and maintained a large number of poor children at his own charge, and provided the more promising pupils with means of studying at the universities. Among his parishioners he was looked up to as a judge, and did great service in preventing lawsuits amongst them." See WILLIAM GILPIN: *Life of Bernard Gilpin*, with Introduction by Edward Irving, Glasgow, 1824.

GIRALDUS CAMBRENSIS (Girald de Barri), b. at Meanor Pyrr about 1147; d. about 1220; studied theology and canon law in Paris, and was, after his return in 1172, sent by the Archbishop of Canterbury to St. David, to reform the Church of the diocese, and bring it into harmony with the Roman Church, by the introduction of celibacy, tithes, etc. It was the policy of the English crown at that moment to build up a support for itself in Wales and Ireland by establishing the Roman hierarchy there; and Giraldus' attempt in St. David was a brilliant success. Nevertheless, when in 1176 he was elected bishop of that diocese by the chapter, he failed to obtain the royal recognition, and went to Paris, where he lectured on canon law. In 1180 he returned to Wales, and was for several years administrator of St. David during the absence of the bishop. He once more gained the favor of the king, and accompanied Prince John on his campaign in Ireland 1185, and the Archbishop of Canterbury, when, in 1188, he went to Wales to preach a crusade. Nevertheless, when, in 1198, he a second time was elected Bishop of St. David, he again

missed the goal by the opposition of the Archbishop of Canterbury. The rest of his life he spent in retirement. He was a very prolific writer; and his works — *Topographia Hibernie*, *Itinerarium Cambrie*, *Speculum Ecclesie*, *Expugnatio Hibernie*, etc. — have their value, in spite of his credulity and vanity. They were best edited by Brewer and Dimack, Lond., 1860-77, in 7 vols. [Of his *Itin. Camb.* there is a translation, with a life of Giraldus, and notes, by R. C. Hoare, Lond., 1806, in 2 vols.] C. SCHÖLL.

GIRDLE, among the Hebrews. One of the essential articles of dress in the East, worn alike both by men and women, was the girdle. There were different kinds of girdles, corresponding to their equivalents in the Hebrew. There was (1) the *ezor*, denoting something *bound*, which was worn by men of different states (comp. 2 Kings i. 8; Job xii. 18; Isa. v. 27; Jer. xiii. 1; Ezek. xxiii. 15); (2) the *abnet*, or the girdle of sacerdotal and state officers, especially worn by the priests about the close-fitting tunic (Exod. xxviii. 39, xxxix. 29); (3) the *kishurim*, mentioned Isa. iii. 20, which seems to have been a girdle worn by women. In general the girdle was made of leather (2 Kings i. 8; Matt. iii. 4). The nobles wore girdles of linen, four fingers broad, and embossed or studded with all kinds of precious stones, or pearls, or metals (Dan. x. 5). It was fastened by a clasp or buckle of gold or silver, or tied in a knot. Men wore the girdle about the loins; whilst the women, having generally their girdle looser than that of the men, wore it about the hips, except when they were actively engaged (Prov. xxxi. 17). The military girdle was worn about the waist: the sword or dagger was suspended from it (Judg. iii. 16; 2 Sam. xx. 8; Ps. xlv. 3). Here girding up the loins denotes preparation for battle (1 Kings xviii. 46; 2 Kings iv. 29); whilst to "loose the girdle" was to give way to repose and indolence (Isa. v. 27). It was a token of great confidence and affection to loose the girdle, and give it to another (1 Sam. xviii. 4). Girdles were used as a kind of purse (Matt. x. 9; Mark vi. 8); and inkhorns were also carried in them (Ezek. ix. 2). RÜETSCHI.

GLANVIL, Joseph, a philosophical divine of the Church of England; b. in Plymouth 1636; d. in Bath, Nov. 4, 1680. After graduation at Oxford he took orders, and was for a time chaplain to the king; in 1666 elected to the Royal Society, of which he was a vigorous defender, and in 1678 appointed a prebendary of Worcester. He was the leader of the philosophical sceptics, who "attacked all philosophy by denying the self-evident and authoritative character of its original categories and axioms, and resolved all trustworthy knowledge into the vague operations of experience, supplemented by the testimony of revelation, or into what could be verified by physical experiment." But his motive in favoring scepticism in science was to assure religion against all attacks. His principal work was *Scepsis Scientifica, or Confest Ignorance the Way to Science, an Essay of the Vanity of Dogmatizing and Confident Opinion* (Lond., 1665), which was an enlargement of his first work, *The Vanity of Dogmatizing* (1661). He believed in witches, and wrote *Philosophical Considerations concerning the Existence of Sorcerers and Sorcery* (1666), and

Sadducimus Triumphans, or a Full and Plain Evidence concerning Witches and Apparitions (ed. by Dr. Henry More, who gave an account of his life and writings, 1681, 2d ed., 1682).

GLASS, John, b. in Fifeshire, Sept. 21, 1695; d. at Dundee, 1773; minister of the kirk at Tealing, 1719; deposed by the General Assembly in 1728, in consequence of his publication, in the previous year, of a book in which he maintained that an Established Church was contrary to the gospel. He gathered a sect called in Scotland Glassites, but in England and America SANDEMANIANS (which see). His works appeared at Edinburgh, 1761, 2d ed., Perth, 1782, 5 vols.

GLASSIUS, Salomo, b. at Sondershausen, 1593; d. at Gotha, July 27, 1656; studied theology, especially the Shemitic languages, at Jena and Wittenberg, and was made professor of theology at Jena in 1637, and superintendent-general of Saxe-Gotha in 1640. His principal work was his *Philologia Sacra*, a combination of a critical and historical introduction to the Bible and a biblical hermeneutics. It appeared in 1625, was much appreciated at its time, and often reprinted. The general theological stand-point of the author forms a transition from the old orthodoxy to the pietism of Spener.

THOLUCK.

GLEBE (*church land*), most commonly the land belonging to a parish church, besides the tithes. There are several important statutes in relation to glebes, dating from the reign of Henry VIII. Originally every church had a house for the minister, and a glebe: indeed, there could be no consecration where these were not.

GLORIA IN EXCELSIS. See DOXOLOGY.

GLORIA PATRI. See DOXOLOGY.

GLORY. See NIMBUS.

GLOSSES, Biblical. The word "gloss," which is derived from the Greek *glossa*, denotes not only tongue and language, but was also used among grammarians to denote any note appended to a word or phrase for the purpose of interpretation or illustration. Works containing such notes were called "glossaries," and comprised not only the wide range of philology, but also science, medicine, geography, etc., and even the sacred literature of the Bible. Notes on the latter were called "sacred glosses." Before, however, such glosses were noted down, the text of the Bible had been the subject of exegetical studies; and the word "glosses," which among the Greeks denoted "the word to be interpreted," was used among the Latins for the "explanation itself." In the latter sense it was used among the Christian writers of the middle ages, and is still used in our own days.

Almost as old as writing itself is the habit of placing annotations in the margin, either explanatory or otherwise, of the text. This was especially the case with the Bible; partly because it was read more than any other book, partly because it was read by such who needed an explanation, or believed themselves fit for making explanations. At first very brief, often confined to a single word, these glosses grew finally into more extended remarks. In the Hebrew codices these glosses were the source of not a few of the *keri* readings; and the glosses on the margins of the codices of the Septuagint and the New Testament have given rise to many of the various

readings which exist in both of these, an elimination of which requires sound and cautious judgment. The more difficult the understanding of the sacred writings was regarded, the longer were the marginal annotations (*glosse marginales*), which were especially made on the text of the Vulgate,—some grammatical, some historical, some theological, some allegorical and mystical. The most famous collection of these *glosse marginales* is that of Walafrid Strabo, made in the ninth century, which became the great exegetical thesaurus of the middle ages, and was known as the *Glossa Ordinaria*. Besides notes being written in the margin, there were also such as were written between the lines (*glosse interlineares*); and a collection of the latter was made by Anselm of Laon in the beginning of the twelfth century. Both works were often printed together. In the last century special attention was given to these glosses: such is the work of Ernesti, entitled *Glosse Sacrae*, Leipzig, 1785.

REUSS.

Glosses, or, as they are usually denominated, marginal notes, are found in English Bibles, in different versions. Those made by the Genevan translators particularly excited the dislike of King James, and made him ready to second Dr. Reynold's proposition for a new translation of the Bible on the second day of the Hampton Court Conference (Monday, Jan. 16, 1604). His objection to them was their alleged seditious and traitorous character, because they struck at the doctrine of the divine right of kings. The Bishop of London, therefore, proposed, that, in the new translation, there should be no marginal notes; to which the King said, "That *caveat* is well put in." Nevertheless the King James Version has such notes, although of very limited scope,—mere various readings, in most cases. There was some complaint at the omission of the Geneva annotations. See Fuller, *Church Hist.*, Bk. X., Cent. xvii., Sects. 1, 2, and 3, ¶ 41, Nichol's ed., vol. iii., pp. 203 sqq., 276. The revised version of 1881 has also glosses, in which the various readings of ancient manuscripts are given. Many of the marginal readings of the British revisers should be substituted for those in the text, in the judgment of their American fellow-laborers.

GLOSSES and GLOSSATORES. After the overthrow of the West Roman Empire in Italy, Roman law gradually lost its authority in practical life, and, as a natural consequence thereof, also its theoretical interest as a study; until at the end of the eleventh, or the beginning of the twelfth, century, both were revived by the foundation of the law-school at Bologna by one Irnerius (Warnerius, Guarnerius). The fame of this school soon gathered a great number of pupils from all parts of Europe; and thereby was not only the scientific treatment of the Roman law advanced, but its practical application was at the same time inaugurated. The teachers, however, did not confine themselves to lecturing: a literary activity also developed. Explanations of single words or phrases, and illustrations of positive facts or relations, were put down in the form of short notes, glosses between the lines (interlinear glosses) or in the margin (marginal glosses); and, besides such short notes, the glossatores also produced *summæ* (or surveys of the contents of a chapter), *casus* (or fictitious cases illustrative of

certain principles), *quæstiones*, *distinctiones*, etc. From the Roman law this method was transferred to canon law, and flourished among the canonists of the University of Paris no less than among the legists of Bologna. Several of the pupils of Gratian wrote glosses on his *decretum*; and in 1212 Johannes Teutonicus undertook to gather these glosses into a continuous commentary on the *decretum*, called an *apparatus*, or *glossa ordinaria*. Similar *glossæ ordinariæ* were also made to the decretals of Gregory IX., the *Liber sextus*, the Clementines, and Extravagantes, and are of great value, not only scientific, but also historical. See SARTI: *De claris archigymnasii Bonon. professoribus*, 1769. WASSERSCHLEBEN.

GLOUCESTER, capital city of the county of the same name; situated on the Severn, 106 miles north-west from London; population 18,330; founded by the Romans under the name of Aulus Plautius; called by the Saxons Gleauanceastre; is one of the most famous cities of England. Here was the favorite residence of Edward the Confessor and the Norman kings; here Charles I. was repulsed by the Earl of Essex; and here the Sunday school was instituted, the first one being held by Robert Raikes, 1781. Its cathedral dates from the eleventh century, and the diocese of Gloucester from 1541. Among its famous bishops may be mentioned Hooper (1550-55) and Warburton (1759-79). Since 1836 it has been consolidated with Bristol. The present episcopal income is five thousand pounds per annum, and the incumbent (1882) is Dr. Charles John Elliott, who was consecrated in 1863.

GNAPHÆUS, *Wilhelmus (Fullonius)*, b. at The Hague, 1493; d. at Norden, Sept. 29, 1568; a noticeable Dutch humanist; was rector of the gymnasium of his native city, but joined the reformatory movement; was twice imprisoned by the Romanists, and finally compelled to flee the country. He went to Prussia, first as rector of a school in Elburg, then as director of the pedagogicum in Königsberg. But he found no more toleration among the Lutherans of Prussia than among the Romanists of his home. Though he was not a theologian, he was dragged from one theological disputation into another, condemned for heresy, as he belonged to the Reformed confession, excommunicated, and banished, 1547. He found a refuge in Friesland.

GNOSTICISM, an eclectic philosophy of the first Christian centuries, which constructed its systems out of Pagan, Jewish, and Christian elements, and clothed its ideas in mythological drapery. The term is originally derived from *gnosis*, or "knowledge," which Paul uses for a deep acquaintance with God's purpose in redemption (1 Cor. xiii. 21). The designation "Gnostics" was given, as Lipsius has shown, in a pre-eminent and special sense to the Ophites of Syrian origin. Irenæus states that the Carpocratians, who were of Alexandrian origin, assumed the name. This fact, and the early development of a Christian philosophy in Alexandria, lead us to the conclusion that it was used at a very early date in that city. *Gnosis* was used in contrast not only to *pistis*, or "faith," but also to the Pagan *philosophia*.

Gnosticism stands on the border-line between the Christian system and Paganism. It was the resultant of two processes, starting from different

directions,—the contact of the Church, on the one side, with Pagan thought; and the attempt of philosophy, on the other, to harmonize Christian revelation with its own systems. It gave up the monotheism of the Scriptures, limited the canon, and allegorized away, in part or in whole, the great facts of Christ's work and person. Gnosticism drew largely from the Greek systems of Plato and the Stoics; but that which is characteristic was derived from Oriental religions. It incorporated their bald Dualism; while Greek philosophy, for the most part, favors the Pantheistic conception of the universe. As a rule, it represented individual life as the result of a process of emanation from the original essence; while Greek speculation taught a process of development by evolution in an ascending scale from chaos. Unlike Greek systems, its thought was not methodical, but poetical, and charged with Oriental imagery and freedom. The Gnostics, likewise, showed their preference for Oriental mythologies in the names of the angels. Parseeism with its fully-developed idea of God as light, Chaldean astrology (in Bardesanes and Saturninus), and Buddhism with its ascetic tendency,—all combined with the Syrian and Phœnician mythologies to give to Gnosticism its Oriental coloring.

The principal task which Gnosticism proposed for itself was to lead man by speculative knowledge to salvation. The chief questions which pressed upon it for solution were how the human spirit became imprisoned in matter, and how it might be emancipated. The former is almost synonymous with the question concerning the origin of evil; which Tertullian, with other polemical writers, regarded as the main subject of Gnostic thought. In the latter, the purification and deliverance of the soul, it agitated one of the profoundest thoughts of Christianity.

Influenced by Hellenic philosophy, the Gnostics subordinated the will to knowledge, and represented experimental Christianity as knowledge rather than faith, and made knowledge the standard of the moral condition. They would have changed the consecution of Christ's words in Matt. v. 8 to the statement, "They that see God are pure in heart." They were influenced by the aristocratic class-feeling of the Greek philosopher, who regarded himself as lifted above the religious creed and humiliating occupations of the multitude. It continued in a lower stage of knowledge characterized by faith. Upon the believer who held to the letter they looked down with contempt. Faith was in this way made a principle of separation by Gnosticism; while Christianity makes it the bond of union and brotherhood between all men. The Gnostic divided mankind into three classes,—spiritual (*πνευματικοί*), psychic, and carnal (*ύλικοί*, *σαρκικοί*, etc.) beings. The last class are controlled by passion and instincts. Matter is the source of chaotic movement and sinful desire: God and the spiritual nature (*πνεῦμα*) are unmoved by instinct and passion. The spiritual beings become aware of their kinship with God, and will be completely delivered. This is the source of moral duty, and the law of life for the spiritual class. They must seek to lift themselves up to the divine kingdom, and thus bring to development the seed within them.

Different writers have endeavored to derive the various phases of Gnosticism from a single leading principle. Baur finds it in the idea of the absolute religion of which it treats when it discusses the agreements and disagreements of Christianity on the one hand, and Paganism and Judaism on the other. Lipsius finds it in the distinction between knowledge and faith. Without denying this antithesis, Neander and Hilgenfeld represent the person of the World-Creator as the point of departure. This mythological figure is called by Valentinus (following Plato), Demiurge; by Basilides, Archon; and by Ophitic sects, Jaldabaoth, or Son of Chaos. This is, at any rate, the most characteristic figure in Gnostic systems, and concentrates in itself its most important ideas. The introduction of this being between God and the visible universe grows out of the antithesis of God and matter. This speculative Dualism leads to a religious Dualism, which sets the God of the New Testament in sharp contrast to the God of the Old Testament. The Demiurge is almost invariably represented as having a very subordinate activity, compared with God (and Justinus is the only one who even ascribes to him a spiritual or pneumatic nature), and then he is devoid of the foreknowledge of God. The spirits which proceed from God are high above him. He belongs to the world, and marks the chasm between it and God. The description of his creative work draws largely from the first chapters of Genesis. He is the God of the Jews. But his kingdom is broken into by the kingdom of Satan and by that of spiritual or pneumatic life.

The classification of Gnostic sects offers much difficulty. Since the discovery of Hippolytus, the difficulty has become greater on account of the additional systems he brings to our notice. He also has made it apparent that the Pantheistic conception also had some currency, as well as the Dualistic, among the Gnostics. Gieseler groups them into Alexandrian, in which Platonic influences are potent, and Syrian, in which there is a stronger Dualism. But, by his own confession, the system of the Syrian Marcion does not favor this division. The classification, on the basis of religious influence, which Hase makes into Oriental, Hellenic, Christian, and Jewish, is inexact. Lipsius, on the double basis of date of origin and characteristics, distinguishes three stadia: (1) Early Gnosticism, in which elements of Syrian mythologies were blended with the Judæo-Christian ideas; (2) Hellenic Gnosticism, beginning with the assumed transition of Basilides to Alexandria; (3) A stage in which speculation wanes, and the conflict of Gnosticism against faith ceases. Here belongs Marcion. The alleged transition from a Syrian to Hellenic Gnosticism in Basilides is not borne out by facts. The two developed contemporaneously. In Alexandria, Gnosticism was strong as early as the middle of the second century. Cerinthus began his career there; and, if we follow the account of Hippolytus, Basilides belonged there. Baur arranges the systems thus: (1) Such as combine Christianity with Judaism and Paganism (Basilides, Valentinus, the Ophites); (2) Such as oppose Christianity to both (Marcion); (3) Such as, identifying Judaism and Christianity, oppose them to Paganism (Clementine Homilies).

A better grouping than either of these is Neander's, who distinguishes two main classes, — the Judaizing and Anti-Judaistic. For ourselves we prefer a classification based upon historic development, and distinguish (1) The period of sporadic Gnosticism at the close of the first century, (2) The period of greatest fertility of speculation till the middle of the third, (3) The period of decay in which there is little of original thought (after the fifth century there are no new systems), (4) The revival of Gnostic ideas about the seventh century in the sect of the Cathari. We shall here concern ourselves only with the first two classes.

Gnosticism exerted a powerful reflex influence upon the Church. When the Church was about to sink into a stagnant literalism, and into formalism of life, the idealistic speculation of the Gnostics gave her an impulse towards thought, and a more comprehensive discussion of doctrine. The consequence was, that those points in which Christianity is distinguished from Judaism and Paganism were investigated and emphasized. The Alexandrian school of theologians, who more than equalled the Gnostics in depth of speculative thought, was one evidence of the new life. Not altogether free from the error of finding the essence of Christianity in knowledge, it was Christian in tone, both of doctrine and morality. It borrowed from the rich speculations of Greek philosophy, but held aloof from Oriental theosophy. The influence of Gnosticism was not only good in arousing the Church to a clearer definition of her fundamental doctrines; it gave also the stimulus to exegetical labors by itself leading the way. Basilides and Heracleon were the first to comment upon whole Gospels. The Gnostics also preceded in the department of religious poetry. Learning, as she did, from Gnosticism, the Church, on the other hand, gathered more closely about her bishops, and emphasized more strongly her distinctive doctrines, peculiar rites, and apostolic origin.

[Gnosticism was the Rationalism of the ancient Church. It was an effort of profound speculative thought to harmonize the Christian revelation with reason. It brought forward the distinguishing principles of Hellenic philosophy, Oriental theosophy, and the Jewish religion, and compared the great ideas of Christianity with them. Christianity was often clothed in fantastic drapery, and associated with grotesque images; but it was always declared superior to any thing that had preceded it. This movement of thought was perhaps inevitable; but the Gnosticism of the early Church is distinguished from the Rationalism of our century by having been confined to the speculations of scholars. Modern Gnosticism has gone among the people. The contrast may be accounted for by the circumstance that the people then saw more plainly the effects of non-Christian thought and life upon the world, and knew more clearly the superior merit and power of Christianity over all the systems that had preceded it.]

The first period of Gnosticism belongs to the close of the first century. The earliest proleptic signs of Gnosticism are to be looked for in Simon Magus. He was one of the numerous magicians of the East who pretended to have the power of

working miracles. Judaistic Gnosticism is prefigured by the false teachers against whom Paul contends in his Epistle to the Colossians. Without denying the Messianic office of Christ, they seem to have had a well-developed doctrine of angels, who, perhaps, were regarded as having participated in the creation. There are also traces of Gnosticism in the Epistles to Timothy. The First Epistle of John opposes Docetism. At the close of the apostolic age, Cerinthus was active in that part of Asia Minor where John labored. He retained some doctrines of the Old Testament, but placed at the side of God a World-Creator, the God of the Jews, who is also the head of the lower angels. Jesus was the son of Joseph and Mary. The Redeemer descended upon him at his baptism, and left him just before the passion.

The golden period of Gnosticism closed about the middle of the third century. After the first decades of the second century, Gnostic speculation was fruitful of systems to an extent of which there is no parallel in the history of philosophy, either ancient or modern. Starting from Egypt and Syria, they extended themselves to the remotest part of the Church, even as far as Edessa and Lyons. The distinctive Gnostic features are more clearly outlined, and the various schools stand in relations of antagonism or friendship. We pass now to a description of the Gnostic systems in detail.

I. Judaizing Gnostics. BASILIDES.—Two divergent accounts of the system of Basilides have come down to us. Irenæus and Epiphanius describe it as teaching a bold Dualism, and drawing very largely from Parseeism. Hippolytus and Clement of Alexandria, on the other hand, represent it as monistic, and largely under the influence of Greek philosophy, especially the Stoic. The latter is evidently the true representation. Irenæus was poorly informed, and does not even mention Isidore, the son and disciple of Basilides. Clement and Hippolytus, on the other hand, seem to have had access to the writings of both.

The following is an outline of the Basilidean system. God is the Unnamable, and, in contrast to all other beings, he may be called the Non-Existent One; for he is so high above us, that we cannot affirm of him any predicates. He discards the doctrine of emanation commonly held by the Gnostics. Matter is not eternal, but the product of divine creation. Far beneath his throne, God deposits the *seed*, out of which, as from an egg, the world bursts and develops. The expression, "seed of the world," is Stoic; and the illustration of the egg, originally Oriental, was adopted extensively in the cosmogonic poetry of the Greeks. This seed is conceived of as a chaotic mixture of the three elements in the world,—the spiritual or pneumatic, the psychic, and the hylic. The spiritual or pneumatic first detaches itself; and the most subtle and ethereal portion of it swings itself aloft, with the rapidity of thought, to God. To it belong the highest spirits,—Mind, Word, Intelligence, Wisdom, Power, Justice, Peace,—which, with the Father, constitute the great Ogdoad, the type of the lower spheres. The second class of pneumatic beings exist beneath these. Out of the psychic element went forth the architect and ruler of the world, the ARCHON, who, without

being conscious of it, is governed by the divine laws. With the aid of astronomical forces he forms three hundred and sixty-five heavens, the lowest of which stretches from the moon downwards. A lower Archon presides over this sphere. God uses both Archons for his purposes. The lower Archon appropriates to himself the Jewish people, reveals himself in the Old Testament, and also to the heathen world. Prophecy begets a longing for deliverance from the fetters of matter. When the fulness of time had come, the Redeemer was born of the virgin. At the baptism he was endowed with new spiritual powers, and, after preaching the higher knowledge of salvation, was put to death. Christ died on account of the remainders of sin left in him, but also to deliver the children of God from the fetters of matter. The process of deliverance is now going on, and will be completed when all pneumatic beings are gathered to God. Basilides and his son Isidore, who wrote a work on ethics, taught a moderate asceticism. The former appeals to the apostle Mathias, and used the Gospel of John, for which, and the Epistles to the Corinthians, Ephesians, and Romans, he is the first witness. See art. BASILIDES.

VALENTINUS.—All that we know of the life of this teacher is, that he came to Rome in the days of Bishop Hyginus (about 138), was at the height of his influence under Pius (about 155), and was teaching until the administration of Anicetus (about 166). It is certain that he hailed from the East. But Tertullian's statement, that he broke with the Church, and was repeatedly excommunicated, is suspicious. Valentinus was endowed with rich powers of mind. His system is the most artistic of all the Gnostic systems. It is an epic describing creation, apostasy, and redemption, in two spheres,—heaven and earth.

God is unfathomable profundity, and the most sufficient name for him is Abyss (*βυθός*). For endless ages he remains in silent, undisturbed contemplation of his own glory. His thought, denominated Ennoia ("conception"), or Sige ("silence"), is associated with him. From Bythos and Sige emanate pairs in a downward scale,—Nous ("mind") and Aletheia ("truth"), Logos ("word") and Zoe ("life"), Anthropos ("man") and Ecclesia ("church"). With eleven other pairs these four constitute the divine Pleroma, or fulness. These beings are called *Æons*. The further they are removed from the Bythos, or God, the greater the defect of divine life, and longing after it. The furthest off is Sophia ("wisdom"), which has a vehement desire to comprehend God. Her sinful passion disturbs the harmony in the Pleroma, and, being separated from herself, is placed outside of the Pleroma. This marks the transition to the world. Harmony is restored; and out of gratitude the *Æons* construct out of their best gifts the finest *Æon* of all,—the star in the divine fulness, the upper Christ, who is surrounded by hosts of angels. Valentinus seems not to be clear about matter. It is either identical with the expelled *πάθος* ("passion"), or exists, distinct from the Pleroma, as Kenoma, or the Void. But in Sophia matter is of one kind; in the world it is evil.

The second part of the system descends to the

formation of the visible world. The separated part, or *πῦθος*, still has pneumatic life. She is the product of Sophia, and called Achamoth, from the Hebrew Chochmah ("wisdom"). From her proceed the fundamental elements of the world. She delegates the formation of the world and man to the Demiurge, who dwells in the seventh heaven. Man lives at first in paradise, the third heaven, but repeats the apostasy, and is cast down to earth. The Demiurge sends the Messiah, upon whom the Æon Christ descends. But only the human Messiah dies, the Æon leaving him before his passion. After the resurrection, the Messiah tarried eighteen months among the disciples, teaching them the mysteries of the divine Pleroma. All pneumatic beings will be completely delivered. The Demiurge, who humbled himself before the Æon Christ as he passed through his kingdom, will lift up the righteous psychic beings to a place where they will hear the jubilant echoes of the Pleroma. Then fire will consume matter and the psychic evil-doers. The most prominent representatives of this school were Heracleon of Alexandria, Ptolemy, and Marcus of Palestine. The correspondence of ideas makes it almost certain that Valentinus used the Gospel of John.

COLOBARSUS is inaccurately made by Irenæus the founder of a sect. The name is derived from the Hebrew *kol arba*, and designates the fourfold principle in which the original essence at first manifests itself.

BARDESANES, who gave the impulse to the Christian poet, Ephraem of Syria, enjoyed for a time the esteem of the Syrian Church, but was subsequently forced to emigrate. From the fragmentary notices that have come down to us, we gather that he drew largely from Valentinus and the Chaldean astrology. But in his Docetic view of Christ is implied a bold Dualism. See art. BARDESANES.

II. Anti-Judaistic Gnostics. SATURNINUS, or SATURNILUS, of Antioch in Syria, flourished in the early part of the second century. He taught the sharp antagonism of the unknown God and matter, which is dominated by Satan. Judaism and Paganism are hostile to Christianity; and Christ was sent to destroy the God of the Jews, and to bring deliverance to the pneumatic beings.

MARCION was the son of the Bishop of Sinope. He was a man of earnest temperament, and retained much moral Christian force. Tertullian states that he was excommunicated several times. The probable reason for his leaving Syria, and going to Rome, was the hope of finding a purer form of Christianity. He was acquainted with Polycarp. Christianity he regarded as incomparably superior to Judaism and Paganism. But the Church apologetes opposed him with great vehemence; and Polycarp, at their meeting in Rome, treated him as the first-born of Satan. The tradition went, that he sought re-admission to the Church before his death.

The fundamental ideas in Marcion's system are the most high God, who is love; the Demiurge, whom he identifies with the God of the Old Testament, and represents as unmerciful; and Hyle, or matter, ruled by Satan. The Demiurge at first unites with Hyle to form the world and man, but, by deceiving her, appropriates man for him-

self. In revenge, Hyle fills the earth with polytheism and idolatry. The Demiurge continues to dominate in Judaism; but the history neither of Judaism nor of Paganism has any thing to do with the most high God. Taking pity upon man, God sends Christ. The Demiurge effects his crucifixion. Christ descends to Hades, and preaches redemption to the Jews condemned by the Demiurge and to the heathen idolaters of Hyle. He condemns the Demiurge himself to hell, and chooses Paul as his apostle. To him alone he imparts the pure gospel. Marcion accepted into his canon only ten Pauline Epistles and a mutilated Gospel of Luke. His most able followers were APELLES, PREPON an Assyrian, and LUCANUS. The Marcionites were divided up into many sects, and in Epiphanius' time, by his own statement, were scattered from Persia to Rome. For the Doketists, who belong here, see art. DOKETISM.

III. Gnosticizing Paganism. CARPOCRATIANS. — Carpocrates was an Alexandrian, and taught in the first decades of the second century. His system was monistic. All life, by an ever-expanding procession, emanates from the monad. On the limits of the divine development is matter, wherein the spirits who are finally fallen away from God have their habitation. EPIPHANES his son, who wrote a work on Justice, followed closely his father's system. The Antinomianism of the Carpocratians gave occasion to the heathen world for accusations against the Christians, with whom it identified them.

SIMON MAGUS (Acts viii. 9, 10) was, as early as the second century, denounced by the Church as the arch-heretic, and founder of Gnosticism. Although he professed to be a believer (Acts viii. 13), he gave himself out as "the Great Power of God." A sect in the second century derived their origin from him, regarding his authority as co-ordinate with that of the apostles. The tradition ran, that he purchased a harlot at Tyre. He allowed her to be worshipped as his first conception (Ennoia), who created the angels. These form the world; but she maddens them by her charms, so that they indulge in lust, to which the Homeric poems refer. Simon appears to deliver Ennoia; and, like her, all Gnostics will be delivered.

Clement of Alexandria mentions a number of sects which belong here, and which he describes merely on the side of their moral teachings. Pantheism was common to them all. The ANTITACTES hoped to attain salvation by defiance of the moral law, thereby defeating the Demiurge. So, also, the followers of PRODICUS, who proudly applied to themselves the name Gnostics. The Nicolaitans appealed to the deacon Nicolas (Acts vi. 5) as their authority, and likewise taught the freedom of the flesh. They have no connection with the sect of the same name in the Apocalypse.

IV. The Ophites. — This class of Gnostics — called by Hippolytus Ophites, by Clement of Alexandria Ophians — give a prominent place in their systems to the serpent, — a demon now of evil, now of good. In doing this they were in the line of the mythologies of ancient Babylon (in which the seven-headed serpent fights against the powers of light), of Persia, and of Egypt. The apocryphal literature of the Jews also refers frequently to the serpent. The Ophites drew largely,

also, from Greek philosophy. The sharp antithesis in which they set Judaism and Christianity, and the preponderance of the Pagan element, precludes the theory that they were of Jewish origin.

JUSTINUS, whose system Hippolytus has noticed, was more largely influenced by Old-Testament ideas than any other of the Ophites. From an original good and male being there proceeded a female being, Edem, whose upper part was human, lower, serpent. The Demiurge (called Elohim) emanates from God. He has intercourse with Edem, and begets two kinds of beings corresponding to her twofold nature. Forsaken by him, Edem fills the earth with evils. Elohim seeks to draw men upwards, loves the Jews, and reveals himself through Baruch, one of the angels, to Moses and the prophets. These are, however, traduced by Edem. Elohim then turns to the prophets of the heathen world. They share the same fate. Baruch finally finds in Jesus, the Son of Mary and Joseph, a firm opponent of Edem. He resists all temptations of the serpent, and his crucifixion is brought about by it. This opens the way for the complete separation of the earthly and the heavenly; Christ's spirit having gone to Elohim, and the body to Edem.

The Ophites of Irenaeus place Christianity in sharper antagonism to the Demiurge. Dualism is distinctly avowed. On the one side is Bythos, the divine being; on the other, matter, a desolate ocean, made up of water, darkness, chaos, and abyss. From the mingling of the light with matter proceeds Jaldabaoth, the Son of Chaos. He is the World-Creator. Looking down with grim hatred upon Hyle, his diabolic image is produced, — Ophiomorphus, or the "crooked serpent" (Isa. xxvii. 1). From him go forth all evil, sorrow, and death. He dominates Cain and the heathen; Jaldabaoth, the Jews, and inspires Moses and other prophets. But he crucifies Jesus, upon whom the heavenly Christ had descended, and does not share in the kingdom of light. But Christ brings salvation to all pneumatic beings.

The SETHIANI used a "Paraphrase of Seth," whence their name. Matter is an ocean, tempestuous, chaotic, dark. The light excites the serpent-soul in matter, which then becomes the Demiurge. The Logos descends from the light, deceives the Demiurge by assuming the form of a serpent, and lifts the soul up to the realm of light.

The NAASENI (serpent-worshippers) flourished in Phrygia. They taught that the serpent emanates from God, and is the soul of the world. Christ does not redeem men by his death, but by his gnosis and teaching.

The PERATÆ, as their name signifies, looked upon themselves as belonging to another world, and as only in a state of transition in this. They thrived about 150; for Clement of Alexandria mentions them. The Archon of matter is a hylic demon, and his companions are the poisonous serpents of the desert. The serpent, as the apostle of wisdom, frees Eve from the bondage of the Archon. To it belong Cain, Nimrod, and, none the less, Moses, who lifts up the serpent in the wilderness. Like the CAINITES, they regarded Judas as the true apostle. Thus the whole story of the Gospels was completely inverted, the serpent being regarded as the symbol of intellect,

who first gave true knowledge to our first parents, and the very betrayer of Christ declared to be the highest apostle.

The various Gnostic sects described by Epiphanius — the PHIBIONITES, STRATIOTIKES, etc. — were distinguished by a moral rottenness which almost staggers belief. On the one hand, theology and apologetics had shown the vast superiority of Christianity to Gnosticism; on the other, Gnostic sects, once with noble aims, had so degenerated, that no doubt was left that its time was past.

[LIT. — Sources. Only one Gnostic work has been preserved, the *Pistis Sophia* of Valentinus, edited by PETERMANN, Berlin, 1851; IRENAEUS: *Adv. Hær.*, Libri v.; HIPPOLYTUS: 'Ελεγχος κατὰ πᾶσων αἱρέσεων; also TERTULLIAN: *Præscrip. adv. Hær.* and *adv. Marc.*; CLEM. OF ALEXANDRIA, in his *Στρωματεῖς*; ORIGEN: *Com. on Gosp. of John*; EUSEBIUS: *Ch. History*; EPIPHANIUS: *Panacriion*; and THEODORET, in his *Fabular. Hær. Compendium*. — On the General Subject. The *Church Histories* of NEANDER, BAUR, and SCHAFF; NEANDER: *Genet. Entw. d. Gnost.*, Tüb., 1831; BURTON: *Bampton Lectures on Heresies of the Apost. Age*, Oxf., 1830; MÖHLER: *Ursprung d. Gnost.*, Tüb., 1831; BAUR: *D. christl. Gnosis*, Tüb., 1835; NORTON: *Hist. of the Gnostics*, Bost., 1845; MÖLLER: *Gesch. d. Kosmologie*, Halle, 1860; LIPSIIUS: *D. Gnosticismus*, Leip., 1860; HARNACK: *Zur Quellenkritik d. Gesch. d. Gnost.*, Leip., 1873; MANSEL: *Gnostic Heresies*, Lond., 1875. — Special Works. MOSHEIM: *Gesch. d. Schlangenbrüder*, Helmst., 1746; UHLHORN: *Syst. d. Basilides*, Göttingen, 1855; HOFSTEDE DE GROOT: *Basilides als erster Zeuge f. neuest. Schriften*, Ger. trans., 1868; HEINRICI: *D. Valentinianische Gnosis u. d. heil Schrift*, Berlin, 1871; G. KOFFMANN: *Die Gnosis nach ihrer Tendenz u. Organization*, Breslau, 1881 (only 33 pp., but important)]. JACOBI.

GOAR, St., settled, during the reign of Charlebert (511-558), on the Rhine, at the present village of St. Goar; built a chapel, and spent his life there, in spite of the persecutions of a certain Bishop Rusticus of Treves, in ascetic practices, exercising hospitality, and working many miracles. Thus the legend. But there never was a bishop of Treves of the name Rusticus, and the legend itself (*Act. Sanct.*, Julii, Tom. II. 327-346) cannot well be older than the ninth century. It probably had a basis in fact. G. PLITT.

GOBAT, Samuel, D.D., Bishop of Jerusalem; b. at Crémone, Bern, Switzerland, Jan. 26, 1799; d. at Jerusalem, May 12, 1879. He entered the mission house at Basel in 1821; in 1823 proceeded to Paris and London, where he learned Arabic, Æthiopic, and Amharic; and in 1826 was sent by the (English) Church Missionary Society to Abyssinia, but, owing to the unsettled state of that country, could not begin operations until 1830, and left in 1832. He returned in 1831, but sickness prevented his working; and so, in September, 1835, he came back to Europe. From 1839 to 1842 he was in Malta, superintending the translation of the Bible into Arabic, and taking charge of the printing-press there. In 1845 he was appointed vice-principal of the Malta Protestant College, and in 1846 nominated, greatly to his surprise, by the king of Prussia (Frederick Wilhelm IV.) to the see of Jerusalem. He was consecrated at Lambeth, Sunday, July 5, 1846.

His work in the Holy City was very successful and vigorous. Particularly worthy of mention is the Diocesan School and the Orphanage on Mount Zion. In November, 1847, he began with nine children in the former: when he died, there were in Palestine, under his care, thirty-seven schools, with fourteen hundred children. He also had under him twelve native churches. He had an efficient helper in his wife. He wrote *A Journey of Three Years in Abyssinia*, London, 1847. See *Men of the Times* (ed. 1879.) and particularly Mrs. PITMAN: *Heroines of the Mission Field*, pp. 67-80.

GOCH, Johannes, or properly **Johannes Pupper**; was b. at Goch, near Aix-la-Chapelle, in the beginning of the fifteenth century, and probably educated in one of the establishments of the Brethren of Common Life. Studied in Paris, and founded the priory of Thabor, for canonesses of St. Augustine, in Mechlin, which he governed himself till his death, March, 1475. His life seems to have passed along quietly and unnoticed; but when his *De libertate Christiana* was published in 1521, by Coru-Grapheus, it attracted great attention, and its author was recognized as one of the true predecessors of the Reformation. See ULLMANN: *Die Reformatoren vor der Reformation*, I. p. 168.

GOD. I. NAME AND GENERAL IDEA. — Although the existence of God is the most certain of all facts for Christians and religious people generally, and although all moral and religious life depends upon him for its motives and aims, yet Christian theologians of every period have agreed that it is impossible to give an exhaustive definition of his being. This is due to the fact that God neither stands in a relation such as exists between genus and species, nor can be included in a class with other persons under a single genus. Yet all systems of religion have had positive notions of the Deity. Common to all has been the idea that he is a being superior to man and nature, and controls, to some extent, man's destiny. His will, which is regarded in the lowest religions as despotic and arbitrary, is defined in the higher religions as almighty, originating and controlling all things. Speculative thought takes a step higher when it represents this will, upon which all depends, as unconditioned by any thing outside of itself, and eternal. But it remains for the Christian revelation to add the most important feature; namely, that God is a moral being, absolutely good, and guiding the world to a perfect consummation. Of the two names for God which the Hebrews had in common with other Shemitic peoples, *El* expresses the notion of power, and *Elohim* represents him as an object of awe and dread. But neither contains any allusion to God's redeeming love. Our *God* is not connected etymologically with *good* (Max Müller, 2d series, p. 118), but is probably derived from the Sanscrit *jut* or *dyut*, Gothic, *gutha*, meaning to *shine*. The same word is the root of the Latin *Deus* and the Greek *Zeús*.

II. GOD IN THE SCRIPTURES. — Characteristic of the Old-Testament revelation of God is the moral relation he sustains to the world. The Old Testament does not give theoretical definitions of the Divine Being, or arguments for his existence, but assumes the belief in him. The religious reverence and fear which are becoming

in our relations to him are based upon his moral elevation, his absolute holiness, which cannot tolerate sin. Jehovah, the name which indicates God's covenant relation to Israel, designates the immutability and absoluteness of his being. God is a personal spirit, not a force of nature. He is separate from the world; yet his spirit is the creating and moving principle of all life (Ps. civ. 29 sqq., etc.), and particularly of man's life (Gen. ii. 7; Job xxxiii. 4, etc.). The earth is a monument revealing his glory (Num. xiv. 21, etc.). The plural form of the divine name *Elohim* points to his infinite fulness of life. Although the holiness of God is the predominant conception of the Old Testament, the thought of divine love and grace is not wanting. God in mercy chooses Israel to be his people, and desires to be called Father (Exod. iv. 22 sq.; Deut. xxxii. 6; Isa. lxiii. 16; Hos. xi. 1). He effaces guilt, purifies the heart, and imparts his spirit (Ezek. xxxvi. 22 sqq., etc.). It is this ethical and religious conception of God, and not the divine unity, or Monotheism, which is the distinguishing feature of the Old-Testament revelation.

The New Testament is characterized by the presentation of God as the Father of Jesus Christ and of those who belong to his kingdom. The relation is now strictly a personal one, the Old Testament representing God as the Father of a people. We are made God's children by a new birth (John i. 12; 1 John iii. 9). Thus, having become partakers of the divine nature (2 Pet. i. 4), we shall at last be filled with "all the fulness of God" (Eph. iii. 19). God himself lives and works in them (Eph. iv. 6). He is in a peculiar sense the Father of Christ, who was begotten before the worlds (John i. 1 sqq.), and possesses the divine fulness (Col. ii. 9). In the name *Father* the principle of love is contained. "God is love" (1 John iv. 8), and this love controls his use of all the other attributes. It leads God to reveal himself in the gift of his Son (1 John iv. 10, etc.), and to take men into communion with himself. God is also light or holiness (1 John i. 5) and spirit (John iv. 24), and has eternal life (Rev. i. 4, 8). Man derives from God's works the knowledge of his invisible being and power (Rom. i. 20). As the God of love and light, he is revealed to us through Moses and the Prophets, and perfectly in the person of his own Son (John i. 18, xiv. 9). This knowledge which the believer has of God depends upon God's own special agency through the Spirit (Matt. xvi. 17; John vi. 44, etc.). Our present knowledge, however, is imperfect. "We see through a glass darkly" (1 Cor. xiii. 12; 2 Cor. v. 7, etc.). But in Christ, who is his image (2 Cor. iv. 4), we see God's dearest purpose revealed, and from him derive all the knowledge necessary for salvation and for consummate communion with God.

III. GOD IN CHRISTIAN THEOLOGY. — Theology cannot be entirely divorced from philosophy. And, fixed as the notion of God is which the Scriptures present, it was proper, as well as unavoidable, that it should be subjected to the scrutiny of reason. In its infancy Christian theology came in contact with the products of Greek philosophy, and was influenced by the definitions of Plato, the Neo-Platonists, and of Philo, who himself owed much, directly or indirectly, to Plato.

The general influence of these *extra-Christian* forces was in the direction of a negative and abstract conception of the Deity. In Gnosticism this abstractly conceived God is transformed into the dark background, which, according to Valentinus, is the first beginning and cause of all things, and has Silence (*συγή*) for a consort. (See GNOSTICISM.) Within the Church, Justin Martyr and the apologetical writers who followed him, and especially the Alexandrine school, emphasized with Plato God's transcendence above nature; although the Scriptures always affirm, at the side of this, that he is a personal, holy, and loving Spirit. The more the influence of philosophy was felt, the more prominently did Christian theologians urge the negative and abstract element in God's nature. Origen defined him as simple being, without predicates, exalted above mind and matter, yet nevertheless as the Father, who eternally begets the Logos, and reveals himself through him. In contrast to this tendency was the anthropomorphic representation prevalent among the mass of Christians, which found its extreme expression in Tertullian, who associated a body with God. In this direction mention must be made of Dionysius Areopagita, whose theology was essentially Neo-Platonic. He taught that God's nature is absolutely indefinable, but at the same time speaks of a union with God which is nothing more than an ecstatic rapture, by which we become lost in the mystery of the Deity. The Areopagite's writings exerted an extensive influence upon the mysticism of after-periods in church history. Augustine was the first in the Western Church to concern himself with the scientific investigation of the divine nature. He laid stress, first of all, upon the self-conscious personality of God; but Platonic influence is evident in his further prosecution of the subject, when he defines God as the unity of all abstract perfections, as an absolutely simple essence, in which knowledge, volition, being, and all attributes, are one and the same.

The writings of Dionysius were given to the Western Church in the translation of Scotus Erigena. True being, says the latter, belongs only to God; so that whatever in finite things truly exists is nought else than God himself. This is Pantheism, from the charge of which he rescues himself by illogically teaching the doctrines of Creation and the Trinity. Scholasticism was under the immediate influence of Augustine, in its definition of God. Realism, if pressed, would have forced it to the conclusion that the Infinite only exists as it is found in the finite. But from this it held back. Thomas Aquinas and Albertus Magnus said God was not the essence of finite things, but their final cause and original moving principle. On the other hand, Duns Scotus insists that from the beginning God had will, and exercised volition; but this will was essentially absolute and arbitrary. Occam strongly emphasized this point; whence, from Abelard on, those protracted and subtle discussions whether any thing was impossible for him. In the fourteenth century, Eckhart, as the representative of mysticism, finds the aim of life to be to lose one's self in God. His views were extensively adopted in pious circles; but pantheistic heretics, the so-called Brothers of the Free

Spirit, taught that God was every thing, and man was God, and deduced an immoral Antinomianism from the doctrine. The popular mind, in the Middle Ages, demanded mediators and intercessors in its approach to God; so that Luther afterwards complained that he was no longer regarded as a being full of love and compassion, but as a stern governor.

Avoiding the metaphysical subtleties of scholasticism, the Reformers emphasized the proposition that God is the God of redemption, who threatens the sinner with the curse and death, but subordinates every thing to his purpose of saving the lost. The dogmatic divergencies of the Lutheran and Reformed confessions point back to different conceptions of God's nature. The latter emphasized more strongly God's sovereignty, and the eternal decree by which he rejects a portion of the race. Against this the Lutheran theology guards. However, it must not be forgotten that Luther, in his earlier writings, predicates the same decree of God, and that he never subsequently, in a systematic way, contradicted this position. The theology of the next period enumerated the divine attributes under the heads "natural" and "moral" and affirmed, that, though our knowledge of God cannot be exhaustive, it is real, and sufficient for salvation. Socinianism presented God in the aspect of a Ruler endowed with consummate power and justice, whose knowledge of the future, however, is conditioned by the free will of man, which acts independently of him.

At the side of the traditional doctrine of the Church, philosophy now began to work out independent metaphysical systems. Spinoza's pantheism was condemned by theologians as palpably unchristian, yea, godless. But the philosophy of Leibnitz and Wolff enjoyed wide favor. It treated at length the arguments for God's existence, and defined God as the "most perfect Being." Kant's criticism shook to the very foundation the great arguments heretofore employed for God's existence, but replaced them by the moral argument, based upon the intuitive facts of the conscience and the moral law. Fichte gets no farther than a *moral order* in the universe; and the speculations of Schelling and Hegel substitute for God the *idea* of the *Absolute*, from which all the forms of thought and matter are derived. The descent from this proud Idealism to a bleak Materialism was startlingly rapid.

A new period begins with Schleiermacher, who built up his system of theology upon the facts of Christian experience, instead of metaphysical speculation. The theologians who agreed with him on this point sought to confirm the definition of God from Scripture, and contended against the pantheistic conception and for the divine personality; e.g., J. Müller and Rothe. Philosophers like J. H. Fichte, K. Ph. Fischer, Chalybaeus, Ulrich, and Lotze, have likewise stood forth as champions of God's personality. On the other hand, Biedermann still insists that God is an absolute spiritual but an impersonal essence; and Strauss in his last period took the final step over to materialism. In conclusion, it may be said that theology must always be ready to confess the imperfection of its definition of God. But this can never justify that school of thought which turns the

living God into an abstraction, called the Absolute, which neither explains any thing, nor is itself intelligible.

[See the *Histories of Christian Doctrine* of BAUR, HAGENBACH, and SHEDD; GILLET: *God in Human Thought*, New York, 1871, 2 vols.; also the works on *Systematic Theology*, by HODGE (vol. i.), VAN OOSTERZEE, and DORNER (§§ 15-27), and the excellent art. GOD, in Johnson's *Cyclopædia*, by Dr. A. A. HODGE. — On the Cognoscibility of God. RITTER: *Ueber d. Erkenntniß Gottes in d. Welt*, Hamb., 1836; SENGLER: *D. Idee Gottes*, Heidelberg, 1845-52, 2 vols.; MANSEL: *Limits of Religious Thought*, London, 1858; CALDERWOOD: *Philosophy of the Infinite*; M'COSH: *The Supernatural in relation to the Natural*, New York, 1862]. KÖSTLIN.

GOD. I. ARGUMENTS FOR THE EXISTENCE OF GOD. — The statement of St. Paul, that the "world by wisdom knew not God" (1 Cor. i. 21), is strictly true in the light of the history of religious systems. No heathen religion ever embodied the true conception of God: some of them had the most monstrous conceptions of him. The highest achievements of the best human systems of philosophy, such as Plato's, need to be supplemented by revelation. For Christians, sufficient proofs of the divine existence will always be the person, words, and works of Christ. So-called rational arguments have by some been considered impossible, on the ground that God is incomprehensible to rational thought (Jacobi). Others, from Arnobius down to Watson, the celebrated Methodist theologian (*Theol. Institutes*), have regarded them as either improper or superfluous. While they are in no wise essential to Christian piety, yet they have their place as attempts to show the accord of reason and revelation, and as a demonstration of the inadequacy of the former as compared with revelation. Before Kant sent forth his disparaging criticism, philosophy and theology dwelt extensively on the arguments: since that time, they have met with a varying fate. Schleiermacher's example in excluding them from his system of theology has been followed by not a few theologians (Thomasius, Philippi, etc.).

The arguments may be grouped in two classes, — those derived from a contemplation of ourselves, or the ontological and moral arguments; and those derived from a contemplation of the universe, or the cosmological and teleological arguments.

1. *The Ontological Argument.* — This proof argues from the pure intellectual idea of God up to the reality of his existence. The first to give definite form to it was Anselm. He reasons as follows: There is Something than which nothing greater can be conceived. Even the fool who says, "There is no God," has this idea; for he understands what is meant when he hears the proposition. But this "Something," etc., must exist in reality (*in re*), as well as in the intellect (*in conceptu*); for, if it exist only in the intellect, then something greater than it could be conceived, viz., that "Something" having objective existence; which is contradictory. Therefore that "Something," etc., exists in reality, as well as in the intellect. Clean as this argumentation seems to be, it is not free from serious logical

error. It may be fairly questioned whether the first statement does not itself posit as having objective existence what it sets out to prove to exist. However, leaving this aside, the great objection lies in comparing that which has objective existence with a conception considered as having mere subjective existence, and declaring the former to be greater than the latter. A thing in real existence is exactly equal to its correspondent conception in the mind, neither less nor greater than it. A number written out on the slate is just equal to, and not greater than, the conception of that number. Not a single quality is added to the "Something," etc., as an objective reality, which it does not have as an idea. Kant was the first to apply this criticism. "Objective existence," he said, "is not a real predicate."

Descartes restated the argument: We have the conception of a most perfect Being. He must be an existent Being, he proceeded to argue, or we should have a most perfect Being imperfect. Leibnitz added a new element. It is absolutely necessary that something should exist whose existence inheres in its very essence. God is such a being; and such a being, if at all possible, exists. Wolff in Germany, Dr. Samuel Clarke in England, and others, have made able and elaborate statements of the argument. Dr. Clarke's argument starts with the proposition that something has existed from eternity, which, he says, "is so evident and undeniable, that no atheist in any age has ever presumed to assert the contrary." The ontological argument will always have a fascination for the mind. It does not prove God's existence; but, to use the language of Professor Flint (*Theism*, p. 285), it "has at least succeeded in showing, that unless there exists an eternal, infinite, and unconditioned Being, the human mind is in its ultimate principles self-contradictory and delusive."

2. *The Cosmological Argument.* — This proof starts from the sequences or effects in the universe. Aristotle among the ancients, and Thomas Aquinas and Leibnitz among Christian philosophers, have been its ablest exponents. Dr. Samuel Clarke, Kant, and others have denied its validity. Aquinas' argument was threefold. He argued back from motion to a first Mover, himself unmoved; from effects to a sufficient Cause; and from that which is only possible, and may cease to be, to a Being who exists necessarily. The validity of this argument hinges upon the answer to the question whether an endless retrogression of causes and effects is conceivable (*regressus in infinitum*). If the answer is, that it is impossible for the mind to conceive such a retrogression, then it follows necessarily that there exists an Absolute Essence, uncreated and eternal. But it may, according to Kant, with equal probability be asserted (on the basis of our experience), that such a retrogression is conceivable, and involves nothing contradictory to human experience. We know that every consequence has its antecedent, and every phenomenon its sufficient cause, so far as a phenomenon involves the idea of change. But the world itself may be regarded as an eternally existent essence, containing inherent in itself the germinating and begetting energy to which all phenomena are to be traced. The theory of evolution makes this no more probable

(as some have ventured hastily to assert), but, on the other hand, no less so. The world itself, then, with its germinating energy, is that absolute essence. The argument, then, by itself seems to be inconclusive.

3. *The Teleological Argument.*—This proof is the oldest of the arguments. In modern times Paley and the Bridgewater Treatises have ably stated and illustrated it. It finds order and arrangement in the universe, and the adaptation of means to ends. From these facts it draws the conclusion of a wise Intelligence as their only explanation. The "reign of law" (Duke of Argyll) has been abundantly illustrated and insisted upon; the marvellous order which reigns in the sidereal heavens, the wonderful adaptation of the members of the human body, as the eye and the hand, for the needs of man, the adaptation of the lower creation to supply his wants have been dwelt upon at length, and used to establish the conclusion that they betray Intelligent Design. This is known as the "physico-teleological," in opposition to the "historico-teleological" argument, which concerns itself with the facts and development of human history. Objections have been urged against the argument from design on two grounds: (1) That what is called design may as justly be called haphazard nature (the exact adjustment, for example, of the parts of the eye to vision, is indisputable; but this adjustment is conceivable as the blind combination of nature); (2) A broad class of facts is overlooked by the argument, and proves with equal force the want of design. Blights, famines, diseases, prevail, which interrupt the order of the universe, and interfere with the physical and mental happiness of man, and the life of other creatures. The world has malformations and monstrosities. Men are even born into the world crippled, so as to be unable to reach physical happiness. This class of objections has been ably stated by Mr. Mill, in his *Three Essays on Theism*. These objections may not be lightly set aside. It may be urged, in refutation of them, that there is an outlying purpose which even these exceptions must serve; that these inconsistencies and discordances are apparent, and not real. But this is a mere assumption, which no one can prove without Revelation. On the other hand, if it be granted that there is a *preponderance* of design or adaptation in the universe, this would fall short of proving that the world is the product of an *omnipotent and intelligent* Mind. Kant, who rejects the teleological argument, has well urged that at best it would bring us to an Architect of the world, not to a Creator. Even if it be agreed that the teleological argument does not establish the certainty of a supreme creative Intelligence, it cannot be denied that illustrations of design will always be powerful aids to faith for those already religiously disposed. The Scriptures frequently use them. "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" (Ps. xciv. 9, etc.).

4. *The Moral Argument.*—This proof starts from the facts of man's moral and spiritual nature. Kant, Sir William Hamilton, and others who reject the other arguments, grant the force of this one. It has been stated in different forms. (1) God is a necessary postulate of our whole

spiritual nature. The idea of God seems to be germane to the race. From Cicero down, stress has been justly laid on the prevalence among all nations of a belief in a superior being. Again: without God our spiritual natures remain unsatisfied. The personal sense of dependence which expresses itself in prayer is universal. Worldliness and education may lead men to overcome or ignore it; but the natural impulse comes out in its power, when, in times of shipwreck or other peril, man cries aloud for help, and, be it observed, not to the forces of nature, but to a supreme Will who exists behind them. (2) The existence of the moral law within us can only be explained on the supposition of a Lawgiver. The sense of right and wrong is universal. Conscience declares them radically antagonistic and irreconcilable: it speaks in defiance of the will, even when that is set against hearing it, and determined to disobey it; and it commands and threatens with authority. Its word is *ought*, which Kant calls the categorical imperative. (3) Merit and happiness do not always go together in this world. Our sense of right demands that this should be the case, and forces us to believe in a just God, who in another world will rectify the inequalities of this.

The objections urged against the moral argument are two. The first asserts that conscience is a product of education. History proves the very opposite,—that the degeneracy of conscience is due to an indurating process, which Paul compares to searing with a hot iron (1 Tim. iv. 2). The second objection denies the assumption of a spiritual nature.

The general conclusions from a discussion of the arguments for God's existence are two. (1) That the mind of man is a hopeless enigma, and full of intuitive delusions; and that the universe is a cavernous mystery, if God do not exist. The beliefs of the great mass of mankind, as well as the confident assertion of the best philosophies, have alike been groundless, and the most ennobling counsels and the finest moral achievements been built upon a falsehood, unless he rule and govern. The human intellect shrinks from these awful inferences, and is forced, in spite of the apparent contradictions, to bow with Revelation before an omnipotent Governor of the universe. (2) The second thought is, that, although none of these arguments (except the moral argument) is by itself valid and convincing, each one contains elements, the combination of which makes the divine existence very probable, if not necessary for the mind. Professor Diman (*Theistic Argument*, p. 247) has put the case well in the following language: "The argument for the divine existence is complex and correlative. Not from one, but from many sources is the evidence derived; and its force lies in the whole, not in any of its parts."

LIT. Sources.—SAINT ANSELM (*Monologium* and *Proslogium*), THOMAS AQUINAS, DESCARTES (*Meditationes*), LEIBNITZ, SAMUEL CLARKE (*A Discourse concerning the Being and Attributes of God*, London, 1704), KANT (*Kritik d. praktischen Vernunft*), etc. On the Whole Subject.—TYSZKA: *Gesch. d. Beweise für d. Dasein Gottes bis zum 14ten Jahrhundert*, 1875; KREBS: *Gesch. d. Beweise für d. Dasein Gottes von Cartesius bis Kant*, 1876;

ULRICI: *Gott. u. d. Natur*, 3d ed., Leipzig, 1875; KÜSTLIN: *Stud. u. Kritik.*, 1875, 1876 (two admirable articles); FLINT: *Theism*, Edinb., 1877 (a very fresh and stimulating discussion); PROFESSOR DIMAN: *The Theistic Argument*, Boston, 1881. On the Ontological Argument.—FISCHER: *D. ontol. Beweis*, etc., 1852; HUBER: *Descartes. Beweise*, etc., 1854; G. RUNZE: *Der ontol. Gottbeweis. Krit. Darstellung s. Gesch. seit Anselm bis auf d. Gegenwart*, Halle, 1876. On the Cosmological and Teleological Arguments.—BARROWS: *Sermons* (vi.-ix.) *on the Creed* (enriched with valuable quotations); PALEY: *Natural Theology*, Lond., 1802 (the best work on the subject); *Bridgewater Treatises on the Power, Wisdom, and Goodness of God, as manifested in the Creation*, 12 vols., London, 1834, especially the volumes by WHEWELL (on *Astronomy*) and BELL (on the *Hand*). DUKE OF ARGYLE: *Reign of Law*, 1st ed., 1866; J. S. MILL: *Three Essays, Nature, the Utility of Religion, and Theism*, London, 1874.

II. ATTRIBUTES.—The attributes or properties of God are the modes in which we conceive of his nature. The distinction aids our finite minds in their attempts to understand God. But the attributes do not exist apart and separate from one another. Each is in itself the being of God, and identical with it. Three methods, mentioned for the first time by Dionysius the Areopagite, may be pursued to rise to a determination of the attributes; viz., denying to God all human imperfections (*via negationis*), affirming of him all proper human qualities in their consummate perfection (*via eminentiæ*), attributing to him all properties logically belonging to a First Cause (*via causalitatis*). Various classifications of the attributes have been made into positive and negative, natural and moral, absolute and relative, immanent and emanant, etc. An excellent summary is found in the definition of God in the Westminster Shorter Catechism: "God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." They may be enumerated here as follows:—

1. *Aseity*. God has life in himself, undervived and inexhaustible (John v. 26). 2. *Invisibility*. God is Spirit (John iv. 24). No man hath seen God (John i. 18). His nature is immaterial. 3. *Eternity*, or God's infinity with regard to duration. He always has been, always will be (Ps. xc. 2; 1 Tim. i. 17, etc.). 4. *Immutability*. He changes not, in his nature (it does not grow or decrease), or in his purpose (Mal. iii. 6; Jas. i. 17). 5. *Omnipresence*. God is everywhere,—in heaven in a special manner, in hell, on earth, in the heart of the believer (Ps. cxxxix. 7; Isa. lvii. 15, etc.). 6. *Omniscience*. God is cognizant of all things. This knowledge is accurate and prescient (Matt. vi. 32). 7. *Wisdom*. God realizes the best designs by the use of the best means (Rom. xi. 33). It is manifest in the kingdoms of nature and grace. 8. *Omnipotence*. God has infinite power, and governs all things according to his will. He cannot deny himself by acting contrary to the laws of his own being. But in the truest sense nothing is impossible to God (Ps. xcv. 3; Matt. xix. 26). 9. *Holiness*. God is absolute and stainless moral purity. Not only is sinning to him impossible, but also the tolera-

tion of sin (Deut. xxxii. 4; Hab. i. 13; 1 John i. 5). For this reason, God is absolutely reliable. 10. *Justice*. God demands of his creatures righteous action, and deals righteously toward them, according to the canons which he has laid down for the race. It is *legislative*, as implanting a moral nature and law, and *judicial*, as punishing the wicked (Rom. i. 32), and rewarding the good (Rom. ii. 7). 11. *Love* (1 John iv. 8). This is God's chiefest attribute, all the others being exercised in accordance with its dictates. It manifests itself as *goodness* towards all creation (Jas. i. 17), unmerited *grace* toward the sinner (Rom. iii. 24), *mercy* toward the suffering (2 Cor. i. 3), and *long-suffering* toward those who resist the calls of the Spirit (Rom. ii. 4). 12. *Faithfulness*. God is absolutely reliable. His words and promises will not fail (Num. xxiii. 19; Tit. i. 2).

LIT.—BATES: *Harmony of the Divine Attributes*, Works, Lond., 1815, 4 vols.; CHARNOCK: *Discourses upon the Existence and Attributes of God*, best edition, Edinburgh, 1864, 5 vols., and many times since; SAMUEL CLARKE: *A Discourse concerning the Being and Attributes of God*, London, 1704; the various *Systems of Theology*, especially those of HODGE, VAN OOSTERZEE, and DORNER. See arts. GRACE, HOLINESS, THEISM, TRINITY, etc. D. S. SCHAFF.

CODEAU, Antoine, Bishop of Grasse (1636), and then of Vence; b. at Dreux, 1605; d. at Vence, April 21, 1672. He was a man of literary tastes and poetical gifts. Among his works were, *Version expliquée du N. Testament* (2 vols.), *Les psaumes de David, traduits en vers français* (some of which are sung in French Protestant churches), and *Histoire de l'Eglise depuis le commencement du monde jusqu'à la fin du neuvième siècle* (Paris, 1653-78). The last work is written in a more vivacious style than Fleury's, but less exact.

CODEHARD, St., b. at Ritenbach, Bavaria, 961; d. at Hildesheim, May 5, 1038; was educated at the court of the Archbishop of Salzburg, but entered the monastery of Nieder-Altaich in 991, and became its abbot in 997. By Henry II. he was charged with reforming the monasteries of Hersfeld, Tegernsee, etc., and, having succeeded in this task, he was made Bishop of Hildesheim in 1022. As a bishop he developed a great building activity. He was also credited with having worked miracles; and in 1131 he was canonized by Innocent III. His life was written by a contemporary, Wolfhere. See LEIBNITZ: *Script. Rerum Brunsvic.*, I. 482, and *Act. Sanct.*, Maji, Tom. I.

GODFREY OF BOUILLON (Duke of Lower Lorraine, and King of Jerusalem), the beloved leader of the first crusade; b. at Baisy, in Belgium, about 1060; d. in Jerusalem, July 15 or 18, 1100. He took the cross 1095, pawned his lordship of Bouillon to the church of Liege for thirteen hundred marks, collected eighty thousand infantry and ten thousand horsemen, and, after many adventures, arrived with the crusaders at Jerusalem, and took it, after a five-weeks' siege, July 15, 1099. "A Christian kingdom of Jerusalem was then founded, of which Godfrey was unanimously elected sovereign; but he refused to wear a crown of gold where his Lord had worn a crown of thorns, and accepted, instead of the kingly title, the humbler designation of 'Defender

and Baron of the Holy Sepulchre.” His reign was very brief (only a single year), but full of brave deeds. He died lamented by both his Mohammedan and Christian subjects. Tasso has immortalized him in his *Jerusalem Delivered*; and history confirms his description of Godfrey as a pious, accomplished, and prudent knight. The only blot upon his record was his massacre of the Mohammedan defenders of Jerusalem; but even that is not inexcusable in view of the usages of the times and the circumstances of the siege.

GODWIN Francis, Bishop of Llandaff, and church historian; b. 1561, at Havington, Northamptonshire; d. April, 1633. He was the son of Thomas (d. 1590), Bishop of Bath and Wells, who fell into disgrace for marrying a second time. He studied at Christ Church, Oxford. His work, *A Catalogue of the Bishops of England since the first planting of the Christian religion in this island* (published 1601), secured for him a bishopric. *Rerum Anglic. Henrico VIII., Edwardo VI., et Maria regnantibus, Annales*, appeared 1616, and the posthumous work, *The Man in the Moon*, 1638, in which he advocates the Copernican system.

GODWIN, Thomas, a learned antiquarian; b. in Somersetshire, 1587; educated at Oxford; d. 1643. His work, *Moses & Aaron; or the civil & ecclesiastical Rites used by the Ancient Hebrews*, etc., Oxford, 1616 (12th ed., 1685), was a celebrated book for a century.

GOEPP, Jean Jacques, b. at Heiligenstein, Alsace, April 6, 1771; d. in Paris, June 21, 1855; studied at Strassburg; made a campaign in the republican army; and was appointed pastor of the French Protestant Congregation in Strassburg in 1802, and of the Lutheran Congregation in Paris in 1809. In Paris he developed a great and beneficial activity, gathering and organizing the Lutherans living in the city, establishing schools for their children, asylums and mutual insurance associations for their poor, a mission society, a Bible society, etc. He published a volume of sermons, and various pamphlets at special occasions.

GOERRES, Johann Joseph, b. at Coblenz, Jan. 25, 1776; d. at Munich, Jan. 27, 1848; one of the most conspicuous names in modern German literature, and, if not a man of great influence, at all events a character of much significance. He was an enthusiast. His first enthusiasm was the French Revolution. Hardly out of school, he established a paper (*Das rothe Blatt*) preaching liberty, equality, republicanism, and radicalism of the deepest dye. The paper was soon interdicted; but he immediately established another (*Rübezahl im blauen Gewande*), which also was interdicted. In 1799 he went to Paris on a political mission to the Directory; but the sight of Napoleon, who had just returned from Egypt, and overthrown the Directory, fell like a chill on his enthusiasm. He gave up politics, and returned to his studies. His second enthusiasm was the philosophy of Schelling, at that time rising in its morning glory; and, like the master, he wrote on every thing, — art, faith, and reason, physiology, mythology, etc., — and always brilliantly. But it proved easier to make a sensation than to get followers: his attempts to make a university career failed. His third enthusiasm was the liberation of the fatherland. In 1814 he returned to politics, and published the *Rhei-*

nischer Merkur, — a paper whose leading idea is nationality rather than liberty, and which contains the soundest thoughts and most powerful expositions he ever produced. Napoleon called it the “fifth grand power.” But it was interdicted in 1816 by a Prussian cabinet-order; and when, in 1820, his *Deutschland und die Revolution* was followed by another Prussian cabinet-order, this time for his arrest, he fled to Strassburg, despairing of ever seeing the world saved by politics. His fourth and last enthusiasm was the Roman-Catholic Church. He had always been a member of the Romantic school; and he now became the leader of the extreme left wing of that school, — those who were marching straightway to Rome. But he wrote with the same enthusiasm for this ghost of the past as he had formerly written for the ideals of the future. In 1827 he was appointed professor of history in Munich; and there he published, both large scientific works (*Geschichte der christlichen Mystik*, 1836–42, 4 vols.), and small polemical articles for the occasion, in *Historisch-politische Blätter* (1838). He was, indeed, the literary champion of Ultramontanism in Germany; but as literature is no fit weapon for Ultramontanism, as Ultramontanism likes best to avoid literature, with its arguments and its publicity, he could not help feeling that he was merely writing on running water.

LIT. — His collected works were published in Munich, 1854–60, 8 vols.; his letters, 1858–74, 3 vols. His life was written by MORITZ BRÜHL (Aix-la-Chapelle, 1854) and JOSEPH GALLAND (Freib., 1876). See also ALOYS DENK: *Joseph v. Görres u. s. Bedeutung f. d. Alt catholicismus*, Mainz, 1876; and NEP. SEPP: *Goerres u. s. Zeitgenossen*, Noerdlingen, 1877. CLEMENS PETERSEN.

GOESCHEL, Karl Friedrich, b. at Langensalza, Oct. 7, 1784; d. at Naumburg, Sept. 22, 1861; was educated at Gotha; studied law at Leipzig; held appointments, first in the superior court of Naumburg (1819–34), then in the Department of the Interior in Berlin (1834–45), and was in 1845 made president of the consistory of the province of Saxony, with residence in Magdeburg, from which position he was forced to retire by the revolution (1848). He was a very prolific writer, and published about thirty volumes, besides about three hundred articles in periodicals. His great object was to work out a reconciliation between Christianity and modern culture as represented philosophically by Hegel, and poetically by Goethe, and to that end tend his principal works: *Unterhaltungen zur Schilderung Göthescher Dicht- und Denkweise*, Leipzig, 1831–38, 3 vols.; *Ueber Nichtwissen und absolutes Wissen*, 1829 (referring to Hegel as the former to Goethe); and *Zerstreute Blätter aus den Hand- und Hülfs-acten eines Juristen*, 1832–42, 4 vols. (relating to modern jurisprudence). H. E. SCHMIEDER.

GOEZE, Johann Melchior, b. at Halberstadt, Oct. 16, 1717; d. at Hamburg, May 19, 1786; studied at Halle, and was appointed pastor of the Church of the Holy Spirit at Magdeburg, 1750, and of the Church of St. Catharine in Hamburg, 1755. In 1777 he attacked Lessing on account of the publication of the *Wolfenbüttel Fragments*; and, of the many challengers who rose against him, Lessing selected Goetze for the combat, probably because he considered him the most important

and the most dangerous. Goeze opened the controversy with an essay in the *Freywilligen Beyträge*, Dec. 17, 1777; then followed, in 1778, *Etwas Vorläufiges gegen d. Herrn Hofrath Lessing*, and *Lessings Schwächen*, in three parts. Lessing published in all eighteen pieces against Goeze, which are found in the collected editions of his works. See RÖPE: *J. M. Goeze, eine Rettung*, Hamburg, 1860; and A. BODEN: *Lessing und Goeze*, Leipzig, 1862.

CARL BERTHEAU.

GOG AND MAGOG. In Gen. x. 2 the second son of Japheth is called *Magog*, i.e., the name of a people living between Armenia and Media, somewhere on the shores of the Araxes. Ezek. xxxviii. and xxxix. is a prophecy against Gog, who is the king of the land of Magog, which evidently was then much farther north, across the Caucasus. Ezekiel's description of the inroad of Gog reminds us of that of the Scythians (B.C. 630), which had the same characteristics (cf. Herod., i. 103 sqq.), and probably the Scythians were in his mind as he wrote the prophecy; but they are not really described. Rather by Gog, King of Magog, is meant the leader of the movement of the great world-power against the kingdom of God,—the attack mentioned by other prophets of Israel (Ezek. xxxviii. 17), especially by Joel (iii. 9 sqq.), Micah (iv. 11 sqq.), Zachariah (xii. 2 sqq., xiv.). But the sentence of condemnation is already spoken, and the world-power is to be overthrown. The interpretation of this prophecy is simple. The overthrow of Magog has nothing to do with the overthrow of the Chaldeans: rather it means, that, after judgment has fallen upon all those peoples brought into contact with the Jews, there will be left a remnant from whom will come the impulse upon the world-power to incite it to oppose the kingdom, and by so doing to seal its own fate. In the Revelation (xx. 7 sqq.) Gog and Magog appear as two peoples, and, as in Ezekiel, are similarly overthrown. The names are also separated in Jewish theology (Targum to Num. xi. 27) and among the Mohammedans (Koran, 18, 93).

v. ORELLI.

The legendary interest in Gog and Magog is considerable. Thus in Astrakhan the story is told, that Alexander the Great overthrew these two great peoples, and drove them into the recesses of the Caucasus, where they are now in terror, because of the noise of twelve trumpets blown by the winds. But out of their captivity they are sure to come, and devastate the world. In Guild Hall, London, there are two effigies, fourteen feet high, of Gog and Magog, who, according to the legend, were the sole survivors of the race of giants descended from Diocletian's thirty-three bad daughters which Brute destroyed. These two were brought by him to London, and made porters at the royal palace's gate; and, when they died, their effigies took their place. The present figures were made in 1708; but similar ones can be proven to have existed as early as 1415, and probably much before. Geoffrey of Monmouth tells (*Chron.*, i. 16) of a giant eighteen feet high, called Goëmagot (a corruption of Gog and Magog), who, with his brother Corineus, was the terror of Cornwall. See art. *Gog and Magog*, in *Encyc. Brit.*, 9th ed., and BREWER'S *Reader's Handbook*.

GOGERLY, Daniel John, a Wesleyan missionary, b. in London, August, 1792; d. Sept. 6, 1862.

In 1818 he was sent to Ceylon to take charge of the Wesleyan mission press at Colombo; and by devoting his great talents to Pali, the sacred language of the Buddhists, he achieved an acknowledged mastership. He was the author, in large part, of the Cingalese version of the Scriptures, published by the British and Foreign Bible Society, and in that dialect issued *Christiani Pragnyapti* (Colombo, 1862), a treatise upon the evidences and doctrines of the Christian religion. Many of his studies appeared in the *Journal* of the Royal Asiatic Society, of the Ceylon branch of which society he was the vice-president.

GOLDEN CALF. See CALF.

GOLDEN LEGEND (*Legenda Aurea*), a collection of legends of saints, without historical value, but very popular. It was compiled by the Dominican Jacobus de Voragine, in the thirteenth century, first edition, with date, but without place, 1474, seventy-one editions before 1500, new edition by Th. Graesse, Dresden, 1846. The book has great value for the student of middle-age superstition. See JACOBUS DE VORAGINE, and LEGEND.

GOLDEN NUMBER, the place of a given year in the lunar cycle, which cycle is equal to nineteen Julian years. The golden numbers were introduced into the calendar about 530, but arranged as if they had been introduced in 325 (the Council of Niceæ). They were usually marked in red or gold. But they are rejected from the Gregorian Calendar, as they fit only the Julian.

GOLDEN ROSE is made of wrought gold, and set with gems, blessed by the Pope on the fourth Sunday of Lent, and sent by him, as a token of his special regard, to some person, church, or community: if not sent, it is preserved in the Vatican. The first mention of the "rose" occurs in the eleventh century. Pope Urban V decreed one should be sent every year. Among the recipients of this favor have been Joanna of Naples, Henry VIII. of England, Gonsalvo de Cordova, Napoleon III., Isabella II., Stephanie, Crown Princess of Austria (1882).

GOLGOTHA. See HOLY SEPULCHRE.

COMARUS, Francis, b. at Bruges, Jan. 30, 1563; d. at Groningen, Jan. 11, 1641; studied at Strassburg, Neustadt, Cambridge, Oxford, and Heidelberg, and was in 1587 appointed pastor to the Flemish congregation at Francfort. In 1594 he was called to Leyden as professor of divinity, but resigned this position in 1611, because Vorstius was made the successor of Arminius. In 1614 he accepted an invitation to Saumur as professor of theology, and in 1618 he removed to Groningen. He was the leader of the severe Calvinistic party, and the declared adversary of Arminianism, which he opposed with virulence and intolerance, and finally caused to be condemned at the synod of Dort, 1618. His collected works, mostly polemical, appeared in one volume fol., in Amsterdam, 1645. See the art. ARMINIANISM.

GO'MER (גֹּמֶר Sept. Γαμέρ) is, in Gen. x. 2 and 1 Chron. i. 5, the name of the first-born son of Japheth. In Ezek. xxxviii. 6 it designates, together with Togarmah, a northern tribe, which, in alliance with Magog, fought the last battle against Israel.

The question, What nation or race is meant by this designation? has been differently answered at various times. Josephus (*Antiq.*, I. 6, 1) derives the Galatians from Gomer; and a gloss on Syncellus reads Γαλῆρ, ἐξ ὧν Καππάδοκες. In the Targums, on the contrary (Jonath. and Jerush.), on Gen. x. 2, in the Targum on 1 Chron. i. 5, as well as in Breshit R., Gomer is explained by גרמניא ("Germania"), or אפריקא and אפריקא ("Africa"). As the ancestor of the Germanic race, the Targums specially designate the third son of Gomer, Togarmah; though later Jews also mention the first-born son, Ashkenaz. Africa—for אפריקא can hardly be explained by Phrygia, or some obscure place—they probably stumbled upon, because at one time a Germanic tribe, the Vandals, were settled there. Earlier Christian exegetes, as, for instance, Jerome, Nicholas of Lyra, and others, generally adopted the views of Josephus. Luther, however, arguing from Ezek. xxxviii. 6 and the striking similarity of names, explained Gomer by Cimmerians; and through Arias Montanus, J. A. Osiander (who identifies the Cimmerians with the Cimbrians), Calmet, and others, this view spread widely.

Which of these different interpretations is the true one is perhaps not so very difficult to decide. In spite of their various discrepancies, they all agree in the one point,—that Gomer designates a people native of Europe, living in the far-off north, and thence penetrating towards the south, even into Asia; and, if this the fundamental view is correct, the interpretation which explains Gomer by Cimmerians is the best. Nor is the view of Luther so completely at variance with that of Josephus. The Gauls, or Galatians, who, in the third century B.C., invaded, first Thracia and Greece, and then Asia Minor, resembled the Cimmerians so much on account of their European origin, wide-sweeping campaigns, and terrible savagery (Livy, 38, 37; 1 Macc. viii. 2; 2 Macc. viii. 20), that it was quite natural to consider the one a continuation or revival of the other: indeed, the two peoples were often identified with each other (Diod. Sic., 5, 32; Isid. Hispan., *Etym.*, 9, 2, 26; Zonaras, *Ann.*, 1, 5). That the above-mentioned Targums preferred to explain Gomer by Germania was the result of a simple wish to give a biblical origin and significance to this powerful race as soon as it had fairly entered the historical stage. How curiously historical events often affect ethnographical interpretations may be seen, for instance, from the explanation of Magog in the time of Jerome, as identical with the Goths.

FR. W. SCHULTZ.

GOMORRAH. See SOD'OM.

GONDULF, b. near Rouen, 1023; d. at Rochester, 1108; became a monk in the monastery of Bec, 1059; accompanied Lanfranc to Caen, 1063, and to Canterbury, 1070, and became Bishop of Rochester 1077. He played an important part in the controversy between Lanfranc and William Rufus and Henry I.; but of his letters only two have been preserved. See his life in WHARTON: *Anglia Sacra*.

GONESIUS, Petrus, b. at Goniadz, 1525; began his public career in Krakau as a zealous adherent of the Roman Church, and was by the bishop and clergy of Samogitia sent to foreign

countries for his further education, but returned from his visits to Wittenberg and Geneva, and from his study of the works of Servetus and the Moravian Anabaptist, not only a Protestant, but a champion of Antitrinitarian and Anabaptist views. He was condemned by the synods of Secemin (1556) and Brzesk (1558), but continued to labor for his ideas. Nevertheless, when a split actually took place in the Reformed Church of Poland (1565), between a Trinitarian and Unitarian party, Gonesius was not able to come to a thorough understanding with the latter. Of the later part of his life nothing is known. See SANDIUS: *Biblioth. Antitrim.*, pp. 40 sqq.; LUBIENIECIUS: *Hist. Ref. Pol.*, pp. 111 and 144; BOCK: *Hist. Antitrim.*, vol. i. TRECHSEL.

GOOD FRIDAY, the anniversary of our Lord's passion and death. In the early Church it was also known as the "Festival of the Crucifixion" (πάσχα σταυρώσεως), the "Day of Salvation," etc. Its observance must date back to the earliest period of the Church. The early Church kept it as a rigorous fast and period of mourning; for, although the crucifixion was the last atoning act of Christ's life, yet it brought anguish to the Saviour, and removed him, for a time, from the disappointed disciples. The public services were conducted with deep solemnity and with the outward signs of sorrow. Constantine the Great (Euseb., *Vita*, I. 4) forbade the holding of judicial trials, markets, etc., on the day. In Spain they went so far as to close the churches, a procedure which the Council of Toledo (633) condemned. At the present day the Greek and Latin churches celebrate Good Friday with as strict severity as they do Easter with glad jubilation. The bells on the church-towers are silent, the light on the altars is extinguished, the altar furniture covered with black, and the usual communion omitted, the priest alone communicating. See EASTER.

GOODELL, William, D.D., eminent missionary of the American Board; b. at Templeton, Mass., Feb. 14, 1792; d. in Philadelphia, Monday, Feb. 18, 1867. He was graduated at Dartmouth College, 1817, and at Andover Theological Seminary, 1820. Already in 1818 he had determined to become a foreign missionary: so after graduation, he studied medicine for a while, and then spent a year in visiting the churches as agent of the American Board. He sailed for Beyrout, Dec. 9, 1822, where he arrived Nov. 16, 1823, having stopped for several months at Malta. He expected to proceed thence to Jerusalem; but the disturbed state of the country, in consequence of the Greek Revolution, prevented him. Finally (1828) all the missionaries in Beyrout were compelled to leave Syria, owing to the withdrawal of all consular protection, and went to Malta. In 1831 he received instructions from the Board to begin a new mission to the Armenians at Constantinople, and there arrived June 9; and until 1865 he labored with fidelity, enthusiasm, and success. He was rarely gifted, full of genial humor, sanguine, simple, courageous, modest, above all, holy. He won hearts, and moulded lives. One of his most important labors was the translation of the Bible into Armeno-Turkish, which was begun in Syria; the New Testament finished Jan. 8, 1830, and the Old Testament, Nov. 6, 1841. See E. D. G. PRIME: *Forty Years in the Turkish Em-*

pire, or, *Memoirs of Rev. William Goodell, D.D.*, New York, 1876, 6th ed., 1883.

GOODWIN, Charles Wycliffe, linguist; b. at King's Lynn, in Norfolk, Eng., in 1817; educated at Cambridge; d. at Shanghai, Jan. 17, 1878. Although his life was that of a lawyer, yet his tastes lay in the direction of philology. He edited the *Anglo-Saxon Life of St. Guthlac*, *Anglo-Saxon Legends of St. Andrew and St. Veronica*. He wrote, for the *Cambridge Essays* of 1858, an exhaustive essay upon *Hieratic Papyri*, and, for *Essays and Reviews*, upon *Mosaic Cosmogony*. He contributed to Lipsius' *Zeitschrift für ägyptische Sprache*, and prepared translations of the Egyptian monuments for *Records of the Past*. In the judgment of competent critics he occupied a first place among Egyptian decipherers.

GOODWIN, John, an able Arminian divine and controversialist; b. in Norfolk, 1593; d. 1665. He was a fellow of Queen's College, Cambridge; vicar of St. Stephen's, London, 1633; lost his vicarage (1545) by his literary efforts against the Presbyterians, and was restored by Cromwell, to whom he rendered services by his tracts, *Right & Might well met* (1648), a justification of the proceedings of the army against the Parliament in 1648, and *The Obstructors of Justice* (1649), vindicating the sentence of the High Court of Justice upon Charles I. At the Restoration, the latter tract, with several of Milton's, was publicly burned, and Goodwin himself declared incapable of holding any office, ecclesiastical or civil. Dr. Goodwin was an Arminian in theology, and has been called the Wiclif of Methodism. Mr. Wesley held his writings in high esteem, and published in an abridged form his *Imputatio Fidei, or a treatise of Justification* (Lond., 1642); and Watson, in his *Theol. Institutes*, quotes him extensively in chap. xiii., on Justification. His *Redemption Redeemed, containing a thorough discussion of the great questions concerning election, reprobation, & the perseverance of the saints* (Lond., 1651), is a monument of literary ability and diligence, and called forth replies from Dr. Kendall (1653), Robert Baillie (1656), and others, but especially Dr. Owen, in *The Doctrine of the Saints' Perseverance* (Oxf., 1651). Dr. Owen acknowledges his learning and controversial skill. In 1658 Goodwin replied to his critics in the *Triumviri*, etc. (pp. 500). See *Christian Theology selected from Goodwin*, by S. DUNN, Lond., 1836; *Preface to Owen's Perseverance*, etc.; and *Life of Dr. Goodwin*, by T. JACKSON, Lond., 1839.

GOODWIN, Thomas D.D., a "Patriarch and Atlas of Independency;" b. at Rollesby, Norfolk, Eng., Oct. 5, 1600; d. in London, Feb. 23, 1679. He was educated at the University of Cambridge, and was successively fellow and preacher and vicar of Christ Church; but, unable to stand Laud's interference, he resigned his preferments in 1631, left the university, and went to London, where he married. He lived in Holland as pastor of a small English congregation at Arnheim, 1639-41; but, when Laud was effectually silenced, he returned to London, and was one of the eminent Independent ministers there. From January, 1650, to the Restoration, he was president of Magdalen College, Oxford; afterwards he lived in London, preaching stately, and writing voluminously. He was a member of the Westminster

Assembly (1643-49), and one of the "Dissenting Brethren." Calamy thus estimates him: "He was a considerable scholar, and an eminent divine, and had a very happy faculty in descanting upon Scripture so as to bring forth surprising remarks, which yet generally tended to illustration." He is supposed to be the Puritan president described by Addison in No. 494 of the *Spectator*. His learning was very great, his spiritual experience profound, his theology rigidly Calvinistic. During his lifetime only sermons of his were published; but his Works appeared in London, 1681-1704, 5 vols. fol., and were reprinted at Edinburgh, 1861-66, 12 vols. 8vo, with Memoir by Robert Hall, D.D.

GORHAM CASE, a case involving the tenets of the Church of England on the question of baptismal regeneration. In 1847 the Bishop of Exeter, Dr. Henry Phillpotts, an energetic and bold High-Churchman, refused to institute Mr. Gorham as vicar of Brampford-Speke, to which he had been appointed by the lord-chancellor. The ground was, that Mr. Gorham denied spiritual regeneration to be conferred by the sacrament of baptism, or that infants were made thereby members of Christ. The case was taken into the courts, and decided against Mr. Gorham by the Court of Arches (1849), on the ground that baptismal regeneration was the doctrine of the Church of England. The case being appealed to the privy council, this decision was reversed; it being held that a difference of opinion had prevailed amongst the English Reformers, and ever since among prelates. Mr. Gorham was consequently admitted to the vicarage. See *Gorham versus the Bishop of Exeter. The Arguments, with the Judgments verbatim, before the Committee of Privy Council, the Court of Queen's Bench, etc. To which is added the Bishop of Exeter's Protest, and Mr. Gorham's Formal Institution*. 5th ed., Lond., 1850.

GORIUM, an Armenian scholar from the fifth century; was a pupil of Mesrop, and by him sent to Constantinople to study Greek, and gather Greek manuscripts; partook with Esnik in the translation of the Bible and some works of the Greek fathers; was made bishop of a Georgian diocese, and wrote a life of Mesrop, which has been published by the Mekhitarists, Venice, 1833. See WELTE: *Gorium's Lebensbeschr. d. h. Mesrop*, Tübingen, 1844.

GORTON, Samuel, b. at Groton, Eng., about 1600; d. in Warwick, R.I., November or December, 1677. Before coming to America, he was in the employ of a linen-draper in London; but, desiring more religious liberty, he emigrated to Boston, 1636; removed to Plymouth because of religious troubles; was banished the Colony for heresy (winter of 1637, 1638); went to Aquidneck, R.I., with a few followers; was publicly whipped for calling the magistrates "just asses;" fled (1641) to Providence, but again got into difficulties, and went (September, 1642) to Shawomet, on the west side of Narragansett Bay, where he purchased land from the Indians. In 1643 Gorton and ten of his sect were tried in Boston for "damnable heresy," found guilty, and sentenced to imprisonment at hard labor in chains. In March, 1644, they were released, but ordered to leave the Colony in fourteen days. Gorton

went to England, and returned (1648) with an order from the Earl of Warwick to the Massachusetts magistrates, that the Shawomet Colony should be free from interference; and so the last years of Gorton's life were peaceful. He named the Colony Warwick, out of gratitude to the earl. His sect, which quickly died out, was called the "Gortonians." Their belief has been thus given: "They contemned a clergy and all outward forms, held that by union with Christ believers partook of the perfection of God, that Christ is both human and divine, and that heaven and hell have no existence save in the mind." See Gorton's *Simplicities Defence against seven-headed Policy* (1640), reprinted in Rhode Island Historical Collections (1836), and in FORCE's *Tracts* (1846), vol. iv. no. 6; and *Answer concerning Part of "New Englands Memoriall,"* reprinted in FORCE's *Tracts* (1846), vol. iv. no. 7; also J. M. MACKIE: *Life of Samuel Gorton*, Boston, 1848.

GOSHEN. See EGYPT.

GOSPEL and GOSPELS. I. MEANING OF THE WORD. — Gospel (Anglo-Saxon, "god-spell," "good spell," from *spellian*, "to tell") is the English equivalent for the Greek *εὐαγγέλιον* (from *εὖ*, "well," and *ἀγγέλλω*, "to bear message," *εὐαγγέλιζω*, "to announce good news"), and the Latin *evangelium*, which has passed into French, German, Italian, and other modern languages. The Greek means (1) Reward for good news, given to the messenger, or to God, a thank-offering or sacrifice (so in Homer, Xenophon, Plutarch, etc., but always in the plural, *εὐαγγέλια*); (2) Good news, or glad tidings of any kind; (3) In the Christian sense, as used in the New Testament, good tidings of salvation by Jesus Christ; (4) In the ecclesiastical sense, the historical record of this salvation, or of the life, death, and resurrection of Christ, or the gospel history, which we have in a fourfold form.

II. KINDS OF GOSPELS. — (1) Four *Canonical* Gospels, written by apostles and apostolic men, and recognized by the Christian Church as authentic and reliable. (2) A large number of *Apocryphal* Gospels, of later and obscure origin, and rejected as mere fictions. They serve, however, the good purpose of confirming the truth of the Canonical Gospels, and show, by their infinite inferiority and silliness, the utter incapacity of the human imagination to produce such a character as Jesus of Nazareth. They are counterfeits and caricatures of the inimitable original. See APOCRYPHA OF THE NEW TESTAMENT. We confine ourselves here to the Canonical Gospels.

III. GENERAL CHARACTER OF THE GOSPELS. — They are beyond all question the most important and the most popular books ever written. They contain the only authentic record of the history of all histories, which interests the whole world, and can never grow old. The very opposition to them, and the immense and ever-growing literature clustering around them, show their power and charm. And yet they were written by humble and unlearned fishermen of Galilee; but they were in the school of Christ, and filled with his Spirit. This, and this alone, explains the mystery. Without the miracle of Christ's person, the Gospels would be the most incredible of all miracles. They are properly only one and the same Gospel in its fourfold aspect and rela-

tion to the human race ("the fourfold Gospel," *τετράμορφον εὐαγγέλιον*, according to Irenæus): hence they are styled in ancient manuscripts the Gospel *according to* (not *of*) Matthew, Mark, Luke, and John. The first and fourth are by apostles; the second and third, by pupils of the apostles, and thus indirectly apostolical. Mark is closely connected with Peter (as his "interpreter"), Luke with Paul (as his companion in missionary travel and work). The first three were written between A.D. 60 and 70, certainly before the destruction of Jerusalem, to which they point as a future event, though near at hand. "This generation [then living] shall not pass away till all be fulfilled." Had they been written after the terrible catastrophe of 70, they would have referred to it in some way. The attempt of the Tübingen school to assign them to a later date, even the second century, has utterly failed; and some of the most advanced critics of that school (as Hilgenfeld and Keim) have returned to the traditional view, at least as far as Matthew is concerned; while Mark has been vindicated by other unbiassed critics (Weisse, Wilke, Ewald, Meyer, Weiss) as the primitive Gospel, which faithfully records the oral preaching of Peter. The fourth Gospel was probably written towards the close of the first century, at Ephesus. Before the middle of the second century, all four were generally received and used in the churches as one collection. This is confirmed by the independent testimonies of the Ante-Nicene Fathers (Justin Martyr, Tatian, Irenæus, Tertullian, Origen, etc.), by the Gnostics, and other heretics. They are not complete biographies of Jesus, but selections of characteristic features, as they seemed most important to each evangelist for his purpose. Justin Martyr (140) properly called them *memoirs*, or *memorabilia* (*ἀπομνημονεύματα τῶν ἀποστόλων*). The common aim of the Gospels is to lead the reader to the faith that Jesus of Nazareth is the promised Messiah of the Jews, and the Saviour of all men (John xx. 30, 31).

IV. CHARACTERISTIC DIFFERENCES. — Each Gospel has a marked individuality, corresponding to the author's education, talent, taste, and mission. Matthew wrote in Palestine, and for Jews, to show them that Jesus is the fulfiller of prophecy, and the true King and Lawgiver of Israel; Mark, in Rome, for Roman readers, to exhibit Jesus as the mighty wonder-worker and Son of God; Luke, for Greeks and Gentiles, to set him forth as the merciful Saviour of all men; John, for Jewish and Gentile Christians combined, and for all future ages. Matthew (formerly a tax-gatherer, and accustomed to keeping accounts) follows the topical and rubrical order; Luke (an educated Hellenist and a physician), the chronological order; John (the trusted bosom-friend of Christ) combines both with an internal development of the growing antagonism between Christ and carnal Judaism; Mark gives (as from the first impressions of his master, the impulsive Peter) fresh, rapid, graphic sketches. The first three evangelists agree much in matter and language, and are consequently called "Synoptists;" their Gospels, the "Synoptic Gospels." John stands alone, as the ideal and spiritual evangelist, who introduces us into the holy of holies: his Gospel is the purest, deepest, and sublimest of

all literary compositions, the Gospel of Gospels, "the one, true, tender, main Gospel," "the heart of Christ." Yet the first three are just as necessary, and give the historical basis, the divine humanity of Christ; while John, going back to the eternal Logos, presents to us the incarnate divinity of Christ. The poetry and pictorial art of the Church (since the time of Irenæus and Jerome) has represented the four Gospels under the four rivers of Paradise, and the four cherubic figures of Ezekiel (i. 15, x. 1, xi. 22), and the four living creatures (*Zōa*) of the Apocalypse (iv. 4-9, etc.), which reflect the Divine majesty and strength in the animal creation. To Matthew is assigned the figure of a man; to Mark, the lion; to Luke, the sacrificial ox; to John, the soaring eagle. Adam of St. Victor, the greatest Latin poet of the middle ages, has devoted two of his finest poems to this subject. His description of John is very musical and striking:—

"Volat avis sine meta
Quo nec vates, nec propheta
Evolavit altius.
Tam implenda quam impleta,
Numquam vidit tot secreta
Purus homo purius."

V CREDIBILITY OF THE GOSPELS.—They make upon every unsophisticated reader the impression of absolute honesty and trustworthiness. They cannot possibly be the mythical or legendary production of a pious fancy (as Strauss and Renan would fain make us believe), or of a calculating adaptation to certain religious tendencies (Baur and the Tübingen school). It would take more than a Jesus to invent a Jesus. The evangelists tell with the utmost frankness and simplicity the story of Christ, without note or comment, without mentioning their name, without concealment of the errors and failings of the disciples (themselves included), even the denial of their leader, and the treason of Judas. The discrepancies in details only heighten the credibility, and exclude the suspicion of collusion and conspiracy. They show the independence of their witness to the essential facts. The genuineness and truthfulness of these books rest on stronger evidence than that of any other historical records, ancient or modern. This has been acknowledged by eminent writers who are free from all doctrinal or sectarian bias. Goethe says, "I regard the Gospels as thoroughly genuine; for we see in them the reflection of a majesty which proceeded from the person of Christ,—a majesty which is as divine as any thing that ever appeared on earth." Rousseau remarks that "the gospel history can be no fiction, else the inventor would be greater than the hero" (*l'inventeur en seroit plus étonnant que le héros*). And yet the Jesus of the Gospels is admitted by all competent judges to be the purest character conceivable. If there is no truth and reality in him, it is nowhere to be found. Take away the historical Christ, the Life and Light of the world, and history is as dark as midnight; but with him it is a revelation of the infinite wisdom and love of God in the salvation of mankind.—For particulars, see arts. HARMONY, SYNOPTISTS, MATTHEW, MARK, LUKE, and JOHN.

VI. LIT.—This has immensely increased in the last thirty years, in connection with the nu-

merous *Lives of Jesus*, by Schleiermacher, Strauss, Renan, Neander, Ewald, Lange, Keim, Ellicott, Andrews, Farrar, Pressensé, etc. We mention:—

(1) the critical introductions to the New Testament, by De Wette, Bleek, Davidson (2d ed., 1882), Reuss (5th ed., 1874), Hilgenfeld (1875).

(2) The general commentaries on the Gospels, by Olshausen, De Wette, Meyer, Lange, Nast, Keil, Alford, Wordsworth, also the Speaker's (with an able introduction to the Gospels, by Archbishop Thomson, 1878), and those by Ellicott, Schaff (*International Revision Commentary*, 1882).

(3) Special commentaries on *Matthew* and *Mark*, by Morison and Alexander; on *Luke*, by Godet; on *John*, by Lücke, Tholuck, Hengstenberg, Luthardt, Westcott (in Speaker's), Milligan and Moulton, Godet (3d ed., 1881), Weiss (6th ed. of Meyer, 1880).

(4) Critical discussions on the origin, genuineness, and inter-relationship of the Gospels began with Eichhorn, Marsh, and Schleiermacher, and were carried on chiefly by Gieseler, Baur, Hilgenfeld, Holtzmann, Ewald, Renan (*Les Évangiles*, 1877), Bleek, Wieseler, Ebrard, Weiss, Weizsäcker, the anonymous author of *Supernatural Religion*, reviewed and refuted by Lightfoot (in the *Contemporary Review*, 1875 sqq.).

(5) Special works on the Gospels. The most useful and accessible are THOLUCK: *The Credibility of the Gospel History* (against Strauss), Hamburg, 1838; DA COSTA: *The Four Witnesses* (also against Strauss), translated from the Dutch, London, 1851; TISCHENDORF: *When were our Gospels written?* 4th ed., Leipzig, 1866, translated into several languages; NORTON: *The Evidences for the Genuineness of the Gospels*, Boston, 1846-48, 3 vols., abridged ed., Boston, 1875; ROW: *The Historical Character of the Gospels*, London, 1865-67, *The Jesus of the Evangelists*, London, 1868; WESTCOTT: *Introduction to the Gospels*, London, 1860, 6th ed., 1881; SANDAY: *The Gospels in the Second Century*, London, 1876; D. S. GREGORY: *Why Four Gospels?* New York, 1877; HUIDEKOPER: *Indirect Testimony of History to the Genuineness of the Gospels*, New York, 2d ed., 1879; JOHN KENNEDY: *The Four Gospels, their Origin and Authorship*, London and Philadelphia, 1880 (American Sunday-School Union); FISHER: *The Beginnings of Christianity*, New York, 1877; EZRA ABBOT: *The Authorship of the Fourth Gospel*, Boston, 1880. Of older works, LARDNER'S *Credibility of the Gospel History* (London, 1727-57) is still very valuable. The best synoptically arranged text is RUSHBROOKE'S *Synopticon* (Camb., 1880, 1881, 2 parts), where the differences in the narratives are marked by difference of type and color, which greatly facilitates the comparative study of the Gospels. PHILIP SCHAFF.

GOSPELLER, the word was formally used in four senses: (1) Of the followers of Wiclif, because they circulated the Scriptures; (2) Of evangelists; (3) Of the reader of the gospel at the altar during the communion service; (4) Of those in the sixteenth century, in the Church of England, who were given to Bible reading and preaching. These last, it would seem from the remarks of Latimer and Cranmer, were not always so pious as they pretended to be.

GOSSNER, Johannes Evangelista, b. at Hau-

sen, near Augsburg, Dec. 14, 1773; d. in Berlin, March 20, 1858; studied at Dillingen, where he, like Martin Boos and others, received the first strong impulse towards evangelical Christianity. Having been ordained priest in 1797, he was pastor of Dirlwang from 1801 to 1811, but changed this charge for a small benefice in Munich in order to gain leisure for literary pursuits. In 1817 he was dismissed, however, as his evangelical tendencies became more and more apparent, and in 1826 he actually left the Roman Church, and embraced Protestantism. From 1829 to 1846 he was minister at the Bethlehem Church in Berlin, and developed a great and beneficial activity, founding schools and asylums, and sending out missionaries to heathen lands. His institutions are continued. His preaching was very plain, popular, effective, and thoroughly evangelical. [The great church-historian, Neander, loved to hear him above all other preachers of Berlin.] His principal works, *Schatzkästlein, Goldkörner, the Life of Boos*, etc., were written just before his conversion was made public. His life was written by BETHMANN-HOLLWEG, Berlin, 1858, PROCHNOW, Berlin, 1864, and H. DALTON, Berlin, 2d ed., 1878.

W. HOLLENBERG.

GOTAMA. See BUDDHISM.

GOTHIC ARCHITECTURE. See ARCHITECTURE.

GOTHIC VERSIONS. See BIBLE VERSIONS, p. 285.

GOTHS, The, lived in the regions along the northern shore of the Black Sea, from the Danube to the Don, when, in the middle of the third century, it came to a sharp conflict between them and the Romans. They defeated and killed the Emperor Decius in 251. Ten years later on, they secured a fleet, conquered Trebizond, destroyed the Temple of Diana in Ephesus, and plundered Athens in 262. Again ten years passed, and, in spite of the severe reverses they had suffered in the mean time, they compelled (in 272) the Emperor Aurelian to cede to them the province of Dacia, situated between Moesia and Sarmatia, and bounded by the Danube, the Theiss, the Carpathian Mountains, and the Black Sea. There they quietly remained for about a century, during which period a separation arose among the Ostrogoths, or East Goths, living to the east of the Pruth, and the Visigoths, or West Goths, living to the west of the Pruth. During this period they also became acquainted with Christianity.

They brought back from their campaigns in Moesia, Thracia, and Asia Minor, Christian captives, and by those captives the first seeds of Christianity were sown among them. In a letter communicating the martyrdom of Sabas (*Act. Sanct.*, April 12), the Christians among the Goths addressed the Cappadocian congregations as their mother-church; and what progress Christianity had made through this channel may be inferred from the fact that there was a Gothic bishop (*Theophilus Gothice metropolis*) present at the Council of Nicæa, 325. The complete conversion, however, of the Goths, was the work of Ulfilas (318-388); which article see. He labored among the Visigoths, but his influence reached also the Ostrogoths. But the Christianity which he established among the Goths was Arianism; and when,

in the latter part of the fourth century, a great portion of the Visigoths, pushed beyond the Danube by the advancing Huns, came to settle within the boundaries of the Eastern Empire, conflicts arose with the Orthodox Church. The Emperor Theodosius (379-395) seems to have treated the matter with great delicacy. But his exertions to bring the Goths over to the Orthodox Church failed, and so did those of Chrysostom.

Immediately after the death of Theodosius the Visigoths arose, and began to wander. Under the leadership of Alaric they invaded Greece in 395, and took and sacked Athens. In 402 they broke into Italy, and in 410 they took and sacked Rome. But it was Paganism, and not Christianity, which suffered under this calamity. The Pagan inhabitants were scattered to the winds; while the Christians remained, and even enriched themselves by appropriating the Pagan temples, and transforming them into Christian churches. Alaric's son, Athaulf, married Placidia, sister to the Emperor Honorius, left Italy, and founded in Southern Gaul a Gothic empire, with Toulouse as his residence. Of the rulers of this empire Theodoric I. fought by the side of the Roman governor of Gaul, Aëtius, on the Catalaunian field (451), against Attila; and Theodoric II. invaded and conquered Spain (456). In the beginning the Arian Goths lived peaceably among the orthodox Romans and Romanized Celts in Gaul; but when their king, Euric (466-483), instituted persecutions, partly from religious and partly from political reasons, the orthodox made an alliance with the Frankish king, Clovis, who defeated the Goths at Vouglé, near Poitiers (507), and drove them beyond the Pyrenees. In Spain the Gothic Empire flourished until overthrown by the Saracens after the battle of Xeres de la Frontera (711). But in Spain the Goths were converted. At the Council of Toledo (581), the Arians under the king, Leovigild, and the Catholics under their metropolitan, Leander, met together, and a grand disputation was held, the result of which was, that, at the next Council of Toledo (589), King Reccared and most of his Gothic subjects abjured Arianism.

Meanwhile the Ostrogoths had first followed Attila, and fought with him against Aëtius and Theodoric; then, after Attila's death, they separated from the Huns, and settled in Pannonia; and finally, under their great king, Theodoric (475-526), they conquered Illyria and Thessalia from the Eastern Empire, defeated Odoacer several times in Northern Italy, captured Rome, and formed a great empire, bounded north-west and north by the Rhone and the Danube, and with Ravenna for its capital. The Ostrogoths were also Arians; but Theodoric's relations with the Catholic Church in Italy were most friendly. He protected and enriched it, which, perhaps, was due to the influence of his councillor, Cassiodorus. Only when the East-Roman emperor, Justin, issued edicts against the Arians among his subjects, and even raised persecutions against them, Theodoric was provoked, not to retaliation, but to a kind of self-defence. He sent the Bishop of Rome, John, to Constantinople, and, as this had no result, he felt suspicious of conspiracy; and the Pope was imprisoned, and the senators Symmachus, Albinus, and Boëthius were beheaded. But Theodoric died the very next year, and

with his death began immediately the dissolution of the Ostrogothic Empire. During the next twenty-six years, or until the defeat of Tejas by Narses (552), the religious questions were completely at rest; and, with the death of Tejas, not only the Ostrogothic Empire, but the Ostrogoths themselves, disappeared from history.

LIT. — J. ASCHBACH: *Geschichte d. Westgothen*, Francfort, 1827; R. KÜPKE: *Das Königthum bei den Gothen*, Berlin, 1859, and especially GIBBON.

GOTTSCHALK, a monk, and the originator of the predestination controversy in the ninth century; was, while yet a child, brought to the monastery of Fulda, but protested afterwards, when he grew up, that it had been done against his will. The synod of Mayence (829) declared in favor of releasing him from his vow; but his abbot, Rabanus, refused to do so, and Gottschalk was sent to the monastery of Orbais, in the diocese of Soissons, where he remained a monk. He studied with passionate energy, especially Augustine and Fulgentius; and the view he adopted or developed he took no pains to conceal. Already in 840 Bishop Noting of Verona told Rabanus, whom he met in the emperor's camp on the Lahn, of the confusion Gottschalk had caused on a visit to Italy by his views of predestination, according to which God was the author of evil, and forced the lost to sin. Afterwards, when Gottschalk visited Italy a second time, Rabanus, now Archbishop of Mayence, wrote to the Count of Friuli, and warned him against the heresies of the subtle monk. Gottschalk wandered, preaching, through Dalmatia and Pannonia, to Bavaria, and arrived at Mayence in the fall, while the general diet was sitting. Before a synod of German bishops, convened by Rabanus, he laid his confession of the double predestination, and accused Rabanus of Semi-Pelagianism. But his doctrines were condemned as heretical; and he was sent to Hincmar, Archbishop of Rheims and his metropolitan superior, to be imprisoned and punished. In the spring of 849 Hincmar convened a synod of French bishops at Quiercy; and not only were the doctrines of Gottschalk condemned, but his papers were burnt, and he himself was cruelly whipped, and then shut up half dead in the dungeon of the monastery of Hautvilliers. He remained, however, firm to the last. On his death-bed (868) the sacrament was offered him on the condition that he should recant; but he refused.

LIT. — J. USSHER: *Gotteschalci et prædest. controver. historia*, Dublin, 1631; MAUGUIN: *Vet. auctor. de prædest. et gratia*, Paris, 1650, 2 vols. 4to; CELLOT: *Historia Gotteschalci*, Paris, 1655; C. VON NOORDEN: *Hinkmar*, Bonn, 1863; V. BORRASCH: *Der Mönch Gottschalk*, Thorn, 1868; and the art. PREDESTINATION.

W. MÖLLER.

GOTTSCHALK, ruler of the Wends, and martyr; was educated in the monastery of St. Michael at Lüneburg, but left the monks, and abandoned Christianity altogether, as soon as he heard that his father Ūto, ruler of the Wends, had been killed by a Saxon. For the sake of revenge he stirred up his countrymen to a frightful war against the Saxons; and, as Christianity was one of the most conspicuous institutions planted among the Wends by the Saxons, the war began with massacring the Christians, and destroying their churches.

But Gottschalk was finally defeated by Duke Bernard of Saxony, and taken prisoner, and in his captivity he returned to Christianity. After a stay of ten years at the court of Canute the Great, King of Denmark and England, he went back to Wendland, and by the aid of Canute he united (1047) Holstein, Mecklenburg, Pomerania, and the Brandenburg marches into one powerful Wendish empire. He became himself one of the most zealous missionaries Christianity ever had had in those regions. He translated the liturgical formulas into the Wendish tongue; he built schools, churches, and monasteries; and he preached himself to his subjects. But there was among the Wends an actual hatred to Christianity. It broke out once more; and June 7, 1066, Gottschalk was murdered by his Pagan countrymen.

LIT. — The sources of his life are ADAM OF BREMEN: *Gesta Pontif. Hammab.*, III., and HELMOLD: *Chron. Slav.*, I. 20. WAGENMANN.

GOUDIMEL, Claude, b. in Franche-Comté, 1510; killed in the Huguenot massacre at Lyons, 1572; lived in Rome as a music-teacher in 1540, when Palestrina studied there; kept a note-printing establishment in Paris, 1555; entered the Reformed Church in 1562, and composed the tunes to Clement Marot's and Beza's translations of the Psalms. It is often said that he was the composer of the Huguenot hymns, such as they are still sung this very day; but that is a mistake. They were composed by Louis Bourgeois and Maître Pierre, and Goudimel only added the accompaniment. See O. DOUEN: *Clement Marot et le psautier huguenot*.

GOUGE, Thomas, son of William; b. at Bow, Middlesex, Sept. 1, 1605; d. at London, Oct. 29, 1681. He was a fellow of King's College, Cambridge; obtained the living of St. Sepulchre's, London; was ejected at the Restoration for non-conformity (1662), after which time he devoted himself to charitable enterprises. He was particularly interested in evangelization and education in Wales, and travelled annually thither to preach, and visit the schools. Aided by friends, he had printed many Welsh Bibles and religious books for distribution gratuitously, or at a small price. He spent his fortune in good works. A collected edition of his Works, with a short account of his life, was published, London, 1706. His *Surest and Safest Way of Thriving* was reprinted, London, 1856, with biographical introduction by Thomas Binney.

GOUGE, William, D.D., b. in Stratford Bow, in Middlesex County, Eng., Nov. 1, 1575; educated in Paul's School, London, by his uncle Ezekiel Culverwell, a distinguished Puritan, and at Eton School prepared for King's College, Cambridge, which he entered in 1595, where he became fellow in three years, and subsequently lecturer of logic and philosophy. During his nine years at Cambridge he was never absent from morning prayers in the chapel, and was so strict and careful in all his life and studies as to earn the title "an *Arch-Puritan*." Reluctantly he was withdrawn from his studies to enter upon the active work of the ministry. He was ordained in June, 1608, in the parish of Blackfriars, where he remained until his death (Dec. 12, 1653), one of the most distinguished preachers and pastors of the metropolis, accounted "the father of the London divines, and

the oracle of his time." In his early ministry he was brought into trouble with King James and the government by his publication of Henry Finch on *The Calling of the Jewes* (1621), and was thrown into prison. After nine weeks he was released, having given a statement of his own opinions, which were entirely orthodox. He took his degree of doctor of divinity in 1628. Several volumes of his sermons were issued, *The Whole Armour of God* (1616, 4to, pp. 523), *Domestic Duties* (1622, 3d ed., 1634, 4to, pp. 701), *Guide to goe to God* (1626, 4to, pp. 340), *God's Three Arrows* (1631, pp. 176), *The Saint's Sacrifice* (1632, pp. 290), and others. He was also distinguished for his method of catechising, which was first published without his knowledge, but afterwards revised and edited by himself in many editions; the eighth (1637, 4to) containing a larger and lesser catechism, with prayers. In 1643 he was made a member of the Westminster Assembly of Divines, and took an active part in their proceedings, in 1647, taking the place of Herbert Palmer, lately deceased, as one of the assessors. He was on the committee for the ordination of ministers, and was chosen with others to write the Assembly's Annotations on the Bible, his part being from 1 Kings to Job. He assisted in the preparation of the Westminster Confession of Faith and in the conflict with the separatists of the day. He was chosen prolocutor of the first Provincial Assembly of London, May 3, 1647, and was a recognized leader of the London ministers, uniting with them in protesting against the murder of Charles I. and the usurpations of Cromwell. His last work was his *Commentary on the Epistle to the Hebrews*, which he barely lived to finish, and which was published after his death, by his son, in 1655 (2 vols. folio), — a very able and useful work of exposition, and of permanent value to the Church. For further information, see his *Life* by his son, in the *Introduction* to the folio edition of the *Commentary on Hebrews*; also in CLARK'S *Lives of 32 English Divines*, 3d ed., 1677; REID'S *Mem. of Westminster Divines*, 1811; BROOK'S *Lives of Puritans*, vol. III. p. 165. C. A. BRIGGS.

GOULART, Simon, b. at Senlis, 1543; d. at Geneva, 1628; was pastor, and, after the death of Beza, president of the clergy of Geneva. He was a learned man and a prolific writer, though most of his works (of which a list is given in Sénebier, *Histoire littéraire de Genève*, II. 72) are collections; as, for instance, *Mémoires de la Ligne*, Geneva, 1590–99, 6 vols., re-edited and augmented by Goujet, Amsterdam, 1758; *Recueil des choses mémorables sous Henri II.*, 1598, etc.

GOVINDA. See SIKHS.

GO'ZAN (Heb. גֹּזָן; Assy. *Gu-za-na*; LXX. Γωζάν) is mentioned in the following passages of the Old Testament: 2 Kings xvii. 6, xviii. 11, xix. 12 (= Isa. xxxvii. 12); 1 Chron. v. 26. From these we learn that it was a place which Assyrian kings had subjugated, and that by the "river of Gozan" (= the Habor; Assy. *Habor*) the conqueror of Samaria (Sargon), and Tiglath Pileser, or Pul, before him, had made settlements of Israelitish captives. The cuneiform inscriptions locate Gozan between the Tigris and the Euphrates. Its proximity to the Habor, a large eastern tributary of the Euphrates, and its men-

tion with the Mesopotamian names Haran, Rezeph, and B'né Eden, are additional proofs of this location. Gozan was originally the name of a city, and always appears with the prefix "city" in the inscriptions: later the name seems to have been applied to a district. It is in all likelihood the Γαζῖτις of Ptolemy (*Geogr.*, V 17 (18), ed. Wilberg.), lying in Northern Mesopotamia.

LIT. — G. RAWLINSON: *Five Great Oriental Monarchies*, 4th ed., Lond., 1880, N.Y., 1881; E. SCHRADER: *Keilinschriften und Geschichtsforschung*, Giessen, 1878; FRIEDR. DELITZSCH: *Wo lag das Paradies?* Leipz., 1881. FRANCIS BROWN.

GRAAL, The Holy (also called "St. Grail," "Sangreal," etc., and incorrectly spelled "Grail"), is the name of the bowl out of which our Lord, on the night of his betrayal, ate the Paschal lamb. It was removed from the upper room by Joseph of Arimathea, and used by him to catch the blood from Christ's wounds as the body was taken down from the cross. Joseph carried it with him to Britain, whither he was sent by Philip the Evangelist. The Holy Graal figures largely in the Arthurian legends, and is the subject of one of Tennyson's idyls. It had miraculous qualities. By it Joseph was kept alive, without food, for forty-two years while imprisoned by the Jews; and by it he was spiritually enlightened. One of Joseph's descendants, to whom the keeping of the Holy Graal had come, proved unworthy, and the cup was lost. Arthur's knights endeavored to recover it; but all save Sir Galahad failed, because it could not be found by any one who was not a virgin in body. Several churches in France and Italy claimed to have it; and there is now in Genoa a cup brought by the Crusaders of 1101, which was at one time considered the Holy Graal. The explanation of all this is, that by the Holy Graal is meant the holy wafer which has been transmuted into the veritable body of Christ. The legend is, therefore, a legend of the Eucharist. The "quest of the Holy Graal" is the attempt to see the Saviour as he is revealed in the Eucharist.

"The word 'graal' is a corruption of *gradale*, or *gradule*, the Latin name for a liturgical collection of psalms, and texts of Scripture, so called because they are sung as the priest is passing from the epistle to the gospel side of the altar. The author of the Graal conception meant by *graal*, or *gradale*, not the sacred dish (*escuelle*), but the mysterious book revealed to the supposed hermit of 717, in which he finds the history of the *escuelle*." The author of the legend was probably Walter Map, a canon of Salisbury, in the twelfth century. From England it spread all over Europe. Besides the derivation already given, there are others, as from the Old French *grasal* ("the sacramental cup"), a corruption of *sanguinis realis*, corrupted to *sangrasal*, *sangreal*. See the comprehensive article of THOMAS ARNOLD, in the 9th ed. *Encycl. Britann.*, vol. xi. pp. 34–36; also VILLEMARQUÉ: *Les romans de la table ronde*, Paris, 1860; F. J. FURNIVALL'S edition of a manuscript *History of the Holy Grail*, London, 1874; PAULIN PARIS: *Romans de la table ronde*, Paris, 1876; E. HUCHER: *Le St. Graal, ou le Joseph d'Arimathe*, Le Mans, 1875–79, 3 vols.

GRABE, Johann Ernst, b. at Königsberg, July 10, 1666; d. in London, Nov. 13, 1711; went to

England in 1697. and was made chaplain of Christ Church, Oxford, 1700. He is famous for his editions of the *Septuagint* (Oxford, 1707-20, 4 vols.), *Spicilegium SS. Patrum et hæreticorum sæc., i., ii.* (1698-99, 2d ed., 1714, 2 vols.), *Justini apologia prima* (1700), *Irenæi adversus Hæreses Libri V.* (1702).

GRACE. The grace of God is the underlying principle and essential characteristic of the Christian religion. The doctrine has a place, and sheds a peculiar lustre, in all the five divisions of systematic theology. It is to a certain extent the crown of the divine attributes, appears in anthropology as the decree of salvation, is the fundamental idea of Christ's life and work, underlies the agency of the Spirit, and accomplishes its perfect work in the consummation of redemption in the life to come.

God shows himself gracious by hearing prayer (Exod. xxii. 27), foregoing wrath (xxxii. 12), and making his face to shine upon the good (Num. vi. 25). The Scriptures represent grace as the twin, now of truth (Ps. xcvi. 3; John i. 14), now of justice (Hos. ii. 19). John (i. 16), Paul (Rom. iii. 24), and Peter (1 Pet. i. 13) agree in defining the fundamental principle of Christianity by the one word "grace." Some of the older theologians connected it with the divine love; others, with the divine goodness. A distinction has been made between grace, mercy, and long-suffering in this way: grace is God's goodness to the sinner, who does not deserve it (Eph. ii. 5, 8); mercy, his goodness to the suffering (Ps. xxv. 2); and long-suffering, his goodness in delaying the punishment of sin, and affording the sinner further time to repent. Some of the modern theologians almost pass by grace in the discussion of the attributes; and Schleiermacher (§ 80) defines it as the power of the divine consciousness in the soul. Grace is the benevolence of God extended towards sinners, and overcoming their resistance by ethical means. It is its very nature to destroy the guilt of sin, and redeem the sinner. It was, however, not for the first time called into exercise at the fall, but was active in the eternal good pleasure (*eudokia*) and fore-ordination (*prôgynasis*) of God. It is the harmonious co-working of love and justice. The relation of grace to mercy is this: grace removes guilt, mercy removes misery from all creatures that suffer. But they not only remove, they make evil to work out the good. Grace transforms [imputed] guilt into a saving penalty; and mercy transforms death into the poison of death, or the effectual means of redemption.

But the grace of God is more than an attribute of his nature, it is the very soul of revelation. God's eternal decree of grace (Eph. i. 5) includes the foreknowledge and election of the sinner, and in its revelation founds the covenant of grace, and after the fall establishes the kingdom of grace. This distinction between the covenant of grace and the covenant of works has been most insisted upon by Reformed theologians, especially by Coccejus (*Summa doct. de fœdere et testamentis Dei*, Lugd. Bat., 1648). The purpose of divine grace which lies at the basis of the O. T. dispensation (Gen. iii. 15) is fully realized in the life of Christ (Tit. ii. 11, iii. 4). Christ's very nature is grace (Rom. iii. 25); and hence his life was a

continuous agency of grace, and its consummation the atonement for the sin of the world.

The doctrine of grace finds its full development in the work of the Spirit and the application of the benefits of the atonement. The operations of grace which are designed to apply salvation are the victories of the sin-destroying and redeeming spirit of Christ over the consciousness of guilt in the human heart. The Holy Spirit is the mediator of grace, convincing the world of sin, etc. (John xvi. 8), teaching it (2 Tim. iii. 16), guiding it into the way of all truth (John xvi. 13), and helping it (Rom. viii. 26), and uses means of grace, such as the sacraments, prayers, the word, etc. The distinction has been made of universal and saving grace. Saving grace has, in turn, been distinguished into *prevenient*, which acts upon the sinner before repentance; *converting*, which effects conversion; and *co-operant*, or indwelling, which operates upon the believer as a sanctifying power. According to Calvinism, grace is irresistible; but the Roman Catholics, Arminians, and Socinians allow a co-operation of the human will before conversion. The Lutheran Church, on the other hand, attempted to take a middle course between strict predestinarianism (to which Luther assents in the *De servo arbitrio*) and synergism. Differences also exist on the question of the possibility of falling from grace; the Arminian, and, less confidently, the Lutheran theologians, affirming, the Calvinistic denying it.

The grace of God in Christ has established a kingdom of grace which lies intermediate between the kingdoms of power and glory. This kingdom is the Christian Church, so far as Christ's word and spirit rule in her. Connected herewith is the idea of the duration of the period of grace. For the world, it is limited by the general judgment; for the individual, it reaches out through purgatory, according to the Roman-Catholic view: according to the Scriptures, however, it is measured by the obduracy of the sinner. But the Church properly regards the termination of the lives of the impenitent as a judgment, so long as this is not confused with the final judgment. The design of grace, however, is the perfection of man, and his glorification in heaven. The reward he will there receive will be in consequence of works of faith; but he will receive it upon the basis of grace, and from the hands of grace.

J. P. LANGE.

GRADUAL, a part of a psalm chanted in the mass between the epistle and the gospel; formerly called *antiphonarium*, or *responsorium*; received the name of "gradual" from its being sung from the steps (*gradus*) leading up to the altar.

GRAHAM, Isabella, an eminent Christian philanthropist; b. in Lanark, Scotland, July 29, 1742; d. in New York, July 27, 1814. She joined the Presbyterian Church at Paisley under Dr. Witherspoon, afterwards president of Princeton College. In 1765 she married Dr. Graham, a surgeon in the English army, with whom she went to Canada, and subsequently to Antigua, where he died (1774). Returning in poverty to Scotland, she taught school in Paisley and in Edinburgh. In 1789, at the advice of Dr. Witherspoon, she embarked for New York, where she established a successful seminary for young ladies.

Mrs. Graham was foremost among the women of her day, in New-York City, in all benevolent enterprises. She was a pioneer in "woman's work for woman" in America. In 1796 she formed the New-York missionary society for the Indians, and in 1797 helped to found the society for the relief of poor widows with small children, in 1806 presided at a meeting for the organization of the first asylum for orphan children in the city, and in 1811 of a Magdalene society. She was also widely known for her activity in the church (Dr. John Mason's) with which she was connected, and for distributing Bibles among the poor, long before the Bible Society was established. See *Life and Letters*, last edition, London, 1838; MASON (her pastor): *Life of Isabella Graham*, Tract Society, New York; Mrs. BETHUNE (mother of Dr. Bethune, and her daughter): *Letters and Correspondence of Mrs. Graham*, 1838.

GRAHAME, James, a religious poet; b. at Glasgow, April 22, 1765; d. at Sedgfield, Durham, Eng., Sept. 14, 1811. After practising law for many years, he took orders in the Church of England, and became curate of Shipton and Sedgfield successively. He is best known as the author of *The Sabbath* (1804), a poem in blank verse, descriptive of the sabbath of his native land, and "characterized by a fine vein of tender and devotional feeling, and by a happy delineation of Scottish scenery."

GRANDMONT, or GRAMMONT, Order of, one of the many religious orders arising in the latter part of the eleventh century; was founded in 1073 by Stephanus of Tigerno, whose life has been written by Gerhard, the seventh prior of Grandmont, and is found in MARTENE and DURAND (*Ampliss. Collectio*, VI. p. 1050). Born at Thiers (Tigerno), 1046, he was educated by Bishop Milo of Benevento, and returned to France in 1073, having obtained permission of Gregory VII. to found a religious order after the model of the Calabrian monks. He settled in Auvergne, at Muret, and found followers. After his death, Feb. 8, 1124, his disciples moved to the desert of Grandmont, after which they were called. The third successor of Stephen (Stephen of Lisias) put down the rules of the order in writing, and the eighth prior (Ademar of Frias) gave a new and still more rigorous set of rules. The order suffered very much from internal dissensions, and was finally dissolved during the revolution. See MABILLON: *Annal. Ord. S. Bened.*, V.; and HELYOT: *Histoire des orders monastiques*, Paris, 1714-19, 8 vols. (vii. pp. 470-493). ZÖCKLER.

GRANT, Asahel, M.D., an American missionary; b. in Marshall, N.Y., Aug. 17, 1807; d. at Mosul, Persia, April 24, 1844. He was practising medicine in Utica, when his interest was excited in missions, and he was commissioned in 1835 by the American Board to labor among the Nestorians of Persia. The chief seat of his labors was Oroomiah. He gained the confidence of the Persian officials, and, in the terrible war of the Khoords against the Nestorians, succeeded in mitigating the sufferings of the latter. Dr. Grant published *The Nestorians, or the Lost Tribes*, London, 1841, 3d ed., 1844. See LOTHROP: *Memoir of A. Grant, M.D.*, New York, 1847; LAURIE:

Grant and the Mountain Nestorians, Boston, 3d ed., 1856.

GRATIAN, b. at Sirmium, 359; killed at Lyons, Aug. 25, 383; followed his father, Valentinian I., on the throne of the West-Roman Empire, 375, and his uncle Valens, on that of the East-Roman Empire, 378. In the last year he chose Theodosius as co-regent. The policy which he pursued with respect to the Church, and in which he was pushed still farther onward by Theodosius, was of decisive consequences. Religious liberty reigned; that is, Paganism, Arianism, and Catholicism were allowed to fight each other with what means they possessed. Under the influence of Ambrosius, Gratian made Catholicism not only the ruling, but the only tolerated Church. In 376 he forbade all heretics to assemble for any religious purpose, confiscated the property belonging to their churches, and transferred the buildings to the Catholics. In 377 he exempted all officers of the Catholic Church, down to the *ostearius*, from all municipal services and all personal taxes, and in 379 he even made the retail trade which the lower clergy was used to carry on in Illyria, Italy, and Gaul, free of duty. In 381 the Council of Constantinople spoke the anathema over all non-Nicæan denominations. After the accession of Theodosius, Paganism was treated with the same severity as heretical Christianity. In 381 apostates from Christianity to Paganism lost their right to make a will. In 382 all sacerdotal privileges, even those of the vestal virgins, and all state-support, were withdrawn from Paganism, and real estate belonging to the Pagan temples was confiscated. Edicts against sacrifices, haruspices, etc., followed. The altar of victory in the hall of the senate was removed; and the emblems of the office of *Pontifex Maximus* Gratian declined to accept, because they were to him, as a Christian, a scandal. Of course, for these measures, the Pagan historians compared him with Nero; while the Catholics almost deified him. ADOLF HARNACK.

GRATIAN, the composer of the *Decretum Gratiani*; was a monk, first in Closse, near Ravenna, afterwards in St. Felix, in Bologna; but the dates of his birth and death are unknown. About his work, which he finished in 1141 or 1151, see the art. on CANON LAW.

GRATRY, Father, b. at Lille, March 30, 1805; d. at Montreux, near Lausanne, Feb. 7, 1872; studied in Paris, but entered, after having determined to devote his life to the service of God, the convent of Buchenberg in the Vosges. After the revolution of 1830, the convent was dissolved, and Father Gratry was appointed teacher of theology and philosophy, first in the seminary of Strassburg (1830-42), afterwards in the Stanislas College, in Paris (1842-47). In 1852 he renewed the order of the Oratorians; and from 1868 he lectured on theology and philosophy in the Sorbonne. He followed a somewhat similar direction as that of Lamennais, Lacordaire, and Montalembert; but he was of a milder and more poetic disposition. During the Council of the Vatican he published four letters in opposition to the doctrine of papal infallibility; but, when the dogma was promulgated, he accepted it. Most of his works are half devotional, and half

scientific, — *La Connaissance de Dieu, Lettres sur la religion* (against positivism), *La Morale et la loi de l'histoire* (an exposition of his social ideas), *Meditations*, etc.

GRAUL, Karl, b. at Wörlitz, in Anhalt-Dessau, Feb. 6, 1814; d. at Erlangen, Nov. 10, 1864; studied theology at Leipzig; lived for some time in Italy as tutor, and teacher of French in an English family; published in 1843 a translation of Dante's *Inferno*, with theological explanations; and was in 1844 appointed director of the missionary society in Dresden. This institution he gradually raised from a very subordinate to a very prominent position, making it the missionary organ of the whole Lutheran Church, instead of a mere appendix to the missionary society of Basel. In 1848 he had it removed to Leipzig in order to give the students the benefit of the university. The point upon which he concentrated the energy of the institution was the Tamils, a nation of about twelve millions of souls in Southern India; and the object was not simply to make converts, but to convert the whole people. From 1849 to 1853 he made a visit to the country himself, published a description of his journey (in five volumes, Leipzig, 1853-55), wrote a Tamil grammar, and brought back some of the principal monuments of Tamil literature, which he edited, partly with German, and partly with English translations (*Bibliotheca Tamilica*, Leipzig, 1854-56, 3 vols.). His views of the attitude which the missionary ought to assume with respect to the question of caste, differed radically from those entertained by the English missionaries; which occasioned him to publish an English pamphlet at Madras (1852), and a German at Leipzig (1861), in their defence. In 1860 his failing health compelled him to retire. Among his other works are *Unterscheidungslehren* (1845, 9th ed. by Harnack, 1872), *Indische Sinnpflanzen* (1864), etc. LUTHARDT.

GRAVEN IMAGES. See IDOLATRY.

GRAVES, Richard, D.D., b. at Kilfinnan, Ireland, Oct. 1, 1763; d. March 29, 1829; Dean of Ardagh, and Regius Professor of divinity, Trinity College, Dublin, 1813; author of the *Donnellan Lectures for 1797-1801, On the Four Last Books of the Pentateuch*, London, 1807, 2 vols. His whole works were collected (London, 1840, 4 vols.) with a biography by his son.

GREECE, The Kingdom of, such as its boundaries were fixed by the great powers of Europe, July 21, 1832, comprises an area of 19,353 square miles, and has (according to the census of 1879) 1,679,775 inhabitants, of whom an immense majority belong to the Orthodox Greek Church. By the treaty of Berlin, Thessaly has been added to the kingdom. In 1870 there were in Greece 12,585 Roman Catholics, 2,582 Jews, and 917 belonging to other religious communities. In 1879 there were 16,084 persons in the country not belonging to the State Church.

At the beginning of the Christian era those territories which now form the kingdom of Greece formed the Roman province of Achaia. The proconsul resided at Corinth, which, politically and commercially, was the most important city of the country. As a place, however, of learning and art, Athens still held the first rank. It was almost indispensable for a Roman youth

who wanted to distinguish himself in life to go to Athens and study. Her schools of grammar, rhetoric, dialectics, and philosophy, were crowded; though they had lost all productivity, and labored only as educational institutions. Christianity was first planted in these regions by Paul, on his second voyage (51). He first visited Philippi (Acts xvi. 12), then Thessalonica, Berea, Athens, and Corinth (xvii., xviii.): only the last two cities belonged to Achaia. But, while the congregation of Corinth became one of Paul's most brilliant and most important foundations, very little is heard of the congregation of Athens. Paul's stay there was very brief; but his address on Mars' Hill was one of the most remarkable speeches in history, whether we consider the speaker, the audience, or the theme (xvii. 22-31). Dionysius the Areopagite, converted on this occasion, is said to have been its first bishop. The reason why the first city in the world, in intellectual respects, showed itself so singularly backward in its relation to Christianity, was, no doubt, the presence of the above-mentioned schools, which made it the very centre of Paganism. They were closed by Justinian, A.D. 529. In the interior of Peloponnesus, Pagans were found as late as the fourteenth century. Leo the Isaurian, in the beginning of the eighth century, laid Achaia under the authority of the Patriarch of Constantinople; and there it remained for more than a thousand years.

During the war of independence (1821-27) the connection between the Church of Greece and the Patriarch of Constantinople gradually loosened: he received no reverence from the country, and the ecclesiastics he appointed and sent thither were not accepted. Capodistrias favored the separation; and (July 23, 1833) the regency took the decisive step, and declared, on the instance of thirty-six metropolitans assembled at Nauplia, that the Orthodox Church of Greece was independent of any foreign authority. The new church organization was moulded after the model of the Russian Church; but the union of Church and State is not nearly so intimate, because the present king is a Protestant (Lutheran), from Denmark, while the Czar is actual head of the Church in Russia. At the head of the whole Church was placed a permanent synod, consisting of two royal officials and five ecclesiastics, chosen annually by the king. This synod, in whose discussions the royal officials have a right to participate, though without voting, has full authority in all purely spiritual matters; but in matters also presenting a civil aspect, such as marriage, divorce, excommunication of laymen, appointment of feasts and fasts, etc., it shares its authority with the civil government. At the same time the ecclesiastical division of the country was made to correspond with the political, and the number of monasteries was reduced; that of male monasteries from 400 to 82, that of female to three, — probably with an eye to the fact that in Greece are more men than women (a majority of 82,385 in 1879). The country is divided into eleven archbishoprics and thirteen bishoprics. An archbishop's salary is a hundred and eighty pounds; a bishop's, a hundred and forty-five pounds: they are paid by the State. The lower clergy is not paid at all, but lives by fees for

prayers, exorcisms, consecrations, purifications, and other spiritual services. The total number of ecclesiastics was 5,102 in 1861. There were 1,600 monks and 1,500 nuns in 1879.

In Greece the Church forms the strongest band around the nation,—much stronger than either blood or speech. During the war of independence the Moslems of Crete and the Latins of Syros sided with the Turks, though they were of the purest Greek descent, and spoke the Greek language. Under such circumstances it is not to be wondered at that the missions which have been established in the country by the Protestant Church, by the Episcopal Church, by the American Board of Missions, and, lately, by the Danish Church, have had very little success. In 1836 the Archbishop of Attica excommunicated all the families which allowed their children to be educated in the English and American mission schools, though the religious instruction was given there by a member of the Orthodox Greek Church. It was hoped that the university established at Athens in 1837 would have an influence on this stubborn narrowness. But of its twelve hundred and forty-four students in 1872, only twenty-six studied theology. Besides the theological faculty of the university, there are four theological seminaries, one in Athens, and three in the provinces; but they had in 1872 only a hundred and fifteen students in all. The lower clergy in Greece receives no education at all. The Anglican Church maintains five chaplains in Athens, Syros, Patras, Corfu, and Zante, who stand under the Bishop of Gibraltar.

Protestant Missions in Athens.—These are not extensive. 1. The pioneer missionary was the Rev. John Henry Hill, D.D., LL.D., b. New York, Sept. 11, 1791; sailed with his wife for Athens, September, 1830; d. there July 1, 1882. He was careful to avoid collision with the Greek hierarchy; did not attempt to organize a church, but confined himself to teaching. His school of six hundred pupils is still kept up. The children are taught, besides the usual secular branches, Bible history, the Lord's Prayer, the Ten Commandments, and the Nicene Creed in its original form (i.e., without the *Filioque* clause). This mission is supported by the (American) Church Missionary Society.

2. The Southern Presbyterian Church has two missionaries in Athens,—Rev. Mr. Sampson and Rev. Mr. Kalopathakes, M.D. They have a fine church at the foot of the Acropolis. In connection with this mission is a union depot of the British and the American Bible societies.

3. Near the Presbyterian Church is a Baptist mission in a private house, conducted by another Americanized Greek, Rev. Mr. Sakellarios.

The hero of Protestant missions in Greece is Rev. Dr. Jonas King, who died in 1869 (see art.) The Woman's Union Missionary Society had a girl's school in Athens; but the government closed it because the teachers refused to teach the Greek Catechism and to hang up a picture of the Virgin Mary for adoration.

LIT.—MAURER: *Das griechische Volk*, Heidelberg, 1835, 2 vols.; H. I. SCHMITT: *Geschichte d. neugriech. und d. russ. Kirche*, Mayence, 1840; I. WANGER: *Geist d. griech. Kirche*, Berlin, 1839.

GREEK CHURCH, The. I. NAME.—The proper name is the *Eastern* or *Oriental* Church,

which designates its origin and geographical territory; also the *Orthodox* Church, which expresses its close adherence to the œcumenical system of doctrine and discipline as settled by the seven œcumenical councils before the separation from the Latin Church. On this title she lays the chief stress, and celebrates it on a special day called "Orthodoxy Sunday," in the beginning of Lent, when a dramatic representation of the old œcumenical councils is given in the churches, and anathemas are pronounced on all heresies. The full official title is the *Holy Orthodox Catholic Apostolic Oriental Church* (ἡ ἁγία ὀρθόδοξος καθολικὴ ἀποστολικὴ ὀριαντικὴ ἐκκλησία). The Roman Church claims all these titles, except "*Oriental*," for which she substitutes *Roman*, and claims them exclusively. The popular designation *Greek Church*, though not strictly correct, refers to the national origin and to the language in which most of its creeds, liturgies, canons, theological and ascetic literature, are composed, and its worship mainly conducted.

II. EXTENT.—The Eastern Church embraces the Greek, the Russian, and other Slavonic nationalities. It has its seat in Western Asia and Eastern Europe, chiefly in Turkey, Serbia, Roumania, Greece, Russia, and some parts of Austria. Bulgaria was long a bone of contention between Constantinople and Rome, and one of the causes of separation, but is now an independent branch of the "Orthodox" Church, ruled by an exarch. In Western Europe and America there are only a few isolated congregations of Greek merchants and colonists, or in connection with the Russian embassies (at Vienna, Trieste, Geneva, Paris, London, New York, San Francisco). The Eastern Church is one of the three great divisions of Christendom, and numbers (according to the estimate made in 1881) between eighty and ninety millions; while the Roman-Catholic Church is credited with a membership of over two hundred millions, and the Protestant churches with one hundred and thirty millions. In Europe the Greek Church numbers 71,405,000; in Asia, 9,402,000; in Africa, 3,200,000; in America, 10,000; total, 84,017,000. Its chief strength lies in the vast empire of Russia, which was Christianized in the ninth and tenth centuries by missionaries from Constantinople, and matrimonial connection with the Byzantine court.

III. DIVISION.—The Greek Church is divided into several great branches. 1. The Orthodox Church in Turkey, under the Patriarch of Constantinople, with the subordinate patriarchates of Alexandria, Jerusalem, and Antioch. Constantinople, the city of the first Christian emperor (New Rome), though now in the hands of the Turk, is still the natural centre of the whole Greek Church, and may become for the Eastern world at some future day, in Christian hands, what Gregory Nazianzen eloquently described it to be in the fourth century, "the eye of the world, the strongest by sea and land, the bond of union between East and West, to which the most distant extremes from all sides come together, and to which they look up as to a common centre and emporium of the faith."

2. The Orthodox Church in Russia, which was at first subject to the Patriarch of Constantinople, then under a special Patriarch of Moscow (since

1582), and now (since 1721) under the permanent holy synod of St. Petersburg and the Czar, whose dominion stretches in an unbroken line across the two Continents of Europe and Asia. The Czar is the personal, as Constantinople is the local, centre of the whole Greek Church; and he keeps a lustful eye upon the city of the Bosphorus as his future capital, where, at no distant day, there must be a tremendous reckoning with Mohammedanism.

3. The National Church of the kingdom of Greece, which since 1833 is governed likewise by a permanent holy synod, but less dependent upon the State than the Russian Church. See GREECE.

4. The Greek Church in the formerly Turkish provinces of Servia, Roumania, and Montenegro, are now independent of the Patriarch of Constantinople, and ruled by their metropolitans and synods, more or less under the influence of Russia.

5. Distinct from these, and belonging to the Roman Church, are the united Greeks, scattered through Turkey, Hungary, Galicia, Transylvania, and Russia, but chiefly in Austria and Poland, and numbering in all about four millions and a half. They acknowledge the authority of the Pope, and adopt the dogma of the double procession of the Holy Spirit, but are otherwise allowed to hold to their ancient discipline, marriage of the lower clergy, communion under both kinds (*communio sub utraque*), leavened bread, their liturgy, and the use of the Greek language.

6. The Greek, or rather Oriental Schismatics, Nestorians, Jacobites, Armenians, Copts, and Abyssinians, are separated from the Greek and Latin Catholic Church, mostly on the dogma of Christ's person, and have independent organizations, which rise up, as the broken fragments of ancient national churches, from surrounding Mohammedanism and heathenism in Western Asia and Africa. The Maronites on Mount Lebanon were formerly schismatic, but were converted to the Roman Church during the middle ages. The Roman Church has made inroads also among the other Oriental sects, especially the Armenians. The dissenters from the Orthodox Church of Russia are divided into several sects: the chief of them are the Raskolniki, or Old Believers, who protest against all the innovations introduced by Patriarch Nikon and Peter the Great.

IV HISTORICAL SURVEY. — The Greek Church has no continuous history, like the Latin or the Protestant. She has long periods of monotony and stagnation; she is isolated from the main current of progressive Christendom; her languages and literature are little known among Western scholars. Yet this Church is the oldest in Christendom, and for several centuries she was the chief bearer of our religion. She still occupies the sacred territory of primitive Christianity, and claims most of the apostolic sees, as Jerusalem, Antioch, and the churches founded by Paul and John in Asia Minor and Greece. All the apostles, with the exception of Peter and Paul, labored and died in the East. From the old Greeks she inherited the language and certain national traits of character, while she incorporated into herself also much of Jewish and Oriental piety. She produced the first Christian literature, apologies of the Christian faith, refutations of heretics,

commentaries of the Bible, sermons, homilies, and ascetic treatises. The great majority of the early fathers, like the apostles themselves, used the Greek language. Polycarp, Ignatius, Clement of Alexandria, Origen, Eusebius, Athanasius, Basil, Gregory of Nazianzen, Gregory of Nyssa, Chrysostom, Cyril of Jerusalem, and Cyril of Alexandria, the first Christian emperors since Constantine the Great, together with a host of martyrs and confessors, belong to the Greek communion. She elaborated the œcumenical dogmas of the Trinity and Christology, and ruled the first seven œcumenical councils, which were all held in Constantinople or its immediate neighborhood (Nicæa, Chalcedon, Ephesus). Her palmy period during the first five centuries will ever claim the grateful respect of the whole Christian world; and her great teachers still live in their writings far beyond the confines, nay, even more outside of her communion, as the books of Moses and the prophets are more studied and better understood among Christians than among the Jews, for whom they wrote. But she never materially progressed beyond the stand-point occupied in the fifth and sixth centuries. She has no proper middle age, and no Reformation, like Western Christendom.

We may distinguish three periods in the history of the Greek Church:—

1. The *classical* or *productive* period, the first five or six centuries, which has just been characterized. The last great divine of the East is John of Damascus (about 750), who summed up the scattered results of the labors of the preceding fathers into a tolerably complete system of theology; but he is an isolated phenomenon. The process of degeneracy and stagnation had already set in; and the former life and vigor gave way to idle speculations, distracting controversies, dead formalism, and traditionalism.

2. The *Byzantine* period, corresponding to the middle ages of the Latin Church, from the rise of Mohammedanism to the fall of Constantinople (A.D. 650–1453). Here we have the gradual separation from the West and from all progressive movements; dependence on the imperial court at Constantinople; continuation of a certain literary activity; philological and biblical studies in slavish dependence on the fathers; commentaries of Ecumenius (A.D. 1000), Theophylact (d. 1107), Euthymius Zigabenus (d. about 1120); large literary collections, classical and Christian, of Photius (about 890), Balsamon, Zonaras, Suidas, and Simeon Metaphrastes; the liturgical works of Maximus, Sophronius, Simeon of Thessalonica; the Byzantine historians; the image controversy (726–842); inroads and conquests of Mohammedanism (since 630), in Syria, Persia, Egypt, North Africa; temporary suspension of the patriarchates of Alexandria, Antioch, Jerusalem; finally, the conquest of Constantinople by the Turks, and the extinction of the Greek Empire (1453), which led to the emigration of Greek scholars (Chalcondylas, Chrysoloras, Pletho, Michael Apostolius, Theodore Gaza, George of Trebizond, etc.) to the West, the revival of letters, the study of the Greek Testament, and, aided thereby, the preparation for the Reformation. Yet, during this period of decline in her original home, the Greek Church made a great

conquest in the conversion of the Slavonians (namely, the Bulgarians and Russians, in the ninth and tenth centuries); while the Latin Church converted the Celtic and Teutonic races.

3. The *modern* period may be dated from the downfall of the Greek Empire (1453). It presents in Asia stagnation and slavery under the tyranny of the Turks, but with great tenacity and independence as to all internal affairs; in Europe, rapid external growth through the rising power of Russia, with some reforms in manners, customs, and the introduction of Western culture, protests against Romanizing and evangelical movements, the orthodox confession of Peter Mogilas (1642), the synod of Jerusalem (1672), the Russian Church, the patriarchate of Moscow, the reforms of Patriarch Nikon (d. 1681) and of the Czar Peter the Great (d. 1725), the reaction of the Old Believers (Raskolniki), the holy synod of St. Petersburg (since 1721), the New Greek Church in Hellas (since 1833), modern influences from the West, prospects for the future, depending chiefly on Russia.

V RELATION TO THE LATIN CHURCH. — No two churches are so much alike in their creed, polity, and *cultus*, as the Greek and Roman; and yet no two are such irreconcilable rivals, perhaps for the very reason of their affinity. They agree much more than either agrees with any Protestant church. They were never organically united. They differed from the beginning in nationality, language, and genius, as the ancient Greeks differed from the Romans; yet they grew up together, and stood shoulder to shoulder in the ancient conflict with Paganism and heresy. They co-operated in the early œcumenical councils, and adopted their doctrinal and ritual decisions. But the development of the papal monarchy, and the establishment of a Western Empire in connection with it, laid the foundation of a schism which has not been healed to this day. The controversy culminated in the rivalry between the Patriarch of Constantinople and the Pope of Rome. It first broke out under Photius and Nicolas I., who excommunicated each other (869 and 879). Photius, the greatest scholar of his age, whom Pope Nicolas refused to acknowledge as patriarch, charged, in a famous encyclical letter, the Roman Church with heresy, for the unauthorized insertion of the *Filioque* into the Nicene Creed, and with various corrupting practices. The controversy was renewed under the Patriarch Cerularius (1053), and became irreconcilable through the Venetian conquest of Constantinople (1204), and the establishment of a Latin Empire (1204–61), and Latin rival bishoprics in eastern sees, with the sanction of Pope Innocent III. Attempts at a re-union were made from time to time, especially in the Council of Lyons (1271) and the Council of Ferrara (1439), but all in vain. The compromise formula of the latter council was rejected with scorn in the East, as treason to the orthodox faith. With the fall of Constantinople (1453) the political motive for seeking a union with the West ceased; and the schism continues to this day, even with increased force, since the Vatican Council in 1870 intensified the chief cause of separation by declaring papal absolutism and papal infallibility an article of faith. Popery knows no compro-

mise; and the Greek Church can never submit to its authority without committing suicide.

The points in which the Greek Church differs from the Roman are the following: the *single* procession of the Holy Spirit (against the *Filioque*); the equality of the patriarchs, and the rejection of the papacy as an antichristian innovation and usurpation; the right of the lower clergy (priests and deacons) to marry (though only once); the communion under both kinds (against the withdrawal of the cup from the laity); trine immersion as the only valid form of baptism; the use of the vernacular languages in worship; a number of minor ceremonies, as the use of common or leavened bread in the Eucharist, infant communion, the repetition of holy unction (ἐὐχέλαιον) in sickness, etc.

On the fruitless negotiations for union between the Lutheran and the Greek Church, and the Anglican and the Greek and Russian Church, see Schaff, *Creeds of Christendom*, vol. I., pp. 50 sqq. and 74 sqq. The Reformation of the sixteenth century had no effect upon the Oriental Church. The reform movement of Cyril Lucar, who, as Patriarch of Constantinople, attempted to ingraft Calvinism upon the old trunk, failed completely: he was strangled to death, and his body thrown into the Bosphorus (1638); and his doctrines were condemned by several synods, in 1638, 1643, and 1672. (See Schaff, *Creeds*, I. 54 sqq.) In recent times, however, German universities are often frequented by Russian and Greek students; and the works of German divines have exerted some modifying influence. The Old Catholic movement was followed with interest; and the Old Catholic conferences in Bonn (1874 and 1875) were attended by several dignitaries from Greece and Russia. There has been also considerable intercourse between Greek and Anglican bishops. The Greek Church is not so strongly committed against Protestantism as the Roman, and may therefore learn something from it.

VI. CREED. — The Eastern Church holds fast to the decrees and canons of the seven œcumenical councils; i.e., of Nicæa (325), Constantinople (381), Ephesus (431), Chalcedon (451), the second of Constantinople (553), the third of Constantinople (680), the second of Nicæa (787). Her proper creed is the *Nicene* Creed as enlarged at Constantinople (381), and indorsed at Chalcedon (451), without the Latin *Filioque*. This creed is the basis of all Greek catechisms and systems of theology, and a regular part of worship. The Greeks have never acknowledged in form the Apostles' Creed, which is of Western origin, nor the Athanasian Creed, which teaches the *double* procession, and is likewise of Western origin. Besides this œcumenical creed, the Eastern Church acknowledges three subordinate confessions, which define her position against Romanism and Protestantism; namely, (1) *The Orthodox Confession of Peter Mogilas* (metropolitan of Kieff), A.D. 1643, — a catechetical exposition of the Nicene Creed, the Lord's Prayer and Beatitudes, and the Decalogue; (2) *The Eighteen Articles or Decrees of the Synod of Jerusalem*, A.D. 1672; (3) *The Longer Russian Catechism of Philaret* (metropolitan of Moscow), adopted by the holy synod of St. Petersburg (1839), and published in all the languages of Russia. (See these creeds and con-

fessions in the second volume of Schaff's *Creeeds of Christendom*.)

VII. THEOLOGY. — The Greek Church is in doctrine substantially agreed with the Roman, but, upon the whole, more simple and less developed, though in some respects more subtle and metaphysical. The only serious doctrinal difference is that on the Procession of the Holy Spirit (see *FILIOQUE CONTROVERSY*). She holds to the leading principles, but rejects many of the consequences or results, of Roman Catholicism. She adheres to the theology of the Greek fathers down to John of Damascus, and ignores the succeeding scholastic theology of the schoolmen, who completed the Roman system. The Eastern theology is not properly systematized: it remains rigidly in the fragmentary state of the old councils. The resistance to the Western clause, *Filioque*, implied a protest against all further progress both in truth and in error, and meant stagnation, as well as faithful adherence to the venerable Nicene symbol. The Greek theology is most full on the doctrine of God and of Christ, but very defective on the doctrine of man and the order of salvation. The East went into all sorts of theological and christological subtleties, especially during the long and tedious Monophysite controversies, which found little or no response in the West; but it ignored the Pelagian controversies, the development of the Augustinian and later evangelical theology. It took the most intense interest in the difference between *ousia* and *hypostasis*, the *homousion* and *homoi-ousion*, the relations of the persons in the Trinity, the *agennesia* of the Father, the eternal *gennesia* of the Son, the eternal *exporeusis* or *procession* of the Spirit, the *perichoresis*, the relation of the two natures in Christ, the Nestorian, Eutychian, Monophysite, and Monothelite heresies, but was never seriously troubled with questions about predestination, vicarious atonement, justification and imputation, conversion and regeneration, faith and good works, merit and demerit, vital union to Christ, and cognate doctrines, which absorbed the attention of Western Christendom. The cause for this difference must be sought in the prevailing metaphysical, rhetorical, and objective character of the Eastern Church, — inherited partly from Asia, partly from Greece, — as distinct from the practical, logical, and subjective tendency of the Western churches, which is derived from the Roman and the Teutonic nationalities. The difference is illustrated already by the Nicene Creed, with its metaphysical terms about the Son, as compared with the more simple and popular Apostles' Creed, which originated in the West, and is very little used in the East.

VIII. GOVERNMENT. — The Greek Church is a patriarchal oligarchy, in distinction from the papal monarchy. The episcopal hierarchy is retained, the papacy rejected. The Vatican decrees of 1870 have intensified the separation. Centralization is unknown in the East. The patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, are equal in rights, though the first has a primacy of honor. The Czar of Russia, however, exercises a sort of general protectorate, and may be regarded as a rival to the Pope of Rome, but has no authority in matters of doctrine, and can make no organic changes. The Eastern hierarchy resembles the Jewish type. The Greek

priest within the veil of the sanctuary is concealed from the eyes of the people; but in social respects he is nearer the people than the Roman priest. He is allowed, and even compelled, to marry once, but forbidden to marry twice. Celibacy is confined to bishops and monks. Absolution is given only in the form of a prayer, "May the Lord absolve thee!" instead of the positive form, "I absolve thee." The confessional exists, but in a milder form, with less influence and abuse, than in Romanism. The laity are more independent; and the Russian Czar, like the Byzantine Emperor of old, is the head of the Church in his dominion. The unction of confirmation is made to symbolize the royal priesthood of every believer. The monastic orders, though including many clergy, are not clerical institutions. The community of Athos is a lay corporation with chaplains.

The administration of the churches as developed in the Byzantine Empire is most complicated, and involves, besides the regular clergy, an army of higher and lower ecclesiastical offices, from the first administrator of the church property (*ὁ μέγας οἰκονόμος*), the superintendent of the sacristy (*ὁ σκενοφύλαξ*), the chancellor or keeper of ecclesiastical archives (*ὁ χαρτοφύλαξ*), down to the cleaners of the lamps (*οἱ λαμπάδριοι*), and the bearer of the images of saints (*ὁ βασταγίριος*). These half-clerical officers are divided into two groups, — one on the right, the other on the left: each is subdivided into three classes, and each class has again five persons. Leo Allatius and Heineccius enumerate fifteen officials of the right group, and even more of the left. But many of these offices have either ceased altogether, or retain only a nominal existence.

IX. THE CULTUS is much like the Roman Catholic, with the celebration of the sacrifice of the mass as its centre, with an equal and even greater neglect of the sermon, and is addressed more to the senses and imagination than to the intellect and the heart. It is strongly Oriental, unintelligibly symbolical and mystical, and excessively ritualistic. The Greeks reject organs, musical instruments, and sculpture, and make less use of the fine arts in their churches than the Roman Catholics; but they have even a more complicated system of ceremonies, with gorgeous display, semi-barbaric pomp, and endless changes of sacerdotal dress, crossings, gestures, genuflections, prostrations, washings, processions, which so absorb the attention of the senses, that there is little room left for intellectual and spiritual worship. They use the liturgy of St. Chrysostom, which is an abridgment of that of St. Basil, yet very lengthy, and contains, with many old and venerable prayers (one of the finest is incorporated in the Anglican Liturgy under the name of Chrysostom), later additions from different sources to an excess of liturgical refinement. Stanley (*Eastern Church*, p. 32) characterizes the Greek worship as "a union of barbaric rudeness and elaborate ceremonialism."

The most characteristic features of Greek worship, as distinct from the Roman, are the three-fold immersion in baptism, with the repudiation of any other mode as essentially invalid; the simultaneous performance of the act of confirmation and the act of baptism, which in the West have been separated; the anointing with oil in cases

of dangerous illness, which Rome has changed into extreme unction of the dying; infant communion, which the Latin Church has not only abandoned, but forbidden; the communion under two kinds (*κατὰ τὰ δύο εἶδη, sub utraque*); the use of leavened instead of unleavened bread in the Eucharist; the standing and eastward posture in prayer; the stricter separation of the sexes; the use of the screen or veil before the altar; and the withdrawal of the performance of the mysteries (sacraments) from the eyes of the people.

The worship of saints, relics, flat images, and the cross, is carried as far as, or even farther, than in the Roman Church; but statues, bas-reliefs, and crucifixes are forbidden. The ruder the art, the more intense is the superstition. In Russia especially the veneration for pictures of the Virgin Mary and the saints is carried to the utmost extent, and takes the place of the Protestant veneration for the Bible. The holy picture with the lamp burning before it is found and worshipped in the corner (the sacred place) of every room, in the street, over gateways, in offices, taverns, steamers, railway and telegraph stations, and carried in the knapsack of every soldier, not as a work of art, but as an emblem, a lesson of instruction, an aid to devotion. The vernacular languages are used in worship,—the Greek in Turkey and Greece, the Slavonic in Russia; but they have to a considerable extent become unintelligible to the people. The old Slavonic differs from the modern Russ about as much as Chaucer's English from our English. The Oriental sects hold to their native dialects,—the Syriac, Armenian, etc. The old Greek calendar, which is eleven days behind the new style introduced by Gregory XIII., is still retained in distinction from the Roman and Protestant churches.

X. As to Christian LIFE, it has the same general features as in the Roman-Catholic Church. The mass of the people are contented with an ordinary morality, while the monks aim at a higher degree of ascetic piety. The monastic system originated in the East (in Egypt), and continues to this day, but has not developed into great monastic orders, as in the West. There are three classes of monks,—the *cenobites* (*κοινοβιακοί*), who live together in a monastery ruled by an archimandrite, who is often a bishop (*ἀρχιμανδρίτης, ἡγούμενος*); the anchorites (*ἀναχωρηταί*), who live in a cell apart from the other monks, or among the laity; and the ascetes (*ἀσκηταί*), or hermits. The monks usually follow the rule of St. Basil: some, the rule of St. Anthony. The bishops are taken from the monks. The principal convents are at Jerusalem, Mount Athos, Mount Sinai (where the celebrated Sinaitic manuscript of the Bible was kept for centuries, but not used by the inmates), and St. Saba, near the Dead Sea. Russia had in 1875 about six hundred convents and nunneries. The Greek monks are as a rule more ignorant and superstitious than the Roman-Catholic. The same may be said of the clergy. Many of them are merely mechanical functionaries. Religious life is supposed to originate in baptismal regeneration, and to be nourished chiefly by the sacraments. Prayer, fasting, and charitable deeds are the principal manifestations of piety. The observance of the Ten Commandments is strictly enjoined in all the Catechisms. The Greeks and Rus-

sians are very religious in outward observances and devotions, but know little of what Protestants mean by subjective experimental piety, and personal direct communion of the soul with the Saviour. They are liberal and deceitful in unmeaning compliments. The Greek Christians surpass their Mohammedan neighbors in chastity, but are behind them in honesty. What St. Paul says of the Cretans (*Κρήτες ἀεὶ ψεύδονται*, Tit. i. 12) is still characteristic of the race, of course with very honorable exceptions. In Russia there is the same divorce between religion and morality. The towns are adorned with churches and convents. Every public event is celebrated by the building of a church. Every house has an altar and sacred pictures; every child, his guardian angel and baptismal cross. A Russian fasts every Wednesday and Friday, prays early and late, regularly attends mass, confesses his sins, pays devout respect to sacred places and things, makes pilgrimages to the tombs and shrines of saints, and has the phrase "*Slava Boga!*" ("Glory to God!") continually on his lips. And yet even the priests are grossly intemperate; and public officials, even to the highest dignitaries, are said to be open to bribery. The Nihilistic troubles, and the awful assassination of Alexander II., in 1881, reveal an abyss of corruption and danger beneath the glittering surface of Russian grandeur.

XI. THE GREEK CHURCH AND THE BIBLE. — Concerning the extent of the canon of the Scriptures the Eastern Church is not quite consistent, and stands midway between the Roman and the Protestant view concerning the Jewish Apocrypha. The Septuagint is used, which includes the Apocrypha. The Orthodox Confession repeatedly quotes the Apocrypha as authority; and the synod of Jerusalem (1672) mentions several apocryphal books (The Wisdom of Solomon, Judith, Tobit, the History of Bel and the Dragon, the History of Susanna, The Maccabees, and the Wisdom of Sirach) as parts of the Holy Scriptures. On the other hand, Metrophanes enumerates only twenty-two books of the Old Testament (according to the division of Josephus, who counts the twelve minor prophets as one, and combines several historical books), and eleven books of the New Testament (counting fourteen Epistles of Paul as one book, and so the two Epistles of Peter and the three of John), and then speaks of the Jewish Apocrypha as not being received by the Church among the canonical and authentic books, and hence not to be used in proof of dogmas. The Longer Catechism of Philaret likewise enumerates (with Josephus, St. Cyril and St. Athanasius) only twenty-two books of the Old Testament and twenty-seven books of the New, and says that "the Wisdom of the Son of Sirach and certain other books" are ignored in the list of the books of the Old Testament, "because they do not exist in the Hebrew." The use of the apocryphal books is found in this, that "they have been appointed by the fathers to be read by proselytes who are preparing for admission into the church."

As to the *circulation* of the Scriptures among the laity, it is not encouraged; and certain portions, especially of the Old Testament, are declared to be unfit for general use. But the Greek Church has never expressly prohibited the read-

ing of the Bible in the vulgar tongue to the people; and the Orthodox Church of Russia has always had a popular version of the Bible, first in the old Slavic, and now in modern Russ. Alexander I., by a ukase of Jan. 14, 1813, allowed even the British and Foreign Bible Society to establish a branch in St. Petersburg. Through the labors of this society nearly five hundred thousand copies of the New Testament and the Psalms were scattered, in thirty-two languages, all over the empire, and read with great avidity. A recent traveller says, "Except in New England and in Scotland, no people in the world, so far as they can read at all, are greater Bible-readers than the Russians" (HEPWORTH DIXON, *Free Russia*, p. 290). A priest told him, "Love for the Bible and love for Russia go with us hand in hand. A patriotic government gives us the Bible: a monastic government (Nicholas) takes it away." But it should be remembered that not more than one out of ten Russians can read at all. The Bible drove the Jesuits from Russia, who opposed it with all their might. In 1825 Nicholas, under the influence of the monks, or the black clergy, placed the Bible under arrest, and replaced it by an official Book of Saints. Alexander II., the emancipator of the serfs, has also emancipated the Bible, and restored, in part at least, the liberty of the Bible Society, but restricted it to the Protestant population. The printing and circulating of the Bible in the Russian language and within the Orthodox Greek Church is under the exclusive control of the holy synod of St. Petersburg. Agents of the Bible Society were allowed to circulate the Scriptures in the army during the recent war with Turkey (1877).

XII. MISSIONS.—The Eastern Church spreads, through Russian influence, in Siberia, the Aleutian Islands, and wherever the civil and military power of the Czar prepares the way; but, apart from the aid of government, she has little or no missionary spirit, and is content to keep her own. In Turkey she would not be permitted to approach the Moslems on the subject of religion. Her greatest mission-work was the conversion of Russia; and this was effected, not so much by preaching as by the marriage of a Byzantine princess and the despotic order of the ruler. In the midst of the Mohammedan East the Greek populations remain like islands in the barren sea; and the Bedouin tribes have wandered for twelve centuries round the Greek convent of Mount Sinai, probably without one instance of conversion to the creed of men whom they yet acknowledge with almost religious veneration as beings from a higher world (STANLEY, p. 34). If the Turks are ever to be converted to Christianity, it must be done by other churches. Mohammedans regard the Greek and Roman Christians as idolaters, and cannot but despise the monks who disgrace by their fights the traditional spot of the nativity and crucifixion, and have to be kept in order by Turkish soldiers.

The want of missionary spirit, however, accounts also for greater freedom from the curse of proselytism and persecuting intolerance. The history of the Greek Church is not disfigured by bloody tribunals of orthodoxy, like the Spanish Inquisition, or systematic and long-continued per-

secution, like the crusades against the Waldenses, Albigenses, Huguenots, with the infernal scenes of St. Bartholomew's Massacre. Yet the Greek Church of old has mercilessly expelled and exiled Arian, Nestorian, Eutychian, and other heretics, persecuted the Paulicians (835); and modern Russia rigidly prohibits secession from the orthodox national Church. Nobody can be converted in Russia from one religion or sect to another, except to the national orthodox Church; and all the children of mixed marriages, where one parent belongs to it, must be baptized and educated in it. The spirit of fanatical intolerance has manifested itself recently in the atrocious persecution of the Jews (1881), which excited the indignation of the civilized world; but it would be unfair to hold the Eastern Church responsible for these excesses. A church which has been wonderfully preserved through so many centuries, and allows the word of God to circulate among her people, justifies a hopeful view of its future mission and prospects.

LIT.—The chief sources are the acts of the first seven œcumenical synods; the writings of the Greek fathers, especially Athanasius, Chrysostom, John of Damascus, and Photius; the Confession of Gennadius, Patriarch of Constantinople (delivered to the Turkish Sultan, Mahomet II., 1453); the orthodox Confession of Peter Mogilas, metropolitan of Kiev (1643); the eighteen decrees of the synod of Jerusalem, or the Confession of Dositheus (1672, mainly directed against the Patriarch Cyril Lucar, and his attempt to Protestantize the Greek Church); the Russian catechisms of Platon, and especially of Philaret (metropolitan of Moscow, d. 1867). The Longer Catechism of Philaret, issued by authority of the holy synod of St. Petersburg, 1839, is used in all the churches and schools of the Russian Empire, and is by far the best modern exposition of the orthodox doctrine of the Eastern Church. It contains, in questions and answers, a Commentary of the Nicene Creed, the Lord's Prayer, the Nine Beatitudes, and the Ten Commandments. The creeds of the Greek Church, see in KIMMEL: *Monumenta Fidei Ecclesie Orientalis*, Jenæ, 1843–50, 2 vols.; and in SCHAFF: *Creeds of Christendom*, vol. ii.; comp. also vol. i. pp. 43 sqq. Modern Works.—LEO ALLATIUS (a convert to Rome, who endeavored to Romanize the Greek Church), on the consent of the Greek and Latin churches (Col., 1648); LE QUIEN: *Oriens Christianus*, 1740; JAC. GOAR: *Euchologium, s. Rituale Græcum*, 1667; JOHN KING: *Rites and Ceremonies of the Greek Church in Russia*, London, 1772; JOHN MASON NEALE: *History of the Holy Eastern Church*, London, 1850; DEAN STANLEY: *Lectures on the Eastern Church*, London and New York, 1861 (3d ed., 1866); GASS: *Symbolik der griech. Kirche*, 1872. On the Russo-Greek Church, see also the works of STRAHL, MOURAVIEFF, PINKERTON, BLACKMORE (*The Doctrine of the Russian Church*, 1865), HAXTHAUSEN, PHILARET (*Geschichte Russlands*, 1872), BASAROFF, BOISSARD (*L'église de Russie*, 1867, 2 vols.), Lectures 11 and 12 of DEAN STANLEY's work on the *Eastern Church*, and especially WALLACE: *Russia*, N.Y., 1878; HARNACK: *Statistik der griech. russ. Kirche* (in BRIEGER's *Zeitschrift für K.G.*), 1879; the articles on the Greek Church by SCHAFF, in Johnson's *Cyclopædia*, by

GASS, in Herzog (v. 409-430), by T. M. LINDSAY, in the *Encyclopædia Britannica* (vol. XI. 154-159), and *Eglise Grecque*, by MOSHAKIS, in Lichtenberger (iv. 324-340). See the arts. BULGARIA, GREECE, RUSSIA, TURKEY. PHILIP SCHAFF.

GREEK VERSIONS. See BIBLE VERSIONS.

GREEN, Ashbel, D.D., LL.D., an ecclesiastical leader in the Presbyterian Church of the United States, and president of Princeton College; b. at Hanover, N.J., July 6, 1762; d. at Philadelphia, May 19, 1848. He served as a sergeant in the Revolutionary war; graduated at Princeton 1783; and was successively tutor and professor at the college, and pastor of the Second Presbyterian Church of Philadelphia from 1787 to 1812. He was one of the founders of Princeton Seminary, and president of the college 1812-22. He afterwards resided in Philadelphia, editing the *Christian Advocate* 1822-31. Dr. Green excelled as a leader, and was born to command. "In any sphere or calling he would have held a high rank. As a statesman, he would have shaped the policy of his party, if not of his country," etc. (Gillett, *Hist. Presb. Ch.*, I. 566 sq.). He wielded great influence in the Presbyterian Church, and by his arraignment of Albert Barnes (first when the congregation appeared before the presbytery of Philadelphia, to get permission to present a call, in 1830) for holding fundamental errors, and by his subsequent course in the interest of purity of doctrine within the Church, contributed very largely to bring on the division in the Presbyterian body in 1837. He published a *Hist. of Presb. Missions, Lectures on the Assembly's Catechism* (2 vols.), and other works. His *Life*, begun by himself, was finished by J. H. JONES, and published New York, 1849.

GREEN, Joseph Henry, F.R.S., D.C.L., author of *The Spiritual Philosophy*; b. in London, Nov. 1, 1791; d. at the Mount, Hadley, Middlesex, Dec. 13, 1863. He was by profession a surgeon, and achieved the highest success; but he devoted much time to philosophical studies. In 1817 he made the acquaintance of Coleridge, and became at last his almost daily companion. Coleridge, who died July 25, 1834, made him his literary executor; and in 1836 Mr. Green resigned his professorship of surgery at King's College, London, retired from practice, and spent the rest of his life in studious seclusion. Shortly before his death he finished the work by which he will be remembered, — *The Spiritual Philosophy, founded on the Teaching of the Late Samuel Taylor Coleridge* (London, 1865, 2 vols.). The work was carried through the press by Mr. John Simon, who prefaced it with a brief *Memoir*. It is the best concatenated exposition of Coleridge's philosophy. Mr. Green was a man of lovely character.

GREENFIELD, William, a celebrated linguist; b. in London, April 1, 1799; d. there Nov. 5, 1831. He edited, for Bagster, the *Comprehensive Bible* (1826), the Syriac New Testament (1828, 1829), a Hebrew New Testament (1830), a lexicon of the Greek New Testament, and an abridgment of Schmidt's Greek Concordance. He was appointed in 1830 editor of foreign versions to the British and Foreign Bible Society.

GREENHILL, William, one of the "dissenting brethren" at the Westminster Assembly (1643);

was b. in Oxfordshire; entered Oxford 1604; became minister at Stepney before 1643; was cast out of his living by the Act of Uniformity; d. before 1677. His *Exposition of Ezekiel*, in five volumes (London, 1645-62, new edition by Sherman, London, 1839) of an average of 600 pages each, is one of the best Puritan commentaries. See REID: *Memoirs of the Westminster Divines*, 1811.

GREENLAND. See EGEDE, HANS.

GREGG, John, D.D., b. at Cappa, County Clare, Ireland, Aug. 4, 1798; d. at Cork, Sunday, May 26, 1878. He was educated at the University of Dublin; after service in a country parish, was rector in Dublin, 1836-62; in 1857 was made Archdeacon of Kildare, and in 1862 Bishop of Cork. He was a good man, and full of the Holy Ghost. His ministry in Dublin was memorable by reason of his spirituality, eloquence, and fidelity; while as a bishop he was wise in counsel, kind in manner, and firm in rule. His *Life* was written by his son, Dublin, 1879.

GRÉGOIRE, Henri, b. at Veho, a village near Lunéville, Dec. 4, 1750; d. in Paris, May 28, 1831; was educated in the Jesuit college at Nancy, and became teacher in the Jesuit school of Pont-à-Mousson, pastor of Embarménil, and Bishop of Blois from 1791 to 1801; after 1814 he retired altogether from public life. Sent as a delegate to the assembly of the States-General in 1789, he played a prominent part during the whole revolution, advocating the most advanced views with respect to social reforms, but opposing, often with great courage, the reign of terror. He was the first French priest who took the oath on the constitution (Dec. 27, 1790). His episcopal office he resigned, in consequence of the concordat of 1801. During the Restoration he was much persecuted by the ultramontanists; and Guillon had to suffer considerably because he administered the sacrament to him on his deathbed. He wrote *Sur la régénération des Juifs* (Metz, 1789, translated into English, London, same year), *De la littérature des Nègres* (Paris, 1808, translated both into English and German), *Histoire des sectes religieuses* (Paris, 1828, 5 vols.), *Mémoires de Grégoire* (Paris, 1837, 2 vols.). His life was written by Gustav Krüger, Leip., 1838. See C. RENÉ GREGORY: *Grégoire, the Priest and the Revolutionist*, Leip., 1876. CASPAR RENÉ GREGORY.

GREGOR VON HEIMBURG was b. in the beginning of the fifteenth century, probably at Würzburg, and descended from a noble family in Franconia. After studying law at the university of his native city, and obtaining the degree of *doctor utriusque* (1430), he repaired immediately to Basel, at that time the centre of public attention as the seat of the œcumenical council. He staid there till 1435, when he was made syndic of Nuremberg, and became acquainted, even intimately, with Enca Silvio Piccolomini. In Nuremberg he remained till 1460; and as syndic of this free city of the empire he immediately entered upon that protracted and bitter but never-interrupted contest with the curia, which filled his whole life. To break the influence of the Italian papacy on Germany, and stop that drainage by Rome of the very heart-blood of his fatherland, were the great objects of his life. In 1446 Eugen IV. deposed Archbishop

Theodoric of Cologne, and Archbishop Jacob of Treves, on account of the reformatory tendencies their government evinced. The electors of the empire immediately assembled at Francfort; and, supported by the Emperor Frederic III., they sent an embassy to Rome to move the Pope to cancel the depositions. Gregor stood at the head of this embassy; and, when nothing came out of the negotiations, he published his *Admonitio de injustis usurpationibus paparum*, etc. (GOLDAST, *Monarchia*, I. p. 557), burning with indignation. In 1458 his friend Enea Silvio ascended the papal throne under the name of Pius II.; and in the very next year Gregor had an opportunity to plead before him, as the representative of Duke Sigismund of Austria, at the congress of Mantua. But Gregor spoke against the Pope's plans, and the friendship turned into a deadly hatred. Shortly after, the duke was put under the ban, because he had imprisoned Nicholas of Cusa, Bishop of Brixen; and when Gregor, in behalf of his client, appealed to an œcumenical council, he, too, was put under the ban. He sought refuge, first with George Podiebrad, king of Bohemia, afterwards with the Duke of Saxony; and he continued to harass the curia with his scornful and defiant denunciations. After the accession, however, of Sixtus IV., the ban was abrogated; and he died (1472) reconciled with the Church.

LIT.—Besides those of his writings which are found in GOLDAST (*Monarchia*), there is a collection, *Scripta nervosa*, etc., Francfort, 1608. His life was written by BALLESTADIUS (Helmstädt, 1737) and CL. BROCKHAUS (Leipzig, 1861). See also VOIGT: *Enea Silvio Piccolomini*, 1858–63, 3 vols.

P. TSCHACKERT.

GREGORIAN CHANT. See MUSIC.

GREGORIUS AGRICENTINUS was Bishop of Agrigentum in the latter part of the sixth century, and wrote (in Greek) a commentary on Ecclesiastes, which, together with a life of him (also in Greek) by Leontius, was edited by Morcelli, Venice, 1791, with Latin translation and notes, and reproduced in *Patrologia Græca*, vol. 98. Though the sketch by Leontius is very full, the chronology of Gregorius' life is very uncertain.

GREGORIUS ANTIOCHENSIS, or THEOPOLITANUS, was first a monk in Constantinople, then abbot of the monastery of Mount Sinai, and finally patriarch of Antioch, or, as the city was then called, Theopolis (569–594). His life was very stormy. He was exceedingly unpopular in Antioch, and was compelled twice to defend himself against the most infamous accusations. A homily by him (*In mulieres unguentiferas*), and a speech he delivered to the rebellious soldiers on the Persian frontier, are still extant; GALLAND: *Bibl. Patr.*, XII.

GREGORIUS NEO-CÆSARENSIS THAUMATURGUS, the enthusiastic disciple of Origen, and the apostle of Pontus; was b. at Neo-Cæsarea in Pontus, and destined for some kind of civil career, but happened to come to Cæsarea in Palestine, where Origen had settled down shortly before (in 231), and remained there, studying under his tutorship, for eight years. Before he returned home he wrote his panegyrics on his great teacher (specially edited by J. A. Bengel, 1722); and shortly after his arrival home he was

consecrated bishop of his native city by Phædimus of Amisus. He found seventeen Christians in Neo-Cæsarea when he entered his office: there were only seventeen Pagans left when he died (about 270). Testimonies of the energy he developed and the influence he exercised are not only the legends which cluster around his name, but also the writings he left,—his so-called canonical letter on discipline, one of the most interesting documents of ancient Christianity; the confession he used for the catechumens of his church; his paraphrase of Ecclesiastes. They were edited by G. Voss, Mayence, 1604, in Paris, 1622; in GALLAND: *Bibl. Patr.*, III.; and MIGNE: *Patrol. Græca*, X. His life was written by GREGORY OF NYSSA (utterly unreliable), PALLAVICINI (Rome, 1644), J. L. BOYE (Jena, 1703), and VICTOR RYSEL (Leipzig, 1880).

W. MÖLLER.

GREGORY THE ILLUMINATOR. See ARMENIA.

GREGORY NAZIANZEN, one of the three celebrated Cappadocians of the fourth century who defended the Nicene faith, and one of the most eloquent orators of the early Church. Compared with his two other fellow-countrymen, he was neither an ecclesiastical leader, like Basil, nor a deep thinker, like Gregory of Nyssa, but surpassed both in rhetorical skill, and possessed a combination of talents such as neither of them had. A romantic interest attaches to his career, which was a constant vacillation between an active participation in the ecclesiastical movements of the time, and complete retirement to the contemplative and literary diversions of a monk's life. Rich biographical notices are found in Gregory the Presbyter, Socrates, Sozomen, Theodoret, Rufinus, and Suidas. The most important sources of his life are, however, his own writings. He was b. 330, at Nazianzus in Cappadocia, or in Arianzus, a village near by, and d. 389 or 390. His mother, Nonna, was a woman of ardent piety and devotion. Brought into the Church by her persuasions, his father was made Bishop of Nazianzus. Gregory visited, in turn, the two Cæsareas, Alexandria, and Athens; devoting himself in the latter city to the study of grammar, mathematics, rhetoric, etc. Among his fellow-students was Julian, afterwards Roman emperor. In 360 he returned to Cappadocia, and was baptized. At the invitation of his friend Basil he went to Pontus, and shared with him common studies and diversions. One result of these mutual studies was the *Philocalia*, a collection of excerpts from Origen. His father, yielding to the pressure of imperial and ecclesiastical influence, had affixed his signature to a semi-Arian document of the synod of Rimini. Hearing of this, Gregory hurried to Nazianzus, and prevailed on him to retract. On this visit his father, as was frequently the case in those days, suddenly and without previous intimation to his son, ordained him presbyter. Gregory shrank from the duties of the office, and fled to Basil, but was soon prevailed upon to return, and assist his father in his old age. When Basil was consecrated Bishop of Cæsarea some years afterward, he intrusted to his friend the bishopric of Sasima, a squalid village. The office was forced upon Gregory against his will; and, though he allowed himself to be consecrated, he refused to serve, and continued to assist his father

as coadjutor till his death (374). In 379 he was called to Constantinople to lead the Nicene party, which was so inconsiderable that it did not even have a church to worship in. But Gregory's eloquence and devotion soon attracted crowds, who, under the spell of his words, forgot his smallness of stature and sickly emaciation of face. Even such scholars as Jerome desired to be his pupils; and the little congregation soon passed into a church, which, with reference to the revival of the true faith, received the name *Anastasia*. In 380 Theodosius consummated the defeat of the Arian party; and Gregory was led in triumph into the principal church of the city. He was elected Bishop of Constantinople, and consecrated by the order of the second oecumenical council (381). But the Macedonian and Egyptian bishops on their arrival pronounced the act a violation of the canons of Nice, which limited a bishop to one diocese. Gregory resigned, too noble to have recourse to intrigue, as was then so frequently the case, and yet not without some regret. He returned to Cappadocia, where for a time he devoted himself to ecclesiastical matters, and then retired to his paternal estate at Arianzus.

Gregory's WRITINGS consist of orations, letters, and poems. In these he shows himself a skilful author: his diction is rich, and glowing with figures, his emotion ardent, his rhetorical gifts shedding a constant lustre. His letters, addressed to Basil, Gregory of Nyssa, etc., abound in beautiful thoughts. His poems contain some fine hymns, but are often wearisome and prolix. Most important are the orations, forty-five in number. Five are devoted to the exposition and defence of the Nicene doctrine of the Trinity, and won for Gregory the title of the "Theologian." The others are devoted to public events, or to the memory of martyrs, friends, and kindred. No one of them is a pure treatment of a biblical subject. In christology Gregory opposed Arianism and Apollinarianism: in anthropology he teaches original sin, and derives the mortality of man from the fall. But he held to the ability of the human will to choose the good, and to the co-operation of man with God in salvation. In these particulars he shows the influence of Origen, as, in his views of the Trinity, the influence of Athanasius.

LIT. — The first edition of his works by HERVAGIUS, Basel, 1550. The best edition is that of the BENEDICTINES, Paris, 1778-1840 (its progress was interrupted by the French Revolution). This edition contains the annotations of Nicetas, Elias, and Psellus, and is introduced with a Life by CLEMENCET; [H. Hurter, ed. *Gregory's Oratio apologetica de fuga sua*, Innsbruck, 1879]; ULLMANN: *Gregorius v. Nazianz. d. Theolog.*, Darmstadt, 1825, Eng. trans., G. F. COXE, 1857, an excellent monograph; BENOIT: *St. Grégoire de Naz.*, Paris, 1877; [GIBBON: *Decline and Fall of Roman Empire*, chap. xvii.; SMITH and WACE, *Dict. Christ. Biog.*].

GREGORY OF NYSSA, one of the ablest defenders of the Nicene faith against Arianism and Apollinarianism, and a younger brother of Basil; was b. in Cappadocia about 332; d. about 395. He was indebted to his brother for his literary training. Under the influence of a dream he undertook the office of *anagnost*, or reader; but, the duties not being congenial to his tastes, he

forsook it to become a teacher of rhetoric. Gregory Nazianzen remonstrating with him for seeming to prefer the fame of a rhetorician above the calling of a Christian, he returned to the service of the Church, and in 371 or 372 was made, by Basil, Bishop of Nyssa, an inconsiderable town of Cappadocia. Gregory was married to Theosebia, who was still living at the time of his promotion. The synod of Ancyra (375), convened by the Arian Demetrius, governor of Pontus, pronounced him, though unjustly, guilty of misuse of church-funds, and violation of the canons for the election of bishops. In the following year another synod deposed him from his bishopric. This was followed by his banishment by Valens. Crushed by these events, Gregory retired into solitude. The death of Valens (378) was the signal for his return to his diocese, which he entered amidst the acclamations of the people. The following year Basil died, and a few months later his sister Macrina, whom Gregory saw in her dying hours on his return from the synod of Antioch. In 381 we find him at the Council of Constantinople. At this meeting he read his work against Eunomius to Gregory Nazianzen and Jerome. Of the two discourses he pronounced during his stay in the city, — at the consecration of Gregory Nazianzen, Bishop of Constantinople, and at the death of Miletius of Antioch, — the latter only is preserved. The council appointed him, in conjunction with Helladius, overseer or patriarch of the churches of Pontus; but he seems to have been ignored by the latter. In obedience to an order of the synod of Antioch (or the Council of Constantinople), Gregory visited the church of Arabia (Babylon) in the interest of its reformation. He afterwards went to Jerusalem, where he found the church in a very unsatisfactory state. A result of this tour was the work *De Euntibus Hierosolyma*, which warns against the uselessness and evils of pilgrimages. He was in Constantinople in 383, and again in 385, when he delivered funeral orations over the young Princess Pulcheria and the Empress Placilla. We hear nothing more of him till 394, when he is in attendance at a synod of Constantinople, and delivered a sermon at the dedication of a church at Chalcedon.

Gregory of Nyssa was of a retiring disposition, and laid himself open, by his irresolute and pliant administration of his diocese, to the charge of weakness and incompetency from Basil. He lacked the practical gifts of a leader, which his brother possessed in an eminent degree, and was not endowed so richly with oratorical talents as Gregory Nazianzen; but he was a profounder theologian than either. In general, except on the doctrines of the Trinity and the Incarnation, he leaned upon Origen. In his vindication of the Nicene articles he makes a clear distinction between *essence* (*οὐσία*) and *person* (*ὑπόστασις*). The simplicity of the divine essence excludes all subordination of persons in the Trinity. The Son is equal with the Father by reason of an *eternal* generation. Sin has interfered with the realization of man's design, which was to participate in the divine fulness, and has antagonized the world to God. To enable man to realize this design is the object of the Incarnation. Man still retains free will and a love for the good, which is inde-

structible. Sin, which is departure from God, is overcome by God's approach to man; i.e., the union of the divine with the human nature. Christ assumed all of human nature—body, soul, and spirit—in order to redeem all. As the second Adam he restores to man his original love and longing after God, and enables him by the gift of the Holy Spirit to attain in an ever-increasing measure to his likeness. "Christianity is the imitation of the divine nature" (χριστιανισμός ἐστὶ τῆς θείας φύσεως μίμησις). All will be ultimately restored, for all possess a remainder of the divine nature; and this could not be destroyed without destroying the very soul itself. This doctrine of the *apokatastasis*, or universal restoration, which he taught in common with Origen, has given great trouble to the Eastern Church, some of their scholars holding the passages teaching it to be insertions by the hand of heretics.

LIT. — The most important of Gregory's dogmatical works are his twelve *Books against Eunomius*, *Antirrhēt. adv. Apollinarem* (the most valuable refutation of Apollinarianism), and *Oratio Catechet. Magna*. Of his exegetical works the most important are his *De Hominis Opificio*, *Apologē. de Hexameron*, the *Life of Moses*, expositions of Ecclesiastes, the Song of Solomon, the Beatitudes, the Lord's Prayer, etc. To these must be added his epistles, funeral orations, and ascetic writings, such as *De Virginitate*, in which he represents celibacy as the perfection of life, from which, however, he laments that he is himself debarred. Editions of his works, Basel, 1562 and 1571; by FRONTO DUCÆUS, Paris, 1615, 2 vols.; the *Antirrhēt. adv. Apoll.*, fourteen letters and two orations for the first time in ZACAGNI: *Collectanea Monum. vet. eccl. Græc.*, Rome, 1698; the same, with seven additional letters, by CARRACCIOLUS, Florence, 1731; MIGNE: *Patr. Gr.*, pp. 44–46; FR. OEHLER, Leip., 1858, 1 vol. (not complete); RUPP: *Gregors d. B. von Nyssa Leben u. Meinungen*, Leip., 1834; HEYNS: *Disput. hist.-theol. de Greg. Nyss.*, Lugd., 1835; MOELLER: *Greg. Nyss. Doctr. de hominis nat. et illustr. et cum Origeniana Compar.*, Halle, 1854; G. HERRMANN: *Gr. Nyss. Sententiæ de Salute Adipiscenda*, Halle, 1875; [SMITH and WACE, *Dict.*]. W. MÖLLER.

GREGORY OF TOURS, b. at Arverna, the present Clermont, the capital of Auvergne, 540; d. at Tours, Nov. 17, 594; descended from one of the most distinguished Roman families in Gaul. His true name was Georgius Florentius, which he changed in honor of his maternal great-grandfather, Bishop Gregory of Langres. Having been educated for the Church, he was chosen Bishop of Tours in 573, and governed his diocese with great ability under very difficult circumstances, the wars between Sigebert and Chilperic, or rather between Brunehild and Fredegund. He owes his great celebrity, however, principally to his authorship. Besides a work on miracles, which is hardly read any more, he wrote the *Annales Francorum*, which is the most important, if not the only, source to the history of Gaul in that period. It was first printed in Paris, 1511, and critically edited by Ruinart, Paris, 1699. There is a French translation of it by Claude Bonnet, 1610, and an excellent German translation by Giesebrecht, in Pertz, *Geschichtsschreiber der deutschen Vorzeit*, Berlin, 1851, 9th ed., 1873.

LIT. — LÖBELL: *Gregor von Tours und seine Zeit*, Leip., 1839, 2d ed., 1869; G. MONOD: *Études critiques sur les sources de l'histoire mérovingienne*, Paris, 1872. See also A. THIERRY: *Récits des temps mérovingiens*, Paris, 1840. KLÜPFEL.

GREGORY OF UTRECHT, the son of Alberic, who, through his mother, Wastrade, was related to the royal family of the Merovingians; met in 722 with Boniface in the monastery of Pfalzel, near Treves, and became from that day his friend and companion. After the death of Boniface he was charged by the Pope with the conversion of the Frisians; and he labored with success for this object, both as a missionary, and as leader of the school of Utrecht. He died in the Church of St. Salvator, in Utrecht, Aug. 25, 775. His life, by his pupil, Liudger, is found in *Act. Sanct.*, August V. G. PLITT.

GREGORY is the name of sixteen popes; namely, **Gregory I., the Great** (Sept. 3, 590–March 12, 604), descended from a distinguished senatorial family, probably the Anicians, and was b. in Rome between 540 and 550. Educated in conformity with his social state, he was instructed in dialectics and rhetoric, studied law, entered the civil service, gained the confidence of the Emperor Justin, and received (about 574) the dignity of a *prætor urbis*. But he also studied the Fathers of the Western Church, — Augustine, Ambrose, and Jerome. His family was markedly religious: his mother, Sylvia, and his two paternal aunts, have been canonized. The deepest instincts of his own nature revolted against the luxury and ambition of his office. He determined to flee from the world, and become a monk. He employed the immense wealth left to him by his father's death to found six Benedictine monasteries in Sicily, and a seventh in his own house in Rome. In the latter he became a monk himself; and so severe were the ascetic exercises he practised, that his health became impaired, and even his life was in danger. At this moment the Pope, Pelagius II., interfered, dragged him out of the monastery by ordaining him a deacon (579), and sent him to Constantinople as *apocrisiarius*. The mission he fulfilled with great ability; and while in Constantinople he began his celebrated work *Expositio in Job or Moraliū Libri XXXV*. After his return to Rome (585) he continued to take a leading part in all the business of the curia; and after the death of Pelagius II. he was unanimously elected Pope, by the clergy, the senate, and the people, and compelled to accept.

The position of the Bishop of Rome was at that time by no means an easy one. Pressed on one side by the Arian and half-barbarian Lombards, he was not free on the other, but had to yield in many ways to the authority of the Byzantine emperor and his representative in Italy, the exarch of Ravenna. Nevertheless, the position was not without its opportunities; and Gregory knew how to utilize them. The Pope was the greatest landed proprietor in Italy. From his estates, not only in Campania, Apulia, Calabria, Sicily, and Sardinia, but also in Gaul, Dalmatia, and Northern Africa, immense sums flowed into his treasury; and Gregory proved an excellent administrator, strict, and with an eye for the minutest details. To this wealth was added a

certain prestige not ecclesiastical. On account of the weakness and inability of the exarchs, the Pope became the real ruler of Rome; and this rôle was quite natural to Gregory, who had been *prætor urbis* before he became Pope. Thus he stood almost as an independent power, mediating between the Lombards and the Byzantines. Through Theodelinde, a Bavarian princess, belonging to the Orthodox Church, and the wife of King Agilulf, he exercised some influence on the Lombards; though at one time (593), just while he was delivering his homilies on Ezekiel, he had to buy off Agilulf from the gates of Rome with an immense sum of gold and silver. In Constantinople, too, he could give his voice some weight; though his relations with the Emperor Mauritius became more and more troubled, especially after the controversy with John Jejunator.

John IV., Patriarch of Constantinople, liked to call himself the "œcumenical patriarch." But he was neither the first to assume this title, nor the only one to whom it had been applied: his predecessor, Menas, had borne it 536; and it had been given to Leo I. by the Council of Chalcedon 451, to Hormisdas by the Syrian monks 517, and to Boniface II. by the metropolitan of Larissa in 531. Gregory, however, who called himself *servus servorum Dei* (not as a rebuke to the Constantinopolitan patriarch, but simply in imitation of Augustine), took umbrage at this title, complained of it to Mauritius (595), and attacked John IV with a somewhat extraordinary vehemence. John died in the same year; but his successor, Cyriacus, continued the title, and Gregory became more and more irritated, especially as Mauritius declined to interfere. In November, 602, Mauritius was overthrown by Phocas; and not only was he himself beheaded, but also his wife, his five sons, and his three daughters. The new emperor, however, the usurper, the murderer, was hailed by the Pope with letters of congratulation, whose fulsomeness and flattery and adulation can be explained only on the supposition that Gregory, when he wrote the letters, was ignorant of the wanton cruelty which had accompanied the usurpation, — a supposition which, in view of the times, by no means is improbable.

In a similar way his relation to Brunehild must be explained. Brunehild was simply a monster. The crimes she committed during the reign of her son, Childebert II. (575-596), and her two grandsons, Theudebert II. and Theuderic II., earned for her the name of the "Frankish Fury," the "new Jezebel." And to this woman Gregory wrote letters full of praise and flattery. But what did he know of her? Probably nothing more than what he learnt from her own letters; and in these she simply asked for some relics for a church, or the *pallium* for St. Syagrius of Autun, or a privilege for some monastery, or a papal legate to a Frankish synod; while she promised to support the English mission, to build churches and monasteries, to abolish simony, to introduce celibacy, to refrain from giving ecclesiastical offices and benefices to laymen, etc. To him Brunehild may have looked as he described her, — a very pious woman.

The two brightest points, however, in Gregory's relations with foreign countries, are Spain and

England. Through the influence of Bishop Leander of Seville, an intimate friend of Gregory since they first met in Constantinople, Reccared, King of the Visigoths, was led to abandon Arianism, and join the Catholics. In a letter dated 599, the king communicated his conversion to the Pope; and at the same time he sent a goblet of gold as a present to St. Peter. Gregory answered most graciously, and sent abbot Cyriacus to Spain with the *pallium* to Leander. The synod of Barcelona, held in the same year under the presidency of the metropolitan Asiaticus of Tarragona, and treating the questions of simony and laymen's investiture with ecclesiastical benefices, was probably connected with the sending of Cyriacus. England had already attracted the attention of Gregory while he was yet a monk. The sight of the Anglo-Saxon boys exhibited in the slave-markets of Rome had moved him to pity, and he determined to go to England as a missionary. He actually started on the way, but was recalled by the Pope. When he became Pope himself, he sent (596) Augustine and forty other monks to King Ethelbert of Kent; and already the next year Augustine could report the baptism of the king and ten thousand of his subjects. How great an interest Gregory took in the English mission appears from his letters to Augustine, which are full of the most detailed instructions.

However successful Gregory was in extending the influence and authority of the Roman see throughout the Western countries, that which he accomplished for the internal organization and consolidation of the Church was, nevertheless, of far greater importance. The delicate question of the dependence of the Western metropolitan sees on the see of Rome, he handled with great adroitness. In North Africa, whose clergy were extremely jealous of their independence, he acted with great caution, and in strict conformity with the canons of the Council of Sardica (347). Gennadius the exarch, and the two most prominent bishops in the province, Dominicus of Carthage, and Columbus of Numidia, were firm friends of his; and many appeals were made to the Roman see. But the parties were never summoned to Rome: the cases were treated *in loco*, and by papal legates. Quite otherwise in the diocese of Ravenna. He forbade the Archbishop John, in a rather sharp manner, to wear the *pallium*, except when celebrating mass; and when a conflict arose between John's successor, Marinianus, and a certain abbot, Claudius, he summoned both parties to Rome to plead their cause before him personally. He attempted the same in Illyria, on occasion of a contested episcopal election at Salona (593); but in that case the Emperor Mauritius interfered, and to his great chagrin and humiliation he was compelled to make a compromise.

Gregory's ideas of a papal supremacy may have been somewhat vague; but his instincts were strong, and pointed all towards the loftiest goal. Very characteristic in this respect were his exertions to separate the monks from the clergy proper. He had been a monk himself, and he knew to what temptations and illusions human nature is exposed by monastic life: consequently he fixed the term of the novitiate at

two years, and for soldiers at three. He forbade youths under eighteen years to enter a monastery, and married men, unless with the consent of their wives. He ordered all ecclesiastical officials to seize those monks, who, often in great swarms, roamed about in the country, and really were neither more nor less than tramps of the most indolent and impertinent description, and to deliver them up to the nearest monastery for punishment. Thus he did much for the reform of the monks, but he did still more for their emancipation. One monastery after the other was exempted from the episcopal authority; and at the synod of Rome (601) the power of the bishop over the abbey was generally confined to the installation of the abbot. It was evidently his idea to form out of the monks a powerful instrument which might be wielded by the Pope independently of the clergy. On the other hand, he transferred some of the most marked characteristics of monastic life to the clergy, as, for instance, the celibacy, for whose introduction he was exceedingly anxious. For the clergy he wrote, shortly after his accession to the papal throne, his famous book, *Regula Pastoralis*, which for centuries was regarded as the moral code of the clergy. The Emperor Mauritius had it translated into Greek (Alfred the Great translated it himself into Anglo-Saxon), and Hincmar of Rheims states in 870 that every Frankish bishop took an oath on it at his consecration. Preaching he considered as the principal duty of the priest, and he gave in this respect a brilliant example himself. Besides the above-mentioned homilies on Ezekiel, forty homilies on the Gospels have come down to us.

As a theologian Gregory was without originality: nevertheless he exercised also in this field a beneficial influence by spreading the interest in Augustine. He is sometimes called the "inventor of purgatory;" but, though his doctrines of an intermediate state between death and doom are very explicit, they are hardly more than modifications of the ideas of Augustine. His dogmatical views he set forth in his *Dialogorum de vita et miraculis patrum Italicorum et de eternitate animarum*. Otherwise, with his influence on the ceremonial side of Christianity, it amounted at some points to a complete revolution. It is doubtful how much of the *Sacramentarium Gregorianum* really belongs to Gregory, and how much has been borrowed from the *Sacramentarium* of Gelasius I. The case is somewhat similar with respect to his *Liber Antiphonarius*. Nevertheless, it is beyond doubt that he founded a singing-school in Rome, the effect of which was that the Gregorian Chant, the *cantus planus*, with its grave, solemn rhythm, all tones having equal length, superseded the Ambrosian Chant, the *cantus figuratus*.

LIT.—The principal source is, of course, found in Gregory's own works, especially in his letters, numbering eight hundred and fifty. The best editions are those by Dom Denis de Ste. Marthe (*Dionysius Sammarthanus*, Paris, 1705, 4 vols. fol.) and by Galliciolli (Venice, 1768-76, 17 vols. 4to). Next in importance are the old *vita*,—(I.) in the *Liber Pontificalis* in MURATORI: *Scrip. Rer. Ital.*, III.; (II.) in CAXISIUS: *Thes.*, Antwerp, 1725, II.; (III.) by PAULUS DIACONUS (eighth

century); and (IV.) by JOHANNES DIACONUS (ninth century), both in *Opp. Greg.* Some notices are also found in PAULUS DIACONUS: *De gestis Longobardorum*, III. 24-25, IV., and V.; GREGORY OF TOURS: *Annales Francorum*, X. 1-2; BEDA: *Hist. Eccl. Angl.*, I. 23-27, 33, II. 1-3.

Among modern treatments of the subject we mention those by BIANCHI-GIOVINI, Milan, 1844; G. LAU, Leipzig, 1845; G. PFAHLER, Francfort, 1852; VICT. LUZORCHE, Tours, 1857; J. BARNABY, London, 1879. Special points have been treated by LILIENTHAL: *De canone missæ Gr.*, Lyons, 1740; GERBERT: *De cantu et musica sacra*, Bamberg, 1744; F. BERNARDI: *J. Longobardi, e. s. Greg. M.*, Milan, 1843; GUETTÉE: *La papauté moderne*. *Greg. le Grand*, Paris, 1861; [G. MAGGIO: *Prolegomeni allo storia di Greg. il grande e de' suoi tempi*, Prato, 1879]. R. ZOEPFFEL.

Gregory II. (May 19, 715-Feb. 10, 731) was a Benedictine monk, and rebuilt Monte Cassino, which had been destroyed by the Lombards. He was the first Pope who addressed himself to the Franks for aid against the Lombards, but he did not succeed. His letters are found in JAFFÉ: *Regest. Pont. Roman.*, his life, in VIGNOLI: *Lib. Pont.*, II. — **Gregory III.** (Feb. 11, 731-Nov. 28, 741) was a Syrian by birth. He, too, asked the Franks for aid against the Lombards, but with as little success as his predecessor. A work he wrote, according to Anastasius, on the legitimacy of image-worship, seems to have been lost. —

Gregory IV. (827-844) was, by his ambition to act as a divinely appointed arbiter, led to interfere in the dismal family troubles of the Frankish dynasty, and became, perhaps unwillingly and unwittingly, the tool with which Lothaire accomplished his treachery on the fields of Colmar. His life is found in VIGNOLI: *Lib. Pont.*, III. —

Gregory V. (May 3, 996-Feb. 18, 999), a son of Duke Otho of Carinthia, and a near relative of Otho III.; was the first German pope. He was placed on the throne by Otho III.; but the emperor had hardly left Italy before the Roman nobility rose in rebellion, headed by Crescentius, and an antipope (John XVI.) was elected. But the emperor returned, the rebellion was quelled, Crescentius was beheaded, and John XVI. was dragged through the streets of Rome, mutilated, and imprisoned. JAFFÉ: *Reg. Pont. Roman.* —

Gregory VI. (1044-46) bought the papal crown from Benedict IX., and ruled for a year and a half with prudence and tolerable success. But he did not please the Roman nobility, and they allured Benedict IX. to return. The emperor, Henry III., was called in as arbiter; and Gregory VI. met him at Piacenza, and accompanied him to Sutri. There he openly confessed in the council that he had bought the papal dignity in order to save it; and, when all the bishops agreed in condemning such a measure, he laid aside the papal insignia, and went with the emperor to Germany, where he died at Cologne, 1048. — There was also an antipope of the name, Gregory VI., under Benedict VIII., but only for a short time. See THIETMARUS: *Merseburg. Chron.*, in PERTZ: *Mon. Germ. Script.*, III. G. VOIGT.

Gregory VII. (April 22, 1073-May 25, 1085). His true name was Hildebrand; and he was born of humble parentage, either at Saona or in Rome. He was chaplain to Gregory VI., accompanied

him on his journey to Cologne, and entered, after his death, the monastery of Clugny. There Leo IX. became acquainted with him in the time of the synod of Rheims (1049). He returned to Italy, was made a deacon and cardinal, and soon he became the very soul of the papal government. A man of lofty spirit and inexhaustible energy, he knew how to avail himself of every chance in his favor, without ever deviating from his own plans on account of adverse circumstances. Though on many points the results of his labor did not show until years after his death, the ideas which in this period remodelled the Christian world sprung from his brain, and were set a-working by his hands.

He succeeded in breaking the influence of the Roman nobility and the German court on the papal election. When Stephen X. died (1058), the nobility chose Benedict X.; and the cardinals, headed by Hildebrand, Nicholas II. Aided by the Empress Agnes, Hildebrand got, by bribery and force, his candidate installed in Rome; and one of the first measures of Nicholas II. was a decree by which the papal election was put entirely into the hands of the cardinals and the German emperor, to the exclusion of the Roman nobility. Nicholas II. died in 1061. One party among the cardinals immediately sent the papal insignia to the Empress Agnes in order that she should appoint a new pope; while another party, headed by Hildebrand, assembled in a regular conclave, and chose Bishop Anselm of Lucca, who assumed the name of Alexander II., Oct. 1, 1061. The empress chose Bishop Cadalus of Parma, Oct. 21; and at the head of an imperial army he entered Rome. But in May, 1062, a revolution in Germany bereft the Empress Agnes of her power, and placed Archbishop Anno of Cologne at the head of the government during the minority of Henry IV. By the Councils of Augsburg (October, 1062) and Mantua (May, 1064), Alexander II. was recognized as the legitimate Pope.

Alexander II. died April 22, 1073; and the very same day Hildebrand was elected Pope. He assumed the name of Gregory VII., and was consecrated June 29, 1073. But the consent of the German emperor was not asked for: indeed, the relation between Gregory VII. and Henry IV. was from the very beginning strained, and fraught with danger to them both. The abbey of Reichenau, on the Lake of Constance, became vacant in 1071; and a monk (Robert of Bamberg) got himself appointed abbot by bribing the councillors of the King. But the monks of Reichenau denounced the new abbot in Rome, and Alexander II. put him under the ban. As now the royal councillors would not give up the estates they had received from Robert, they, too, were put under the ban; and, as the king would not dismiss his councillors, even he fell under the ban. Such was the state of affairs when Gregory VII. ascended the throne. By the mediation, however, of the Empress Agnes, a reconciliation was effected. Henry IV. humiliated himself, did penance, and was absolved; and peace reigned for some time while the contestants were gathering strength.

Gregory was very zealous for the establishment of celibacy. He saw the necessity of this measure for the consolidation of the Church in her contest with the State; and in 1074 he issued a

decree that no layman should frequent the service, or receive the sacraments, when administered by a married priest: he even encouraged the laity to compel by force the priests to send away their wives. The decree was obeyed only with too much willingness; and in many places, especially in Southern Germany, the priests suffered unspeakably from the violence and wantonness of the knights and the rabble. But this extraordinary means of enforcing his authority over the clergy, by the aid of the laity, raised a great hatred against Gregory in the ranks of the lower clergy; and they addressed themselves to Henry IV for aid. Among the king's most intimate friends was one of the Pope's bitterest enemies, Duke Gottfried of Lower Lorraine. In 1074 he had married Mathilde, the daughter of margravine Beatrice of Tuscany; but Mathilde refused to remain with him, and returned to her mother. On account of the intimate friendship which existed between Gregory on the one side and Beatrice and Mathilde on the other, and the absolute sway he bore over the minds of those two women, Duke Gottfried was not altogether wrong when he laid the blame of his disturbed marriage relations on the Pope: at all events, he hated him. Another cause of estrangement between Gregory VII. and Henry IV was the law of investiture, which Gregory issued in 1075, though it was not generally enforced until 1078. According to this law, no prince or layman could make any appointment to an ecclesiastical office, nor could any ecclesiastical receive his office from a layman. The affairs of Milan finally brought the gathering storm to burst forth (1075). In 1071 the see of Milan became vacant, and in the same year Henry IV appointed Gottfried, a priest of Milan, archbishop. In 1073 Gregory appointed Atto, another Milanese priest. Neither the one nor the other had any authority in the diocese; and, in order to put an end to the confusion, Henry IV appointed a third archbishop, Tedald. But this measure was met by Gregory VII. with the most determined protest.

Henry IV. seems entirely to have miscalculated the strength of his adversary. Jan. 1, 1076, at Gosslar, he undertook to depose the Pope; and Jan. 24, a number of German bishops and priests signed at Worms a complaint that Gregory was not legitimately elected, since he had not the consent of the German emperor, which, according to the decree of Nicholas II., he should have. Gregory VII. answered simply by putting Henry IV. and his adherents under the ban. A number of the German princes at once withdrew their allegiance, and invited the Pope to be present at the diet of Augsburg (Feb. 2, 1077), to give judgment in the case. Henry, who understood that such a diet would not only be an humiliation and a danger to him, but complete ruin, hastened to Italy in December, 1076, found the Pope at Canossa (one of the castles of Mathilde), presented himself, clad in sackcloth, with bare feet, and ashes on his head, in the courtyard, and was, after three days' waiting, admitted to the Pope's presence, and absolved. The German princes, fearing the revenge of Henry IV., chose an anti-king, March 15, 1077; and a war began which lasted till 1080. During these years, Gregory VII. constantly urged the convocation of a diet,

in which he himself would adjust matters; and, when he discovered that Henry never would consent to appear before such an assembly, he put him a second time under the ban, in the spring of 1080. But Oct. 15, in the battle on the Elster, he succeeded in defeating the anti-king, and suppressing the rebellion; and in the spring of 1081 he stood in Italy at the head of a great army, having in the mean time made Clement III. antipope. He besieged Rome four years in succession, occupied the Leonine part of the city, and shut the Pope up in the castle of St. Angelo; but he was finally driven away by Robert Guiscard, who rescued Gregory VII., and brought him to Salerno, where he died. See GUIBERT OF PARMA.

LIT. — VOIGT: *Hildebrand als Papst Gregor VII.*, 2d ed., 1846; SÖTL: *Gregor der Siebente*, 1847; FLOTO: *Kaiser Heinrich der Vierte und sein Zeitalter*, 1855–56, 2 vols.; [O. MELTZER: *Papst Gregor VII. u. d. Bischofswahlen*, Dresden, 1869, 2d ed., 1876; *S. Gregorii VII. Epistolæ et diplomata*, edited by Abbé HOROX, Paris, 1877, 2 vols.]. FLOTO.

Gregory VIII. (Oct. 21–Dec. 17, 1187). There was also an antipope of that name, Mauritius Burdinus, Archbishop of Braga, raised to the papal throne by Henry V., March 8, 1118, afterwards deserted by the emperor, deposed by Calixtus II., and dragged from one prison to another until his death, 1125. See *Vita Burdini*, in BALUZE: *Miscellan.*, III.; and JAFFÉ: *Regest. Pontif.* — **Gregory IX.** (March 19, 1227–Aug. 22, 1241) was eighty years old when he ascended the papal throne, but proved a match for Frederic II. of Hohenstaufen, both in courage and energy. Frederic had vowed a crusade, but seemed inclined to make light of his vow. Admonished by the Pope, he embarked at Brindisi, but landed a few days afterwards at Otranto, on account of sickness, as he said. Sept. 29, 1227, the Pope put him under the ban; and though he succeeded in expelling Gregory from Rome, first to Viterbo, then to Perugia, the ban was not removed. June 28, 1228, he embarked a second time, reached the Holy Land, made a brilliant campaign, and was crowned king of Palestine in the Church of the Holy Sepulchre; but the ban still pursued him. After his return, however, Hermann of Salza, the grand-master of the Teutonic order, brought about a reconciliation (Sept. 1, 1230), and the ban was removed. But when, in 1238, he experienced some military and political reverses in Upper Italy, Gregory IX. again placed himself at the head of his enemies, and the ban was renewed (1239). Frederic II. immediately advanced against Rome; and the old Pope was a prisoner in his own capital when he died. His decretals were collected by Raymundus de Pennaforte, and published in five books in 1234. Of his letters, 4,550 in number, 3,200 are found in POTTHAST: *Regest. Pontif. Roman.*, I.; lives of him in MURATORI: *Script. Rer. Ital.*, III. — **Gregory X.** (Sept. 1, 1271–Jan. 10, 1276) was elected after a vacancy of three years, caused by the contention between the French and Italian parties among the cardinals. He tried to reconcile the Guelphs and the Ghibellines for the sake of a new crusade; and at the second Council of Lyons (1274) he labored to effect a union between the Eastern and Western

churches: but in both respects he failed. His life is found in MURATORI: *Script. Rer. Ital.*, III.; his letters, in POTTHAST: *Reg. Ponti. Rom.*, II. — **Gregory XI.** (Dec. 30, 1370–March 27, 1378) removed the papal residence from Avignon, and entered Rome, Jan. 27, 1377. Five lives of him are found in BALUZE: *Vite Papar. Avenion.*, I. — **Gregory XII.** (Dec. 2, 1406) was deposed by the Council of Pisa, June 5, 1407, but protested; resigned before the Council of Constance, July 4, 1415; and died, as cardinal-bishop of Porto, Oct. 18, 1417. — **Gregory XIII.** (May 13, 1572–April 10, 1585) founded twenty-two Jesuit colleges; celebrated the Massacre of St. Bartholomew with processions and medals; supported Henry III. against the Huguenots, etc. In 1582 he finished that improvement of the Julian Calendar which the councils of Constance, Basel, and Trent, and many popes, had labored on; and in the same year he issued a new and improved edition in folio of the *Corpus juris canonici*. His works are found in EGGS: *Pontific. doctum*. His life was written by CIAPPI (1591), BOMPIANI (1655), MAFFEI (1742), DE VIDAILLAN (1840). — **Gregory XIV.** (Dec. 5, 1590–Oct. 15, 1591) was entirely in the hands of the Spanish party and the leaguers of France. His bulls are found in CHERUBINI: *Bullar. Magn.*, II. — **Gregory XV.** (Feb. 9, 1621–July 8, 1623) was an old and sickly man, and left the business to his young and energetic nephew, Ludovico, who most heartily supported the Jesuits in their exertions to restore the Roman Church in Bohemia, Hungary, Austria, Bavaria, France, and the Netherlands. The *congregatio de propaganda fide* was founded, and some improvements were introduced in the organization of the conclave. His bulls are found in CHERUBINI: *Bull. Magnum*. II. G. VOIGT.

Gregory XVI. (Feb. 2, 1831–June 1, 1846) was an old monk when he ascended the throne; b. at Belluno, Sept. 18, 1765; since 1823 general of his order, the Camaldolensians; since 1826 prefect of the propaganda, and known as author of the *Il trionfo della santa Sede*, etc., 1799. He was very successful in his government of the church in general. Thirty new apostolic vicariates, fifteen new missionary bishoprics, and forty-three new colleges for the education of missionaries, were founded. Though in Portugal he took the side of Don Miguel, and in Spain that of Don Carlos, he knew how to change position before the critical moment came. In France, too, the power of the Roman Church and the influence of the Jesuits were steadily growing. But his government of the States of the Church was fatal. Rebellion broke out immediately after his accession, and was kept down only by a permanent occupation of Bologna by Austria, and of Ancona by France. The public debt increased to 38,000,000 scudi. A loan from the Rothschilds gave only 65 on 100. The annual deficit was about 500,000 scudi. One of the items of revenue was the lottery, which brought in 1,120,000, but cost 850,000 in management. See O. MEYER: *Die Propaganda*, Göttingen, 1853; DÜLLINGER: *Kirche und Kirchen*, p. 546; FR. NIELSEN: *Den romerske Kirke i det 19th Aarhundrede*, Copenhagen, 1876, translated into German, vol. i. G. PLITT.

GREGORY, Olinthus Gilbert, b. at Yaxley, Huntingdonshire, Eng., Jan. 29, 1774; became

professor of mathematics at the Royal Military Academy, Woolwich, 1807, where he died, Feb. 2, 1841. He is noted religiously for his *Lives of Robert Hall* (prefixed to a collected edition of Hall's works, separately published 1833) and John Mason Good (1828), and for his *Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion* (1815, 2 vols., 9th ed., 1851, abridgment, 1853).

GRELLET, Stephen (Étienne de), b. at Limoges, France, Nov. 2, 1773; d. at Burlington, N.J., Nov. 16, 1855. Born in the French nobility, at seventeen he was one of the royal body-guard. After a variety of adventures, he landed in New York 1795, in which year he was converted, and joined the Society of Friends. His ministrations during the yellow-fever visitation in Philadelphia, 1798, revealed his rare qualities. He rose to great eminence, and acquired wealth. He felt called upon to preach, and to this end made long journeys through the United States, and even to Europe, which he visited several times. On one occasion, being presented to the Pope, he had the courage to preach even in such a presence; similarly he exhorted the Czar of Russia. See *Memoirs of Stephen Grellet*, by B. SEEBOHM, Philadelphia, 1860, 2 vols.

GRESWELL, Edward, chronologist; b. at Denton, near Manchester, Eng., 1797; d. at Oxford, June 29, 1869. He was fellow of Corpus Christi College, Oxford, 1823, and at the time of his death vice-principal. His works are very valuable. Those on chronology are *Fasti Temporis Catholici* (1852), *Origines Kalendarie Italice* (1854, 4 vols.), *Origines Kalendarie Hellenicæ* (1862, 6 vols.). Those on the Bible are *Dissertations on the Principles and Arrangement of a Harmony of the Gospels* (1830, 2d ed., 1837, 4 vols., the 4th vol. in 2 parts), *Harmonia Evangelica* (1830, 5th ed., 1856), *Exposition of the Parables* (1834, 1835, 5 vols.), *Prolegomena ad Harmoniam Evangelicam* (1840), *The Three Witnesses and the Threefold Cord* (1862, a reply to Bishop Colenso on the Pentateuch).

GRETZER, Jakob, b. at Markdorf, near Constance, 1560; d. at Ingolstadt, Jan. 29, 1625; entered the Society of Jesu in 1577, and was appointed professor at the university of Ingolstadt, first in philosophy, then in morals, and finally in dogmatics. He was a learned man and a prolific writer. His works, of which a collected edition appeared at Ratisbon (1734-39, in 17 vols. fol.), number over one hundred and fifty. Some of them are valuable; as, for instance, *De Sancta Cruce*; also his Greek grammar was much used. But he acquired his great fame principally by his obstinate and somewhat rude opposition to Protestantism.

GRIESBACH, Johann Jakob, a distinguished textual critic of the New Testament; was b. at Butzbach, Hesse-Darmstadt, Jan. 4, 1745; d. at Jena, March 24, 1812. After studying in Tübingen, Halle, and Leipzig, he travelled extensively on the Continent and in England. In 1771 he settled at Halle as docent, residing with Semler, and two years afterwards was made professor. In 1775 a call attracted him to Jena, where, laden with titles and honors, he labored during the remainder of his life.

Griesbach's labors in the textual criticism of

the Greek New Testament mark the beginning of a new period in that department. Bengel before him had introduced some changes into the Elzevir text from the Complutensian Polyglot; but all others he only placed in the margin. Griesbach was the first in Germany to edit a Greek Testament embodying in the text the results of critical study. Following, to some extent, the previous labors of Bengel and Semler, he grouped the manuscripts in three classes,—the Occidental, characterized by glosses; the Alexandrian, by grammatical corrections; and the Byzantine, combining the readings of the other two (a division recently adopted in Westcott and Hort's New Testament, Ed.). He only altered the Elzevir text when the arguments were imperative. His critical theory rested upon a combination of logical principles and historical facts; the agreement of Occidental and Alexandrian manuscripts being regarded as especially important, and frequently decisive. Griesbach's bold effort called forth violent criticisms from the advocates of the inviolability of the received text, among which may be mentioned a work by Hartmann, professor in Rostock, which appeared in 1775. But for once and all time, in Germany, he answered such objections in the second edition. The editions of Griesbach's text appeared in the following order: *Libri N. T. Historici*, Halle, 1774, 1775; principal edition, Halle and London, 1796, 1806, 2 vols., with extensive critical apparatus and important prolegomena; in elegant form, Leipzig, 1803-07, 4 vols.; small editions, Leipzig, 1805 and 1825; a new edition, by David Schulz, 1827, of which only the first part appeared. Other critical works by Griesbach: *De Codd. Evv. Origenianis*, 1771; *Cursus in Hist. Textus Epp. Paul.*, 1777; *Symbolæ Criticæ ad Supplendas et Corrigendas Varias N. T. Lectiones*, 1785-93; *Commentarius critic. in Text. Gr.*, 1794 sqq., only includes Matthew and Mark. His other writings were edited by Gabler, Jena, 1825, 2 vols. In theology Griesbach took a position midway between the conservative and radical schools. See AUGUSTI: *Ueber Griesbach's Verdienste*, Breslau, 1812. ED. REUSS.

GRIFFIN, Edward Dorr, a distinguished pulpit orator, and president of Williams College; b. Jan. 6, 1770, at East Haddam, Conn.; d. Nov. 8, 1837, at Newark, N.J. He graduated with the highest honors, at Yale, 1790, and studied theology under Dr. Edwards, afterwards president of Union College. In 1794 he accepted a call to the Congregational Church at Farmington; but the council having twice refused to ordain him, on account of alleged erroneous views on baptism and the doctrines of grace, he withdrew, with its consent, and in 1795 was installed pastor of a church in West Hartford. In 1801 he became colleague of Dr. McWhorter, in the First Presbyterian Church in Newark, and pastor in 1807. Here, as before in West Hartford, extensive revivals prevailed under his ministry. In 1809 he became the first incumbent of the chair of pulpit eloquence at Andover Seminary, which he exchanged for the pastorate of Park-street Church, Boston, in 1811. In 1815 he returned to Newark as pastor of the Second Presbyterian Church, and in 1821 was elected president of Williams College, holding the office till 1836.

The institution at that time had only forty-eight students, and was in a critical condition. A powerful revival occurred in 1824. Dr. Griffin succeeded in putting the college on a firm basis.

Dr. Griffin was one of the most eloquent preachers of his day. To a commanding presence (he was six feet three inches tall) he added a vivid imagination and fine reasoning powers. His sermons are simple, fervid, and evangelical. In theology he opposed the "New Divinity," as it was called, of New Haven. He published *Lectures delivered in Park-street Church*, Boston, 1813; *The Extent of the Atonement*, New York, 1819. His *Sermons, with Memoir of his Life*, were edited by Dr. SPRAGUE, in 2 vols., Albany, 1838. See also COOKE: *Recollections of E. D. Griffin*, Boston, 1866.

GRINDAL, Edmund, Archbishop of Canterbury; b. at St. Bees about 1519; d. at Croyden, July 6, 1583. He was educated at Magdalen College, Cambridge, of which Dr. Ridley was master. In 1552 he was appointed chaplain to Ridley, who had become Bishop of London, and prebendary of Westminster. The year following he took refuge on the Continent, spending his exile at Strassburg and Frankfurt. Part of his time was occupied in labors tributary to Foxe's *Book of Martyrs*. Returning to England, in 1558 he became master of Pembroke Hall, and, in 1560, Bishop of London. In 1570 he was, by Archbishop Parker's influence, raised to the see of York, from which he was transferred, in 1575, to that of Canterbury. Grindal corresponded with the Reformers on the Continent, and was in sympathy with Puritanism (Dean Hook), at least so far as to be unwilling to discourage it by measures in the interests of uniformity in ritual. His bold refusal to put down "prophesyings" brought upon him the wrath of Elizabeth, who at first determined to depose him from his archbishopric, but was satisfied with suspending him. A few months before his death she opened negotiations with him to resign his see. Grindal was a man of courteous and conciliatory spirit. His literary remains, which are unimportant, appeared in Cambridge, 1843, in the Parker Society Series. STRYPE: *Life and Acts of Abp. Grindal*, 1710, Oxford, 1821; NEAL: *Hist. of Puritans*, vol. I.; *A Brief and True Account of Edm. Grindal*, 1710; HOOK: *Lives of Abpps. of Canterbury*, vol. V.

GROEN VAN PRINSTERER, Guillaume, b. in The Hague, Aug. 21, 1801; d. there May 19, 1876; studied at Leyden; was appointed secretary to the king in 1827, and soon afterwards director of the royal archives; was, in the Dutch Parliament, the leader of the anti-revolutionary party, and opposed with great zeal the separation of State and Church, the emancipation of the school from the Church, etc. He was a Christian statesman, and occupied in Holland a position similar to that of Professor Stahl in Prussia. His idea that the Church ought to be the foundation and informing-power of the State is very apparent in his *Handboek der Geschiedenis van het vaderland*, Amsterdam, 1852. He also published *Archives de la maison d'Orange-Nassau*, 1840-55, 13 vols.; *Maurice et Barneveldt*, Utrecht, 1875.

GROOT, Geert. See BROTHERS OF THE COMMON LIFE.

GROPPER, Johann, b. at Soest, February,

1502; d. in Rome, March, 1559; studied theology and canon law at Cologne, and was appointed, first canon, then archdeacon there. He was a reform friend of the Erasmian type; represented the conciliatory element at the deputations of Hagenau, Worms, and Regensburg, and encouraged the archbishop Hermann von Wied in his plans of reform, as long as these touched only points of doctrine. But when Butzer began to preach in Cologne (1542), and the archbishop seemed inclined to undertake a re-organization of the hierarchical system, Gropper denounced them to the Pope and the emperor; and when Hermann von Wied was deposed, and Adolf von Schaumburg put in his place, Gropper became a decided opponent to ecclesiastical reform in any shape. His principal work is *Institutio catholica*, 1550.

GROSSETESTE, Robert, called also **GREAT-HEAD**, Bishop of Lincoln, one of the most independent and distinguished English prelates in the middle ages; b. about 1175; d. at Buckden, Oct. 9, 1253. He was famous as a scholar, and, in the administration of his see, as a reformer of ecclesiastical abuses; and although, during the greater part of his career, a loyal and submissive son of Rome, he broke away in the last period, and not only spoke out boldly against the corruption of the papal court, but refused to obey its commands. He was of humble birth. The first we know of him is as a student of Oxford, from which he passed to the University of Paris. Returning to England, he entered the service of the Bishop of Hereford, at whose death, shortly after, he went to Oxford as a teacher.

The first period of his public life dates from this point. It is the period of scholarly activity, extending over a number of years. He was master of the schools (*rector scholarum*), or chancellor, and, to quote the chronicler Trivet, was "a man of excellent wisdom, and of most lucid power of teaching," etc. His attainments included an acquaintance of Greek and Hebrew. With the assistance of others he put forth translations of Aristotle, the *De Orthodoxa Fide* of John of Damascus, and other works. He also wrote original works, such as the *De Cessatione Legalium* (a book designed for the conversion of the Jews), a collection of theological *Dicta*, and the French poem, *Le Chastel d'Amour*. He also enjoyed, according to Roger Bacon, a great reputation for scientific attainments. On the arrival of the Franciscan friars in Oxford (1224), Grosseteste was chosen as their instructor in divinity and homiletics. During the Oxford period he held several preferments,—two prebends in Lincoln, the archdeacons of Wilts (1214) and Northampton (1221), etc. Ascetic enthusiasm, perhaps the result of a severe attack of fever, induced him to resign them all, except a prebend in Lincoln.

The second period begins with Grosseteste's elevation to the see of Lincoln, in 1235, by the vote of its dean and chapter. His episcopal administration was marked by great zeal in advancing its spiritual interests, and not seldom by the use of arbitrary and high-handed measures. From the first he attacked the corruption, and condemned the incompetency, of the clergy. He instituted a systematic visitation of his diocese, and a careful scrutiny of the religious houses. With the monastic institutions he was especially

severe, not only condemning the unclerical amusements and immoral lives of the monks, but endeavoring to do away with the evils of "farming" by endowing parishes, that they might secure pastors who would care for the souls of the people. To this end he used the revenues of the monasteries. Grosseteste, however, was not a foe to religious orders, but only to their abuses. He sought zealously to raise the standard, and increase the efficiency, of the ministry, by refusing to appoint to livings those whose youth, worldliness, or illiteracy made them unfit, and by removing corrupt and incompetent incumbents. Within a short time after his consecration, he deposed seven abbots and four priors. This vigorous administration aroused opposition. The bishop's life was even attempted by poison. Some of the monasteries endeavored to evade his visitation; but he was equal to such emergencies, and, as in the case of Hertford, placed the whole town under interdict, or, as in the case of the abbot of Bardney, deposed him in spite of the sentence of excommunication against himself, pronounced by the Convent of Canterbury (the see being vacant), to which the abbot had appealed.

Grosseteste's hottest conflict of this kind was with the dean and chapter of Lincoln, who denied him the right of visitation. He suspended the dean, excommunicated the proctor, and finally went to Lyons (1245) to secure a papal decision of the case. The bishop displayed an overbearing temper in this affair; and the abbot of Leicester had ground for blaming him, in a letter, for having "a heart of iron, and one lacking pity." He secured a judgment in his favor from the Pope, but, as it would seem, at the expense of his own independence; for he appears as a servile agent of papal designs in the period immediately following. He lent his name to a scheme for laying the English dioceses under tribute (ten thousand marks) to pay off the debts of the see of Canterbury, whose occupant at this time was the unscrupulous Boniface of Savoy, and also declared himself in favor of levying a special tax for the Pope, and, on his return, instituted measures for carrying it out. The former action he afterwards bitterly regretted. He returned to England "thoroughly committed to the extremest papal obedience," etc. (Perry, p. 183). But his mind, in the years that immediately follow, underwent a complete change in its attitude towards the papal claims.

Grosseteste's relation to the State was one of independence. He rebuked ecclesiastics for holding civil offices, and asserted that to St. Peter belonged both swords, and that a bishop did not in any sense derive his authority from the civil power. He not only dared to refuse to execute the royal commands in his diocese, as the one regarding the legitimization of children, but fearlessly told the king the plainest truths, and on more than one occasion refused to install his appointees in office, threatening even to excommunicate the royal offender if he did not withdraw. He was, in fact, a formidable antagonist for the king to grapple with.

The last period in the bishop's life dates from about 1248, and is marked by opposition to Rome as bold and defiant as his former vassalage had been loyal and unquestioning. Deeply resenting

the corruption of the papal tax-agents and the abuse of clerical exemptions, he started on another visit to the Pope to Lyons in 1250. Here his eyes were fully opened to the corruption of the papal court. With characteristic intrepidity he delivered a sermon in which he arraigned "the Roman pontiff and his court for being the fountain and origin of all the evils of the Church, not only in that it does not put them away, but that by its dispensations, provisions, etc., appoints men who are not pastors but destroyers of their flocks." He urged that the work of a pastor did not consist merely in "celebrating the mass, but in *teaching the living truth*." Returning to his diocese, he assailed the Italian ecclesiastics that were fleecing English parishes. He found by computation that their revenues amounted to seventy thousand marks,—more than three times those of the king. But the present temper of Grosseteste was signally shown in his absolute refusal to induct Frederick di Lavagna into a stall at Lincoln, to which the Pope, his uncle, had appointed him. In a very plain letter the bishop tells the pontiff that it is his duty to make appointments for the edification, and not for the destruction, of the Church. Matthew Paris reports that the Pope was in high dudgeon on receiving this letter, and was only pacified by the cardinals, who reminded him of the fearless courage, the power, and popularity of the English prelate.

Like Luther, previous to the diet of Worms, so Grosseteste had trusted in the Pope, and hoped for relief from Rome against the ecclesiastical corruption of England. Once undeceived, he was drifting rapidly away from all veneration for the pontiff, when death overtook him. In a conversation on his death-bed with the scholarly cleric and physician, John de St. Giles, he gave a definition of heresy, and asked whether the Pope did not fulfil it. To those around him he lamented the doleful condition of the Church. He died uttering protests against the avarice, simony, lust, and worldliness of the papal court. "He was the open rebuker of both the Pope and the king, censor of prelates, corrector of monks, instructor of clerks, an *unwearied examiner of the books of Scripture*, a crusher and despoiler of the Romans," so says the chronicler Matthew Paris. He was buried in great pomp at Lincoln; the Archbishop of Canterbury and several bishops being present at the funeral. This seems to disprove the statement that the Pope had excommunicated him. Miracles were reported to be performed at his grave; but in vain did prelates and King Edward I. (1307) apply for Grosseteste's canonization. The popular veneration was shown in the legend that the bishop appeared to the Pope on the night of his death, with the words, "Aryse, wretch, and come to thy dome."

Grosseteste has been called a "harbinger of the Reformation." He certainly was a zealous reformer of ecclesiastical abuses in the diocese of Lincoln, and boldly protested against the corruptions of the papal court. In his large acquaintance with and constant appeal to the Scriptures he was in advance of his age. He was the first link in the chain of the Reformation in this sense, that Wiclif appealed to him, and quotes his protest against Rome, as, later, Luther quoted Hus, and Hus learned from Wiclif. In his impetuous

and fearless temper he resembles Luther. Not only Wiclif, but others, like Bishop Hall, delighted to find in the Bishop of Lincoln a support for their scriptural views, or, like Field, to use his name against the claims of the Pope to authority in the Church (*Of the Church*, vol. iv. pp. 384 sqq.).

LIT. — The sources of Grosseteste's life are his own *Letters*, the *Chronicles* of Dunstable and Lanercost, the *History* of MATTHEW PARIS, and the *Letters* of ADAM DE MARISCO. A selection of his *Letters* and *Sermons* was edited by E. BROWN, 1690; and a complete edition of the *Letters*, with biographical notice, by LUARD, London, 1861; the *Chastel d'Amour*, with an English version, has been printed by the Caxton and Philological Societies. *Lives* of Grosseteste by PEGGE, London, 1793, LECHLER, Leipzig, 1867, and PERRY, London, 1871. D. S. SCHAFF.

GROTIUS, Hugo (Huig van Groot), a celebrated Dutch statesman, lawyer, and theologian; was b. at Delft, April 10, 1583; and d. at Rostock, Aug. 29, 1645. His career was intimately associated, and largely sympathized, with the fortunes of the Arminians. His contributions to exegetical and apologetic literature, to systematic theology and canon law, also give him an important place in the history of theological thought. His family was of noble extraction; his father a lawyer, who had occupied the positions of burgo-master and curator at the University of Leyden. Seldom has there been a more striking exhibition of precocity than that of Hugo. At nine he was making Latin verses; at sixteen he had edited Marcianus Capella; and at twenty-three was advocate-general of Holland. Joseph Scaliger was one of his professors. John of Barneveld early recognized his talents, and took him on a mission to France. Grotius devoted himself specially to the study of the law, but his tastes ran rather in the direction of literature. His earliest works, besides several editions of Latin authors, were three dramas (*Christ Suffering*, the *Story of Joseph*, and *Adam Exiled*), and a historical work on the Batavian republic (*De Antiquitate Rep.*, Batavæ, 1610). But he soon became involved in the theological controversies which agitated Holland at that time. He espoused the cause of the Arminians. After the victory of the Gomarists (Calvinists), at the synod of Dort, he was condemned (1619) to perpetual imprisonment at Lōwestein. During this imprisonment he composed several of his works. An ingenious artifice of his wife effected his escape. He concealed himself in a chest which had been frequently used to carry books and clothing to and from his cell. He was taken thus to the house of a friend, and escaped in the disguise of a mason to France. Louis XIII. granted him a pension of three thousand livres, and De Thou and others treated him kindly. The dislike of Richelieu obliged him to quit France, but the favor of Christina gave him a distinguished reception in Sweden. She sent him as ambassador to France, where he remained for ten years. He was recalled at his own request, intending to spend his remaining years in his native land. The vessel that bore him was driven out of its course by a storm. He became sick, got as far as Rostock on his journey, and there died, repeating the prayer,

"God be merciful to me a sinner." His body lies buried at Delft. — This is not the proper place to speak of the eminent services of Grotius as an expounder of the laws of nature and nations. He concerns us only as a theologian. His great exegetical work (*Annotations upon the Old and New Testament*) was for a considerable time unused, except by the Arminians. It became popular, however, on account of the author's manifest freedom from dogmatic prepossessions and his effort to get at the plain philological and historical sense. His apologetical work (*De Veritate Rel. Christianæ*) was projected in prison, but first published 1627. It was designed for seamen who came in contact with Mohammedans and heathens. It has been very popular down to a recent date, and was translated into French, English [Patrick; also by Clarke, reprinted, London, 1860], Chinese, Malay, Arabic (Pococke), and many other languages, as the best thing in its line. Grotius was an Arminian, but disclaimed Pelagianism, and, in his *Defense of the Catholic Faith concerning the Satisfaction of Christ against Socinus* (1617), denied any leanings toward Socinianism. Departing from the strict Anselmic theory, he substituted, in place of a real satisfaction on the part of Christ, a divine acquittal for Christ's sake. In Christ's death, which satisfied God's majesty, and exhibited his detestation of sin, he saw a terrible example of punishment designed to deter men from sin.

LIT. — The theological works of Grotius (*Opera theologica*) were published at Amsterdam, 1644–46, iii. fol., reprinted at London, 1660. — *Lives*: VAN BRANDT: *Historie van het Leven H. de Groot*, 2 vols., Dordrecht, 1727; LUDEN: *Hugo Grotius nach s. Schicksalen u. Schriften dargest.*, Berlin, 1806; [BUTLER: *Life of Hugo Grotius*, London, 1826. See a brief characterization of Grotius, and a vivid account of his escape from prison, in MOTLEY: *John of Barneveld*, New York, 1874, vol. ii. chap. xxii.]. HAGENBACH.

GROVES and TREES, Sacred. In the Hebrew Old Testament there is no mention of sacred groves, for the word so translated in the authorized version means properly an image to Asherah (see ASHERAH); but sacred trees are repeatedly mentioned. It will be only necessary to refer to the oak (A. V. "plain") at Moreh (Gen. xii. 6), at Mamre (xviii. 1), at Shechem, under which Jacob hid the "strange gods" of his family (xxxv. 4), at Bethel, under which Deborah was buried, and to the tree at Beersheba, which Abraham planted (xxi. 33), and where he and Isaac (xxvi. 25) and Jacob (xlvi. 1) worshipped, in order to prove that from patriarchal times certain trees were regarded as holy, so that it was appropriate to worship under them; while to be buried beneath their spreading boughs was to lie in consecrated ground. The same phenomenon is observable in the later Israelitish history. Joshua set up a memorial-stone under the oak at Shechem (Josh. xxiv. 26). The angel of the Lord appeared to Gideon under the oak at Ophrah (Judg. vi. 11), who built an altar there. Saul, under an oak (1 Sam. xiv. 2) and a tamarisk (xxii. 6), like Deborah under a palm-tree (Judg. iv. 5), held court. The inhabitants of Jabesh-Gilead buried the ashes of Saul and his sons under the tamarisk-tree at Jabesh (1 Sam. xxxi. 13). Worship under

trees was commonly idolatrous (Deut. xii. 2; 1 Kings xiv. 23; 2 Kings xvi. 4; 2 Chron. xxviii. 4; Isa. lvii. 4; Jer. ii. 20).

The Hebrews shared their veneration for trees with other Shemitic races. Among them, however, trees were sacred to female divinities only, because the latter were the agents in transmitting to the earth the reproductive power of the male divinities; and the moon, as the seat of these female divinities, was considered as a star which dispensed dew, and was therefore the great help to the plant-world. See WOLF BAUDISSIN: *Studien zur semitischen Religionsgeschichte*, Leipzig, 1876-79, 3 pts., II., 143 sqq., and his art. *Haine*, in Herzog, 2d ed., vol. 5, pp. 550-552.

GRUNDTVIG, Nicolai Frederik Severin, b. at Udby, a village in the Island of Sealand, Sept. 8, 1783; d. in Copenhagen, Sept. 2, 1872; studied theology in the university of Copenhagen, and was tutor in a private family in the Island of Langeland 1805-08, teacher of history in a school in Copenhagen 1808-10, vicar to his father at Udby 1810-13, and again teacher in Copenhagen 1813-21. He lived like a monk during those years of his youth and early manhood. For twenty years he never slept in a bed, and he slept only two hours in the night. He was not monkish, though: on the contrary, practical influence on real life was one of the deepest cravings of his nature. His powers as a poet and historian were the earliest to develop. From 1809 (*North-ern Mythology*, and the grand drama, *Fall of Heathenism in the North*) to 1822 (the translations of Saxo Grammaticus, Snorre Sturleson, and Beowulf's *Drapa*) he published a series of poetical and historical works, most of them referring to the heroic age of Scandinavian history, and all of them pregnant with a peculiarly stirring life. Meanwhile the other side of his nature, his religious genius, was not altogether without manifestation. His occasional sermons attracted great attention; and his *View of the World's Chronicle* (1812, in one volume, 1817, in three) ran out in a vehement denunciation of the frivolity with which the age had eliminated Christianity of its life.

In 1821 Grundtvig was appointed pastor in Præstøe (a small town in Sealand), and in the next year he was called to the chaplaincy at the Church of our Saviour in Copenhagen. There he soon gathered a circle of friends and pupils around his pulpit; and day by day his position in the Danish Church became more and more strongly marked. In 1825 H. N. Clausen, professor in the university, and the noble and learned representative of the reigning rationalism, published his *Catholicism and Protestantism*, and Grundtvig answered with *Kirkens Gjenmæle*, a violent protest, an outburst of glowing indignation, a kind of volcanic eruption. Not the Scriptures, he declared, still less the theological expositions of them, form the foundation of Christianity, but the Church itself, such as it was founded by Christ and his apostles, and such as it has lived on, since that time, through its martyrs, confessors, and witnesses. His peculiar doctrines of baptism as the true foundation of the Church, of the Apostles' Creed as the true conditions of salvation, of the "living word" as the true vehicle of the Holy Spirit, he set forth in the most uncompromising opposition to what rationalism had to

say about the axioms of reason, philosophical criticism, and grammatico-historical exegesis. The controversy occasioned a civil suit; and Grundtvig was sentenced to pay a fine, and to publish nothing without permission of the royal censor. He was finally suspended; but from that day there was in the Danish Church a party called "Grundtvigians," and a platform called "Grundtvigianism."

From 1826 to 1839 Grundtvig lived in literary retirement in Copenhagen. He visited England, and gave by his words and his writings a powerful impulse to the Anglo-Saxon study there; edited a theological monthly, in which his ideas found their proper exposition and suitable application; published *True Christianity*, his principal theological work, and an ornament to modern apologetics; the *Sunday-Book*, a collection of sermons which has found a larger circulation in Scandinavia than any other book of the kind; the *Hymn-Book*, a collection of hymns, partly original, partly translated, which gave to song in the Danish churches a new and very original character. Meanwhile his influence spread far beyond the capital, throughout the whole kingdom, and even to the neighboring countries, especially Norway, everywhere causing a spiritual revival, in which religion and patriotism, Christianity and nationality, are most happily blended together. In 1839 he was made pastor of the Vartov in Copenhagen; and there he remained till his death, the head of a strong and well-organized party, which, especially in 1848, made itself felt in the church, in the school, and in politics, always bringing life and progress and reform with it. See DENMARK. In 1853 he was made a bishop. He was three times married, and over seventy years old when he baptized his youngest son.

LIT. — PAUL PRY: *N. F. S. Grundtvig*, Copenhagen, 1871; J. KAFTAN: *Grundtvig, der Prophet des Nordens*, Basel, 1876. CLEMENS PETERSEN.

GRYNÆUS is the name of a Suabian family which settled at Basel, and during two centuries produced several celebrated theologians there. — **Simon Grynæus**, b. at Vehringen, 1493; d. at Basel, Aug. 1, 1541; was educated in the school of Pforzheim; studied theology, first in Vienna, afterwards at Wittenberg; was professor of Greek at Heidelberg (1524-29), and was called to Basel when Erasmus left that city on account of the introduction there of the Reformation. In 1531 he was made professor of theology; in 1534 he established the Reformation in Wurtemberg; in 1540 he partook in the disputation of Worms. His letters and a list of his works were published by W. Th. Streuber, Basel, 1847. — **Johann Jacob Grynæus**, b. at Bern, Oct. 1, 1540; d. at Basel, Aug. 13, 1617; studied at Basel and Tübingen, and was appointed preacher at Röteln 1565, professor of the Old Testament at Basel 1575, at Heidelberg 1584, and professor of the New Testament at Basel 1586. Some of his letters were published by Scultetus 1612, others by Apinus 1720. A life of him, partly an autobiography, and containing a list of his numerous writings, appeared at Basel 1618.

GUALBERT, Giovanni, founded in the middle of the eleventh century the Cenobite order of Vallombrosa (*callis umbrosa*), in the Apennines,

near Florence, in the diocese of Fiesole. He was the first to introduce lay-brethren (*fratres conversi*) in the monasteries, in order that the religious brethren (properly speaking, the *patres*) might be able to devote themselves entirely to contemplation and prayer. He died 1093, and was canonized by Celestine III. 1193. His life is found in *Act. Sanct. O. B.*, II.

GUDULE, St., popularly called **Coule** or **Er-goule**, was a daughter of Duke Thierry of Lorraine and St. Amalberge; devoted her life to the severest ascetic practices; d. Jan. 8, 712, and was soon after canonized on account of the miracles wrought at her tomb. She is the patroness of Brussels; and the cathedral of that city is dedicated to her. See *Act. Sanct.*, Jan. 8.

GUelf and **GHIBelline** are the Italianized forms of the German *Welf* (the ducal house of Saxony) and *Waiblingen* (the native castle of the Hohenstaufens). The German names were first used, it is said, as battle-cries at Weinsberg (1140), and then became party designations, — on the one side, the princes with their aspirations of independence; on the other, the emperor with his demands of authority. Transferred to Italy, the names were applied to the adherents of the emperor (the Ghibellines) and the adherents of the Pope (the Guelfs): though many other and very different elements might be introduced into the platform; as, for instance, when two city-republics, Pisa and Genoa, Ferrara and Mantua, etc., vied with each other, and immediately became Guelf and Ghibelline; or even when the rivalry existed only between two families, as the Montecchi and Capuletti in Verona, the Lambertazzis and Geremei in Bologna, etc.

GUÉNÉE, Antoine, b. at Étampes, Nov. 23, 1717; d. at Fontainebleau, Nov. 27, 1803; was successively professor of rhetoric, canon of Amiens, and tutor to the children of the Count of Artois; travelled much in Italy, Germany, and England; translated several books from English, and wrote, against Voltaire's attack on the Old Testament, *Lettres de quelques Juifs*, etc. (Paris, 1769, 4 vols.; republished six times in the lifetime of the editor, last edition, Paris, 1857; translated into English by Lefaun, Dublin, 1777), the only book of any account which the Roman-Catholic Church produced against the encyclopedists.

QUERICKE, Heinrich Ernst Ferdinand, b. at Wettin, Feb. 25, 1803; d. at Halle, Feb. 4, 1878; studied theology at Halle; was appointed professor there 1829, and wrote a biography of Francke 1827, a handbook of church history 1833 (9th ed., 1866; translated into English by W. G. T. Shedd, New York, 1857-63, 2 vols.), an *Allg. christl. Symbolik* 1839, etc. He was a very strict Lutheran, and opposed the exertions of the Prussian Government to effect a union between the Lutheran and Reformed churches, and founded, together with Rudelbach, the *Zeitschrift f. luth. Theolog. und Kirche*, 1840.

GUIBERT OF NOGENT, b. at Clermont, 1053; d. at Nogent, 1124; entered in 1064 the Benedictine monastery of Flay or St. Germer, where he came under the influence of Anselm, at that time prior of Bec, and a frequent visitor in Flay, and was in 1104 made abbot of Nogent-sous-Coucy, in the diocese of Laon. He was a man of great

learning, and exercised considerable influence on the circle to which he belonged; but he knew it too well himself, and the impression which his writings make is not always so very agreeable, on account of his vanity and conceit. His works were edited by D'Achery (Paris, 1651), and reprinted in Migne (*Patrol. Latin*, 156 and 184). The most interesting of his works are: 1. *De pignoribus sanctorum*, occasioned by the exhibition, in the monastery of St. Medard, near Soissons, of one of Christ's teeth, and criticising with great frankness the worship of saints and relics which was the rage of the time; 2. *Historia Hierosolymitana*, a history of the first crusade, written about 1108, and a rich source of knowledge; 3. *De vita sua sive Monadiorum Libri III.*, of which the first book contains an autobiography in imitation of Augustine's *Confessiones*, the second the history of the monastery of Nogent, and the third the history of the diocese of Laon. The two last works have been translated into French, in GUIZOT: *Coll. de Memoires*, Paris, 1825. WAGENMANN.

GUIBERT OF PARMA was by the Empress Agnes made chancellor of the kingdom of Italy, and was thus by the very nature of his office placed in opposition to Hildebrand. It was due to him that Nicholas II., in his famous decree concerning papal elections, admitted the influence of the king of Germany; and when Alexander II. was elected Pope, without the consent of Henry IV. or his mother, the Empress Agnes, Guibert caused Bishop Cadalus of Parma to be elected antipope, under the name of Honorius II. The measure proved a complete failure; but, by the exertions of Agnes, Guibert was reconciled to Hildebrand, and in 1073 he was made Archbishop of Ravenna. His opposition, however, to Hildebrand's policy, was not merely the result of his office as chancellor. He hated that manner in which Gregory VII. used the monks, the Patarini, and the mass of the people, to enforce his authority over the clergy; and, as Archbishop of Ravenna, he resisted this policy in every way possible. In 1075 he was suspended, but he did not yield. In the contest between Henry IV. and Gregory VII. he sided with the former; and in 1080 he was elected antipope at Brixen by thirty bishops, and assumed the name of Clement III. In 1084 he crowned Henry Emperor in Rome. But, though Henry never abandoned him, he was never able to vindicate himself against the fury of the Hildebrand party. Not only Gregory VII., but also Victor III., Urban II., and Paschalis II., cursed and excommunicated him. He died at Ravenna, 1100; and, after the death of Henry IV., Paschalis II. ordered his bones to be dug up, and thrown into the water. See JAFFÉ: *Regest. Pontif. Roman.*, pp. 443-447. ALBRECHT VOGEL.

GUIDO OF AREZZO, monk in the monastery of Pomposa, in the diocese of Ferrara; distinguished himself as a music-teacher, and made a number of improvements in the method which he saw introduced, not only in Italy, but also in France and Germany. His activity falls between 1024 and 1037, but the dates of his birth and death are unknown. His inventions he has described in his *Micrologus de Disciplina Artis Musicæ*, and *Argumentum novi Cantus*.

GUIDO DE BRES, b. at Mons, 1540; d. at Valenciennes, 1567; was educated in the Roman Church, but converted by the reading of the Scriptures. Expelled from his native city, he went to London, where a Walloon congregation had been formed in the reign of Edward VI., and where he prepared himself for the office of a preacher. In 1563 he returned to Flanders, labored there as an itinerant preacher, and founded the first evangelical congregation at Lille. But in 1566 this congregation was dispersed by armed force, and Guido was again compelled to flee. He repaired to Geneva, became an ardent disciple of Calvin, returned once more to Flanders, formed congregations at Tournay, Lille, and Valenciennes, wrote the *Belgic Confession* (which article see), but was taken prisoner at the capture of Valenciennes, in 1567, and hanged. His life and some of his letters are found in *Histoire des Martyrs*, Geneva, 1617.

QUILBERT OF SEMPRINGHAM. See GILBERT OF SEMPRINGHAM.

GUILDS, voluntary associations for the promotion of religious and moral objects within the pale of the Church of England and the Episcopal Church of the United States, are of recent origin. The prototypes of the modern institution were the guilds of the middle ages, the last vestiges of which in England were swept away by the Reformation. These were merchant, craft, and religious guilds; and their object was to advance the temporal and eternal welfare of their members by mutual protection, support, and prayer. After a long interval, the name was revived, and given to a new organization in 1851, — the Guild of St. Alban of Manchester. The ends this league proposed to itself were wholly religious, and the membership composed of communicants in the Church of England. Previously, in 1844, the Brotherhood of the Holy Trinity was organized at Oxford, which is sometimes, but wrongly, represented as the first guild. In 1861 two other guilds were organized, — the Society of the Love of Jesus, Plymouth, and the Sisterhood of St. Peter, Kilburn. Since that time, the idea and the name have become very popular; and the number of organizations has largely increased, not only in England and her colonies, but also in the Episcopal Church of the United States. In 1873 a union of the guilds of Great Britain was effected under the title of the Church Guilds' Union, which holds an annual meeting.

The primary object of the guilds is to carry on more effectually parish-work, by inducing each communicant to exercise his own natural talents, and by pointing out the work proper for each to do. The special objects vary, and are such as the visitation of the sick, inducing persons to be confirmed, caring for the poor, providing healthy amusements, etc. They are essentially lay societies, and designed to "impart dignity to the layman's work now wanting to it." They assist the parish priest; but some of the guildsmen would go so far as to exclude the parish clergyman from the offices of the society. The guilds may direct their energies to the general interests of the parish. But they are also organized for special objects; as the medical Guild of St. Luke, the missionary Guild of St. Savior, the Church and Stage Guild, All Souls' Guild for the reform of

burial, etc. For a good account of the history and objects of guilds, see *Guild Papers, contributed by Officers of Various Church Guilds*, London.

GUILLON, Marie Nicolas Sylvestre, b. in Paris, Jan. 1, 1760; d. at Montfermeil, Oct. 16, 1847; was almoner and librarian to the Princess Lamballe, but fled from Paris, after her execution in 1792, and lived for several years in the provinces under an assumed name (Pastel), practising medicine. Having returned to Paris in 1798, he served Napoleon, the Bourbons, and the Orleanists successively, and with equal ease; accompanied Cardinal Fesch to Rome, and was made professor of rhetoric in the Lycée Bonaparte; was almoner to the Princess of Orleans; and became canon of St. Denis, Bishop of Morocco (*in partibus infidelium*), Dean of the Sorbonne, etc. He was a very prolific writer, and some of his works (*Collection des brefs du Pape Pie VI.*, Paris, 1798; *Bibliothèque choisie des Pères grecs et latins*, Paris, 1822, 26 vols.; a translation of Cyprian with notes, Paris, 1837, 2 vols., etc.) are valuable.

GUISE, The House of, formed a younger branch of the house of Lorraine, and was founded in the beginning of the sixteenth century by Claude, the second son of René II. In 1508 he received all the French possessions of the family, — Guise, Elbœuf, Aumale, Mayenne, Joinville, etc., — the archbishoprics of Rheims, the bishopric of Metz, etc., which were family benefices; and in 1527 he was made Duke of Guise, and governor of Champagne and Bourgoigne. He died in 1550; but in the next two generations his sons (Duke Francis of Guise, and Cardinal Charles of Lorraine) and his grandsons (Duke Henry of Guise, and Cardinal Louis of Lorraine) played the most prominent part in the history of France as leaders of the Roman-Catholic party, heads of the League, supporters of the Jesuit movement, and cruel suppressors of the Huguenots.

Duke Francis of Guise, b. Feb. 17, 1519; d. Feb. 24, 1563; was a valiant soldier. In 1552 he stopped Charles V. at Metz; in 1558 he took Calais from the English. When Francis II., who had married his niece, Mary, Queen of Scots, ascended the French throne in 1559, the whole military command of the realm was intrusted to him, just as the whole civil administration was put into the hands of his brother, Cardinal Charles of Lorraine. — **Charles**, b. Feb. 17, 1524; d. Dec. 26, 1574; was made Archbishop of Rheims when he was fourteen years old, and cardinal when he was twenty-three. He held ten bishoprics, besides a great number of abbeys, and had an annual income of three hundred thousand crowns at a time when the total revenue of France was not more than five or six millions. He was supercilious and depraved, but cunning and eloquent. He began life as a pupil of the Renaissance and a friend of ecclesiastical reform; but, after his meeting with Cardinal Granvelle, he became a partisan of Philip II., and a champion of the Roman Church. A sudden turn took place in his fortunes and in those of his family by the unexpected death of Francis II. in 1560. He retired to Rheims, Francis to Guise; and the royal princes, the Bourbons, Condés, etc., returned to power. On the basis, however, of the defence of Romanism against Protestantism, Francis succeeded in forming an alliance at the court, and

he was on his way to Paris when the massacre at Vossy occurred (1562),—the slaughter of a whole Protestant congregation, assembled at worship, by his retinue. The Huguenots arose, and the civil war began. Francis was placed at the head of the Roman-Catholic army, defeated the Huguenots at Dreux, and besieged their stronghold, Orléans, where he was shot dead by Poltrot de Méré. At the re-opening of the Council of Trent in 1564, the cardinal attempted to gather the whole opposition around himself, but he utterly failed; and he afterwards became very zealous for the introduction in France of the canons of the council. On his return, he was very coldly received by the court; but the particular friendship which Philip II. showed him, the brilliant military successes of his nephew, Duke Henry of Guise, and the lavish support he gave to literature and art, continued to give him a certain influence. He left a considerable debt when he died.

Duke Henry of Guise, b. Dec. 31, 1550; d. Dec. 23, 1588; a son of Duke Francis; inherited his father's valor and military ability, but exceeded him far in political ambition, and hatred to the Huguenots. If not the founder, he was at all events the head, of the League from its very beginning in 1576. He formed the closest alliances with Philip II. (who gave him an annual pension of two hundred thousand francs) and with the Pope, who, at his instance, excommunicated Henry of Navarre. After the death of the Duke of Anjou, in 1584, he actually aspired to the throne of France; and both the Pope and Philip II. considered it necessary to support him, if France should not become Calvinistic. But he seems to have lacked courage. He procrastinated; and when the king, Henry III., thoroughly understood the drift of affairs, he had him assassinated at Blois by his guardsmen, him and his brother, Cardinal Louis of Lorraine. — **Louis**, b. July 6, 1555; d. Dec. 23, 1588; was a wit, and played only a secondary rôle.

LIT. — Duke Francis left a kind of diary, which is found in MICHAUD ET PONJAULOT: *Nouvelle Collection de Mémoires*, Paris, 1839. The best account of the destinies of this famous family is *Réné de Bouillie, Histoire des Ducs de Guise*, Paris, 1853, 4 vols.

GUIZOT, François Pierre Guillaume, b. at Nîmes, Oct. 4, 1787; d. at Val-Richer, Sept. 12, 1871; descended from a family of Huguenot pastors; was educated at Geneva, and studied law, history, and philosophy in Paris. The first period of his life (1812–30) was principally literary. He was during that time alternately professor of history at the Sorbonne, secretary-general in the department of the interior, journalist, etc., and wrote his brilliant historical works, of which the *History of Civilization in Europe* (1828), and *History of Civilization in France* (1830, 5 vols., unfinished), are of great interest to the church historian. The second period (1830–48) was principally political. He was minister of public instruction 1832–36, and prime-minister 1840–48. As minister of public instruction he thoroughly reformed the educational system of France from top to bottom; and many improvements were introduced, especially in the primary schools and in the higher gymnasiums. In the third period, from 1848 till his death, religion came more and

more to the foreground in his works. In 1852 he was chosen president of the consistory, and in his government of the Reformed Church he applied the same principle of "resistance" as he had formerly applied in the government of the State. He was orthodox, and clung tenaciously to the Calvinistic system of the sixteenth century; but just thereby he made the difference between the various branches of the Reformed Church in France more apparent and decisive. His principal religious works are, *L'Église et la Société chrétienne* (1861), and *Méditations sur l'essence de la religion chrétienne* (1864), Eng. trans., New York, 1865: of a more popular character *Les Vies de quatre grands chrétiens français. I. St. Louis, II. Calvin* (1868, all published), Eng. trans., *St. Louis and Calvin*, London, 1868. In 1826 he founded the *Société Biblique*, in 1833 the *Société d'instruction primaire protestante*, and in 1857 the *Société d'histoire du protestantisme français*. See *M. Guizot in Private Life*, by his daughter, Madame DE WITT, London and Boston, 1880.

GUNDULPH. Bishop Gerhard of Cambrai and Arras discovered in 1025 a heretical sect in his diocese, whose members professed to have received their peculiar tenets from one Gundulph, an Italian by birth. As the bishop was very zealous for the purity of the faith, he had the heretics seized, and placed before a synod assembled in the Church of Mary at Arras. The doctrines, however, which the accused were willing to recognize as theirs, turned out to be perfectly innocent; and the whole affair threatened to become a mere triviality, when the bishop arose, and proved that he knew more about the sect than the sect itself, ascribing to it a multitude of hideous and dangerous heresies. As the excitement of the assembly reached a very high pitch under the bishop's speech, the accused deemed it most advisable to submit to every thing, recant every thing, and subscribe to every thing: so they did; and the acts of this towering stupidity are still extant (*D'Achery, Spicil.*, I.; *Mansi, Concil.* XIX.). But outside of those acts nothing is known either of Gundulph, or his doctrines, or his followers.

GUNPOWDER PLOT, a conspiracy (1604–05) of some Roman Catholics for blowing up Parliament House with gunpowder while Parliament was in session, and killing the king, and thus securing advantages for their Church. The Roman Catholics, who had been held down under Elizabeth, expected concessions from James I., but were disappointed. Robert Catesby and Guy Fawkes were the leading conspirators. A building was rented next to Parliament House in 1604, and work begun in boring through the walls, which were nine feet thick, when an opportunity was afforded them of renting the cellar of the Parliament House itself. The conspirators deposited thirty-six kegs of powder there, covering them with stones and fagots. The plot was to be consummated the 5th of November, 1605, the opening day of Parliament. Lord Monteagle, a Roman-Catholic member of the House of Lords, was apprised of the danger by letter, and immediately communicated the matter to the king. The powder was discovered, and Fawkes taken in the cellar. Severe tortures were employed to draw from him confessions implicating others, but without avail. With three others he was put

to death Jan. 31, 1606. The day previous four had suffered for the same crime.

The discovery of this plot was very disastrous to the cause of the Roman Catholics in England. The 5th of November was ordered to be kept as a national holiday by an act which was not repealed for two hundred years. One of the popular festivities of the day has been to dress up a figure in rags, parade the streets, singing rhymes, and at night burning it. See the *Histories of England*.

GÜNTHER, Anton, b. at Lindenau, in Bohemia, Nov. 17, 1788; d. at Vienna, Feb. 24, 1863; studied first law, then theology; was ordained priest in 1820, and lived mostly in Vienna, as teacher of philosophy. His works, of which the principal are *Vorschule zur speculativen Theologie* (1828), *Süd- und Nord-lichter* (1832), *Thomas a Scrupulis* (1835), *Die Juste-Milieus* (1837), do not present a finished philosophical system, but are only an attack on the reigning monism, and an attempt at reconciling the Roman-Catholic dogma and modern science. They attracted much attention, however, and found, like those of Hermes, many ardent students; but in 1857 they were put on the *Index*. See P. KNOODT: *Anton Günther*, Wien, 1881, 2 vols.; J. FLEGEL: *A. Günthers Dualismus von Geist u. Natur*, Breslau, 1882, pp. 42.

CURNALL, William, author of a quaint and popular book, *The Christian in Complete Armour*; b. at Lynn, 1616; d. at Lavenham, October, 1679. He graduated at Cambridge; in 1644 became rector of Lavenham, and at the Restoration signed the Act of Uniformity. *The Christian in Complete Armour, or a Treatise on the Saints' War with the Devil*, etc., is a series of sermons on Eph. vi. 6-20, abounding in epigrammatic sayings, and displaying great skill in applying Scripture. It was published in three volumes in 1655, sixth edition, 1679, and many times since; new edition, London, 1865, in two volumes, with Introduction by Bishop Ryle.

GURNEY, Joseph John, an eminent philanthropist, and minister of the Society of Friends; b. at Earham Hall, near Norwich, Aug. 2, 1788; d. Jan. 4, 1847. He attended lectures for a while at Oxford, and was recognized in 1818 as a minister by the Friends. The three years between 1837 and 1840 he spent in the United States and the West Indies, preaching. He was a man of rare piety and simplicity of character, and always foremost in enterprises of benevolence and humanity, using his large wealth with a liberal hand. He aided his sister, Mrs. Fry, in her measures for prison-reform, and was the associate with Clarkson, Wilberforce, and his brother-in-law, T. Fowell Buxton, in their efforts for the abolition of the slave-trade. The latter cause lay nearest to his heart. He was also a prominent advocate of total abstinence, having signed the pledge at Ipswich, April 8, 1843. His temperance tract, *Water is Best*, has been widely circulated.

Mr. Gurney issued quite a number of tracts and pamphlets, with some larger works. Of these the principal are, *Essays on the Evidences, Doctrines, and Practical Operations of Christianity*, Lond., 1827, trans. into Spanish and German; *History, Authority, and Use of the Sabbath*, Lond., 1831; *Puseyism traced to its Root*, 1845. These works passed through a number of editions. See

Memoirs of J. J. Gurney, by BRAITHWAITE (Norwich and Phila., 1854, 2 vols., 3d ed., 1855) and HODGSON (Phila., 1856).

GURY, Joseph Pierre, b. Jan. 23, 1801; d. April 18, 1866; entered the Society of Jesus in 1824; taught moral theology in various schools of the Jesuits; and wrote *Compendium theologiæ moralis* and *Casus Conscientiæ*, which, as specimens of the morals taught by the Jesuits, procured for their author an unenviable notoriety. See LINN: *Das Handbuch Gurys und die christliche Ethik*, Freiberg, 1869.

GUSTAVUS ADOLPHUS. See THIRTY-YEARS' WAR.

GUSTAVUS-ADOLPHUS-ASSOCIATION. The idea of this association was first conceived by Dr. Grossmann of Leipzig in 1832, when the second centennial of the death of the great Protestant hero was celebrated at Lützen, Nov. 6. Not simply a monument of brass or stone should be raised in his honor, but a monument of living men, doing the same work as he had done,—aiding and supporting Protestant families and congregations whenever aid and support were needed. An association was formed; and Oct. 4, 1834, its statutes were confirmed by the Saxon king. In the beginning the success was very slender. Though 10,000 thalers were sent from Sweden, the total capital of the association in 1841 was only 12,850 thalers. But in the same year Legrand, pastor of Basel, and Karl Zimmermann, court-preacher at Darmstadt, made most effective appeals to the public, setting forth the religious privations, chicaneries, and dangers to which evangelical families and congregations are exposed when living in the midst of a Roman-Catholic population. Branch societies were formed in various places in Germany, as also in foreign countries, and were brought in connection with the mother association; and at the general assembly in Stuttgart, 1845, the accounts of the association showed an income of 42,000 thalers for the last year. Aid had been given to 62 congregations. In several countries, as, for instance, in Bavaria, the association met with strong opposition from the Roman-Catholic government; and during the revolutionary years of 1848 and 1849 the interest slackened,—the revenue sank down to 21,000 thalers. But in 1850 matters began to improve, and since that time progress has been made every year. The association, comprising 43 minor associations, with 1,160 branch societies, 8 students' and 371 women's associations, owns now a capital of 336,401 marks. Since its foundation it has distributed 14,183,798 marks, and has built 1,068 churches, 639 schoolhouses, 42 cemeteries, and 358 parsonages. See K. ZIMMERMANN: *Geschichte des Gustav Adolf Vereins*, Darmstadt, 1877; W. PRESSEL: *Bausteine zur Geschichte d. G. A. Vereins*, 1878, 2 vols., and *Der G. A. Vereins und das Volk Israel*, Tübing., 1879. K. ZIMMERMANN.

GUTHLAC, St., presbyter, and hermit of Crowland; b. 674; d. 714. The child of nobles, he early showed martial prowess, and attacked, at the head of his band, the hereditary British foe; but, in his twenty-fourth year suddenly experiencing a change of heart, he gave up his wild life, repaired to a monastery, and then, full of enthusiasm for a solitary life, crossed over to Crowland, a desolate island off the extreme south coast of

Lincolnshire, and there lived as a hermit. But his fame for piety attracted many admirers, and the hermit became a teacher of righteousness, while "men of divers conditions, nobles, bishops, abbots, poor, rich, from Mercia, and all Britain," made up his congregation. He was ordained a priest by Hedda, Bishop of Lichfield. At first in his solitude he was plagued by carnal temptations, and tormented by visions; but he resisted vigorously, and found in the cultivation of the soil, and in the giving of spiritual counsel, abundant distraction. One day he made this beautiful remark to a visitor, "Who hath led his life after God's will, the wild beasts and wild birds have become more intimate with him, and the man who will pass his life apart from worldly men, to him the angels approach nearer." On the site of his cell and oratory Ethelbald erected a monastery. See article in SMITH and WACE, *Dict. Chr. Biog.*, vol. ii. pp. 823-826.

GUTHRIE, Thomas, D.D., Scottish preacher and editor; son of David Guthrie; b. at Brechin, July 12, 1803; d. at St. Leonard's-on-the-Sea, Feb. 23, 1873. He was educated first at the schools of his native place, then at the University of Edinburgh, which he attended from 1815 to 1826; studied medicine in Paris in 1827; and conducted a bank agency in Brechin from 1828 to 1830. He was licensed to preach in 1825; ordained minister of the parish of Arbirlot on May 13, 1830; translated to collegiate charge of old Greyfriars Church, Edinburgh, Sept. 16, 1837; and appointed minister of the new parish of St. John's, in the same city, Nov. 19, 1840. At the disruption he joined the Free Church, and became minister of the Church of Free St. John's, which charge he held until disabled by illness in 1864, when he became pastor emeritus. After this he became editor of the *Sunday Magazine*, in the pages of which most of his later works appeared. He obtained the degree of D.D. from the University of Edinburgh in 1849; and was moderator of the Free Church of Scotland in 1862.

He was greatly distinguished as a preacher, though his peculiarities were not those which have usually been associated with the Scottish pulpit. Discovering, through his intercourse with the members of his Bible-class at Arbirlot, how much an illustration did to assist the understandings and memories of his hearers, he cultivated the pictorial and illustrative in his discourses; and by the charm of his figures, the simplicity of his style, and the dramatic power of his manner, he rose to the front rank of pulpit orators. He wrote his sermons, and committed them to memory so fully, that he could give with ease that which he had prepared with elaboration. His delivery was at first slow and measured; and, though he waxed warmer as he proceeded, he never lost his self-possession. He had nothing of the whirlwind of Chalmers, and rarely became impassioned; but he was always dramatic. Occasionally the drapery of his illustration rather overlaid the truth which he desired to illustrate; but generally "the story, like the feathers of an arrow, made it strike, and, like the barb, made it stick."

Guthrie was eminent also as a philanthropist. His pastorate of St. John's took him down into the dens of the Edinburgh Cowgate, and stirred him up to do his utmost for the elevation of the

depraved. Thus began his labors for Ragged Schools, with which his name will be always associated; for, though Sheriff Watson of Aberdeen was in that field before him, it was Guthrie's plea that first roused public attention to the need for such institutions. He was also prominent in the temperance cause, and for years was one of the foremost advocates of total abstinence. In the same line he took up Chalmers's territorial system, and was instrumental in rearing, on that principle, several churches in Edinburgh, which are now prosperous and self-supporting.

He was the means of raising a large sum of money for the erection of parsonages for the ministers of the Free Church; and every cause which had for its object the righting of wrong, or the alleviation of distress, or the restoration of the fallen, found in him a noble advocate.

His editorial labors, while sustaining fully, did not increase, his reputation; but they furnished him with an opportunity of showing, that, while he was steadfastly attached to his own religious belief, he could stretch a brother's hand to all classes of Christians; and so, when he died, there was no man more generally lamented by men of every denomination.

LIT. — *Autobiography and Memoirs of Thomas Guthrie, D.D.*, by his sons DAVID K. and CHARLES GUTHRIE, 1873; *Plea for Ragged Schools*, 1847; *Second Plea for Ragged Schools*, 1849; *Seed-time and Harvest of Ragged Schools*, 1860; *The Gospel in Ezekiel* (sermons), 1855; *The City, its Sins and Sorrows*, 1857; *Christ and the Inheritance of the Saints*, 1858; *The Way to Life*, 1862; *Speaking to the Heart*, 1862; *Man and the Gospel*, 1865; *The Angel's Song*, 1865; *The Parables*, 1866; *Our Father's Business*, 1867; *Out of Harness*, 1867; *Early Piety*, 1868; *Studies of Character from the O. T.*, 1868, 1870; *Sundays Abroad*, 1871. *Works*, reprinted N.Y., 1873-76, 11 vols., and his *Autobiography and Life* in 2 vols. WM. M. TAYLOR.

GÜTZLAFF, Karl Friedrich August, b. at Stettin, 1802; d. at Victoria, Aug. 9, 1851; went in 1823 to Singapore as a missionary in the service of the Netherland Missionary Society, thence in 1828 to Siam, and in 1831 to China, where he remained as secretary to the British ambassador since 1834, though occupying most of his time with missionary work. He wrote *Sketch of Chinese History*, London, 1834, 2 vols., *China* (topography, literature, religion, jurisprudence, etc.), London, 1838, 2 vols., besides several papers on China and East-Indian matters in the journal of the Geographical Society in London.

GUYON, Jeanne Marie Bouvier de la Mothe, a prominent representative of French mysticism; b. of noble and wealthy parents at Montargis, France, April 16, 1648; d. at Blois, June 9, 1717. Her childhood was spent in the Ursuline convent at Montargis and the Benedictine convent close by. She was of delicate constitution, and already in early childhood showed an inclination towards ascetic mysticism. The works of Francis de Sales and Madame de Chantal exercised a great influence on her mind. When she read that the latter had branded on her bosom the name of Jesus with a hot iron, she stitched a piece of paper bearing the same name, on the flesh of her own bosom, with a needle, and wore it there. Her parents thwarted her in her desire to take

the veil, and in her sixteenth year (1664) espoused her to M. Guyon, who was then thirty-eight years old. Her married life was made wretched by the jealousy and severity of a mother-in-law. She bore her husband five children; but he had little sympathy with her religious enthusiasm. At this period she observed painful and prolonged ascetic practices, flagellating herself till the blood ran from the wounds, wearing a girdle studded with iron teeth, tearing her skin with thorns, walking with stones in her shoes, and depriving herself of food and sleep. The fashionable society in which her husband mingled she completely renounced.

In 1677 Madame Guyon was left a widow with three children, and, in spite of offers of marriage, remained a widow. A correspondence with Father La Combe, whom she had met in Montargis, and other circumstances, led her to devote herself to Christian activity in Gex, near Geneva. Thither she started secretly, in 1681, after securing the sympathy of D'Aranthon, Bishop of Geneva, then in Paris. At Gex she entered the institution for converts from Protestantism, and had La Combe for confessor. She, however, was not happy; and when the bishop proposed to her to become mother superior, and endow the institution with her wealth, she fled to the Ursuline convent at Thoune, where La Combe resided. Her life there was a series of visions, revelations, etc. When La Combe followed a call of the Bishop of Vercelli, in Piedmont, Madame Guyon went to Turin to visit the Marquis of Prunai. They took the journey in company,—a circumstance which gave occasion for scandal, as her removal to Thoune had done before. Soon after, La Combe ordered her to go to Paris, and accompanied her as far as Grenoble. While tarrying there, she began her commentary on the Scriptures, and wrote her *Moyen court et très facile de faire oraison* ("Short and easy method of prayer"), and *Le Cantique des Cantiques* ("The Song of Solomon"). Her mysticism, however, awakened opposition; and, leaving Grenoble, she journeyed over Marseilles and Nice, back to Turin. She was about to found a charitable institution there, when she was attacked by a violent fever.

In 1686 La Combe was cited by the general of the order of Barnabites to appear at Paris, and thither Madame Guyon accompanied him. The following year, at the instigation of her brother, Père de la Mothe, the former was charged with improper relations with Madame Guyon, and for being a follower of Michael Molinos, and thrown into the Bastille. Thenceforth, Madame Guyon's religious views were an object of suspicion, and she herself of harsh treatment.

In 1688 she was confined to the convent at Faubourg St. Antoine, but subsequently released through the influence of Madame de Maintenon. From 1688 to 1694 she lived mostly at Paris, and often went to Madame de Maintenon's training institute at St. Cyr, where she propagated her peculiar views, and became an object of admiration and reverence. There her first meeting with Fénelon occurred, which led to a cordial friendship. In 1694 a meeting was arranged between her and Bossuet, the most influential prelate of France at that time. The same year, in consequence of complaints, and at Madame Guyon's

instance, a commission of three, consisting of Bossuet, Bishop Noailles, and Abbé Tronson, was appointed to examine her writings. Thirty articles were drawn from them, teaching errors, which Madame Guyon recanted, receiving, in return, a certificate from Bossuet of catholic orthodoxy. She continued to hold meetings in Paris for the advancement of the inner life, and was apprehended Dec. 28, 1695, and placed in confinement at Vincennes, and later in the Bastille, from which, by the intercession of Noailles, now Archbishop of Paris, she was removed to Vaugirard. But a letter of La Combe's (who died insane 1699), calling upon her to do penance for their mutual intimacy, falling into the hands of the king, led him to condemn her again to the Bastille. In 1699 Bossuet secured a complete victory over Fénelon by the condemnation of his *Maximes des Saintes*, in which he had given a defence of the views of Madame Guyon. The following year, a clerical council, under his presidency at St. Germain, pronounced the character of Madame Guyon above reproach. As a result, she was released from imprisonment, but directed to live at Dizières, near Blois, with her son. According to an eye-witness (De Labetterie), she lived there an exemplary Christian life until her death, fifteen years afterwards. No bitter word ever passed her lips. A constant sufferer, she heard mass daily from her bed, and took the communion every other day.

[Madame Guyon, and the school of Mystics or Quietists which she represented, laid great stress upon the inner life, and the union of the soul with God, and taught that our wills may be completely lost in the divine will, that we should strive after a disinterested love for him, and that entire sanctification is possible in this world. Outward exercises of devotion and prayer are a lower stage of Christian life; and the aim of every believer should be to rest entirely in God. It was the tendency of these views to disparage the external observances of religion, to substitute for the authority of the Church that of the individual, and thus to lead to Antinomianism, which aroused the opposition of Bossuet and others.]

Madame Guyon was a graceful writer; and, in addition to the writings already mentioned, she wrote *Les torrens spirituels*, Cologne, 1704 ("Spiritual streams"), in which she compares our souls seeking after God to streams of different degrees of rapidity, etc., flowing towards the ocean; *Les livres de l'Ancien et de Nouveau Test. traduit, avec des explications et des reflexions qui regardent la vie intérieure*, Cologne, 1713-15 ("The books of the Old and New Testament, translated with explanations and reflections concerning the inner life"). She also published religious poems (*Recueil de Poésies spirituelles*, Amsterdam, 1689), some of which were translated by Cowper, and are found in English hymn-books; as, "I would love thee, God and Father," and "My Lord, how full of sweet content." For her life, see her autobiography, *La vie de Mme. Guyon écrite par elle-même*, Cologne, 1720 (a work not entirely her own); UPHAM: *Life, Religious Experiences, and Opinions of Madame Guyon*, New York, 1817, London, 1862, 2 vols.; HEPPE: *Gesch. d. quiet. Mystik*, Berlin, 1875; L. GUERRIER: *Madame Guyon, d'après les écrits orig. et des doc. inédits*, Orléans,

1881. See also BAUSSETT's *Lives of Bossuet and Fénelon*.]

HEPPE.

GUYSE, John, D.D., a dissenting minister; b. at Hertford, Eng., 1680; removed to London, as successor to Matthew Clarke, 1732; lost his sight toward the close of his life; d. Nov. 22, 1761. He is the author of *The Practical Expositor, or an Exposition of the New Testament in the Form of a Paraphrase, with Occasional Notes*, London, 1739–52, 3 vols., several times reprinted, formerly much esteemed, but now almost forgotten.

GYROVAGI is the name generally given to a kind of vagrant monks which was very numerous

when monasticism was first introduced in Western Europe. They had no fixed domicile, but wandered from cell to cell, from hermitage to hermitage, from abbey to abbey, living on the hospitality of their brethren, but giving both to them and to the community at large a very bad example. Augustine and Cassianus wrote against them, and several synods in Gaul tried to suppress them; but they did not disappear until the time of Charlemagne and Louis the Pious, when the rules of Benedict became the rules of monasticism in general. Cf. MARTENE: *Commentar. in Regulam S. P. Benedicti*, Paris, 1690.

ALBRECHT VOGEL.

H.

HAAG (HAGUE) ASSOCIATION, for the Defence of the Christian Religion, The, or The Apologetical Society of the Hague, was founded in August, 1785, by a number of distinguished Dutch theologians. The occasion was the appearance, in 1782, of Priestley's *History of the Corruptions of Christianity*; and the object of the society was to take a firm stand against the anti-Christian tendencies of the age. During the first period of its life (1785-1810) its stand-point was strictly orthodox and supranaturalistic. In its publications the accommodation theory of Semler was absolutely rejected; the doctrines of vicarious atonement, the divinity of Christ, the personality of the Holy Spirit, etc., were strongly emphasized; and the inspiration of the Scriptures was considered an indisputable fact. During the second period (1810-35) the exegetical element was made more prominent, and the stand-point may be characterized as biblico-evangelical. The biblical angelology, the miracles of Elijah and Elisha, were vindicated; the dogmatics and ethics of the Gospel of John were examined; and the biblical idea of revelation was maintained in opposition to the rationalists. The character of the third period (1835-60) was principally determined by the writings of D. F. Strauss and the Tübingen school. The contest raged around the very fundamentals of Christianity; and the principles which the society fought for were strongly conservative, though it carried on the fight in a free, scientific spirit. But, from this critico-historical platform, the society, after 1860, gradually glided into the ethico-religious field; and, in spite of the truth and beauty they contain, its publications on slavery, war, capital punishment, woman's emancipation, and other questions of a similar import, lie far out in the periphery of Christian apologetics.

J. J. VAN OOSTERZEE.

HAB'AKKUK (חֲבַקּוּק, "embracing"), one of the Minor Prophets of the Old Testament. From the expression (iii. 19), "To the chief singer on my stringed instruments," the inference has with justice been drawn, that he was a Levite; for only Levites and priests could participate in the services of the temple. Nothing further is known of the prophet's life except what has been handed down by unreliable tradition. [The rabbins said he was the son of the Shunammite whom Elisha had restored. A "Habakkuk, son of Joshua, of the tribe of Levi," is reported to have been the author of *Bel and the Dragon*. He carried food to Daniel in the lions' den, etc.]

Book of. The prophecy of Habakkuk contains (1) The prophet's complaint against the corrupt state of society (i. 2-4); (2) The divine answer, announcing an irruption of the Chaldeans (i. 5-11); (3) The prophet's complaint of the unscrupulous greed and fierceness of the Chaldeans (i. 12-17); (4) The divine answer, promising their destruction (ii. 4-20); and (5) The prophet's response to these two divine announcements in a magnificent ode commemorating the majesty of God (iii.).

The time of composition is not indicated by

any positive statement in the book itself. De Wette, Ewald, and others refer it to the reign of Jehoiakim, and regard the invasion of the Chaldeans alluded to as beginning with the battle of Carchemish (605 B.C.). This view is opposed by ch. i. 5, which represents that invasion as something incredible, and by the fact that Zephaniah (i. 7; comp. Hab. ii. 20) and Jeremiah (iv. 13, v. 6; comp. Hab. i. 8) draw from Habakkuk. Others place the prophet's activity under Manasseh. The third chapter, which presupposes the restoration of the old temple worship, makes against this view, and for a date after the twelfth year of Josiah's reign (630 B.C.), up to which time idolatry lasted. [This view is ably presented by Delitzsch in his Commentary.] The sentiments of ch. i. 2-4 are in accord with such a transition period to better things. The style of Habakkuk is classic. Expression and description are artistically rounded off, and less dependent upon older models than the other Minor Prophets. The author deserves a place among the greatest of the prophets; and the lyric poem of ch. iii. surpasses every thing of its kind in the Old Testament. It has with justice been said by Umbreit that he resembles Jeremiah in the combination of softness with lofty manliness, and Asaph in his lyric sensitiveness and warmth.

[With reference to the third chapter of Habakkuk, Isaac Taylor says (*Hebrew Poetry*, American edition, p. 255), "This anthem, unequalled in majesty and splendor of language and imagery, and which, in its closing verses, gives expression in terms the most affecting to an intense feeling, on this ground so fully embodies these religious sentiments as to satisfy Christian piety, even of the loftiest order." Of the same chapter Dean Stanley (*Jewish Church*, ii. 549) says, "The prophet seems to be transformed into the Psalmist; the ancient poetic fervor of Deborah is rekindled within him." Some of the most frequently quoted passages of Scripture are found in our prophet (i. 13, ii. 14, 15, 20, iii. 2, 18, etc.); and the great truth, "The just shall live by faith" (ii. 4), is used by Paul as the constructive doctrine of two of his Epistles (Rom. i. 17; Gal. iii. 11). Daniel Webster somewhere says that the imagery of Habakkuk is not surpassed in all literature. To be convinced of its grandeur one has only to refer to the description of the invading Chaldeans, whose "horses are swifter than the leopards, and more fierce than the evening wolves" (i. 5-11), and whose greed is as insatiable as death and hell (ii. 5); or to the magnificent description of the power and glory of God (iii. 2-15).

LIT.—For full list of literature, see MINOR PROPHETS. DELITZSCH: *D. Prophet Habakuk*, Leip., 1843, and *De Habac. Proph. vita atque ætate*, Leip., 1844; GUMPACH: *D. Prophet Habakuk*, München, 1860; W. ALDIS WRIGHT, in Smith's *Bible Dict.*; and Dr. ALEXANDER, in *Encycl. Brit.*.

VOLCK.

HABERKORN, Peter, b. at Butzbach, 1604; d. at Giessen, 1676; was first professor at Mar-

burg, then court-preacher at Darmstadt, and finally professor at Giessen. He was one of the lights of Protestant polemics in the seventeenth century, and wrote against Romanism and syncretism: *Disputationes ante Walenburchicas* (1658), *Enodatio errorum Syncretisticorum* (1665), etc.

HABERT, Isaac, d. at Pont de Salors, near Rodez, 1668; was b. in Paris; studied at the Sorbonne; was appointed canon at the church of Notre Dame, and became Bishop of Vabres in 1645. He was the first to attack the Jansenists, and is said to have done so at the instigation of Richelieu. His principal writings are, *De consensu hierarchiæ et monarchiæ* (1640), *De primatu Patri* (1645), *De gratia* (1646), etc.

HACKET, John, D.D., Bishop of Lichfield; b. in London, September, 1592; d. at Lichfield, Oct. 21, 1670. He was educated at Cambridge; was chaplain to James I., and made bishop 1661. His best known work is the life of Archbishop Williams, under the whimsical title, *Scrinia referata, a memorial offered to the great deservings of John Williams, D.D., Lord Keeper of the Great Seal of England, and Archbishop of York, containing a series of the most remarkable occurrences and transactions of his life in relation both to Church and State*, folio, London, 1693; abridged edition, 1715. Darling says this life is "one of the most curious pieces of biography in our language, of great historical value, and full of rare quotations and quaint illustrations."

HACKETT, Horatio Balch, D.D., LL.D., eminent Baptist scholar, and one of the best American exegetes; b. at Salisbury, Mass., Dec. 27, 1808; d. in Rochester, N.Y., Nov. 2, 1875. He was graduated at Amherst College (1830) and Andover Theological Seminary (1833); studied in Germany; was for four years professor of Latin in Brown University; in 1839 became professor of biblical literature in the Newton Theological Institution, and in 1870 professor of New-Testament Greek in Rochester Theological Seminary. As a teacher he was full of enthusiasm and full of learning: he loved his work even in its driest details. In private life he was simple, modest, and humble, warm in his affections, tender in his sympathies, and unaffected in his piety. He was a member of the New-Testament company of the American Bible Revision Committee, as he had previously been of the American Bible Union. His works are very valuable, and include an edition, with notes, of Plutarch's *De Sera Numinis Vindicta* (1844); a translation, with improvements, of Winer's *Chaldee Grammar* (1845); an original *Hebrew Grammar*, with a Chrestomathy (1847); *Commentary on the Acts* (1851; revised edition, 1858, and again 1877); *Illustrations of Scripture, suggested by a Tour through the Holy Land* (1855; revised edition, 1868; new edition, 1882); *Philemon*, new annotated translation (1860); *Christian Memorials of the War* (1864); translations, with additions, of Van Oosterzee's Commentary on Philemon (1868), and Braune's on Philippians and Philemon (1870), for the American edition of Lange; edition of Rawlinson's *Historical Illustrations of the Old Testament* (1873). In connection with Professor Ezra Abbot he edited the American edition of Smith's *Bible Dictionary*, New York, 1868-70, 4 vols., with many corrections and valuable additions.

HA'DAD (הדר, also הדרר), a word of doubtful etymology; was the name of a Syrian divinity. It was also the name of two Edomite kings (Gen. xxxv. 35, xxxvi. 39), — a son of Ishmael (1 Chron. i. 30), and a contemporary of Solomon (1 Kings xi. 14-22). The last-mentioned, who was of royal blood, fled as a child to Egypt at Joab's defeat of the Edomites. He married the daughter of Pharaoh, and at David's death made an attempt to reconquer his native land. The Hebrew text breaks off so suddenly at verse 22, and verse 25 is so evidently out of place, that we prefer to suppose that the conclusion of his history has, by an error of the copyist, been inserted in the wrong place, and to read at verse 25, with the LXX., "This is the evil that Hadad did, and he abhorred Israel, and reigned over Syria." He is not to be confounded with the HADADEZER (or Hadarezer) of 1 Kings xi. 23. The latter was king of Zoba in the time of David, and exercised considerable power, as is evident from the fact that kings are called his servants (2 Sam. x. 19). See the Bible dictionaries of WINER, SCHENKEL, RIEHM [and SMITH]. WOLF BAUDISSIN.

HA'DAD-RIM'MON, or **HA'DAR-RIM'MON** (Zech. xii. 11), was either a person over whom the "mourning" was made, a locality at which the event bewailed occurred, or, as Hitzig and others hold, the name of a Syrian divinity, in which case the mourning would be a part of the worship offered to him. The best explanation refers the name to a locality which witnessed the death of Josiah (2 Kings xxiii. 29 sqq.), whose memory was honored by songs of lamentation (2 Chron. xxxv. 25). Although the location has not been identified with certainty, it was probably at the site of the modern Rummane, in the plain of Jezreel, about two miles south of Ledschun (Legio), which is most probably the ancient Megiddo. The name of the town Hadad-Rimmon was, no doubt, originally the name of a deity; Hadad and Rimmon being both the names of gods. See the *Commentaries on Zechariah*, the works on Palestine by RELAND and ROBINSON, and the arts. in WINER, SCHENKEL, RIEHM [and SMITH]. WOLF BAUDISSIN.

HADDAN, Arthur West, b. in England, 1816; d. at Barton-on-Heath in England, Feb. 8, 1873. After a distinguished career at the University of Oxford, where he was a fellow of Trinity, he retired (1857) to his quiet country parsonage at Barton-on-Heath, and passed the remainder of his days in pastoral and literary labor. He was a scholar of tireless industry; and besides a thorough monograph upon *Apostolical Succession in the Church of England* (1869), and numerous articles in Smith's Dictionaries of Christian Biography and of Antiquities, he edited for the *Anglo-Catholic Library* the works of Archbishop Bramhall (Oxford, 1842-45, 5 vols.), and also those of Herbert Thorndike (Oxford, 1844-56, 5 vols.), and, in connection with Professor Stubbs, the *Councils and Ecclesiastical Documents relating to Great Britain and Ireland* (Oxford, 1869-78). See his *Remains*, edited by Bishop Forbes, London, 1876.

HA'DES (Greek, ᾍδης, or ἡδης, or, in the older Homeric form, Ἄϊδης, commonly derived from a privative and the verb *ideiv*, i.e., the unseen world) is used by Homer as a proper noun for Pluto, the

god of the unseen or lower world, next brother to Zeus (hence *ἐν* or *εἰς* 'Αἴδου, sc., *οἶκῳ*, or *οἶκον*, "in" or "into the abode of Hades"). In later writers it signifies a place and state; viz., the unseen spirit-world, or the realm of the departed, the abode of the dead. It occurs in the following passages of the Greek Testament: Matt. xi. 23, xvi. 18; Luke x. 15, xvi. 23; Acts ii. 27, 31; Rev. i. 18, vi. 8, xx. 13, 14; 1 Cor. xv. 55 (but here the true reading is *θάνατος*, "death"). It is always closely connected with death. The rider on the pale horse in the Apocalypse (vi. 8) is Death; and "Hades follows with him;" and at the judgment, Death and Hades will give up the dead who are in them, and will be cast into the lake of fire (xx. 13, 14.)

1. The ancient GREEK view of *Hades*, and the ROMAN view of *Orcus* or *Inferna*, is that of a place for all the dead in the depth of the earth, dark, dreary, cheerless, and shut up, inaccessible to prayers and sacrifices, ruled over by Pluto. But a distinction was made between Elysium and Tartarus in this subterranean world of shadows. So Æschylus, Sophocles, Plato, Plutarch. See NÄGELSBACH: *Homerische Theologie*, pp. 405 sqq.; PRELLER: *Griechische Mythologie*, 2d ed., I. 622; and *Römische Mythologie*, p. 452.

2. The HEBREW *Sheol* (שְׁאוֹל) is the equivalent for the Greek *Hades*, and is so translated in the Septuagint. It is likewise the subterranean abode of all the dead, but only the temporary abode till the final judgment, and is divided into two departments, called *Paradise* or *Abraham's Bosom*, for the good, and *Gehenna* or *Hell*, for the bad. In King James's Version, *Sheol* is variously rendered "hell," "grave," and "pit." In the rabbinical theology, *Sheol* seems to be nearly identical with *Gehinnom*, but with two distinct ends, — as a purgatorial fire for the Hebrews, and as a consuming fire for the heathen. See F. WEBER: *System der altsynagogalen palæstinischen Theologie* (1880), p. 327; also art. *SHEOL*.

3. In the NEW TESTAMENT, *Hades* does not differ essentially from the Hebrew *Sheol*; but Christ has broken the power of death, and dispelled the darkness of Hades, and revealed to believers the idea of heaven as the state and abode of bliss in immediate prospect after a holy life. The English (as also Luther's German) version translates *Hades* (which occurs ten times in the New Testament) and *Gehenna* (which occurs twelve times) by the same word, "hell" (except in 1 Cor. xv. 55, "grave"), and thus obliterated the important distinction between the realm of the dead (or nether-world, spirit-world) and the place of torment or eternal punishment; but in the Revision of 1881 the distinction is restored, and the term *Hades* introduced. *Hades* is a temporary jail or prison-house: heaven and hell are permanent and final. But Christ's descent into Hades no doubt created a revolution in that dreary abode. It is very different from what it was under the old dispensation. Christ has "the keys of Death and of Hades" (Rev. i. 18): they have lost their terrors for believers, who pass immediately into the presence of their Lord and Saviour after death (John xiv. 2, 3; Phil. i. 23).

4. In ECCLESIASTICAL THEOLOGY the idea of *Hades* has undergone several modifications. (a) In the ancient church, *Hades* was the transitory

abode of all the departed between death and resurrection, except the martyrs, who pass directly into heaven. So Tertullian, Irenæus, Lactantius, Ambrose. The Gnostics taught a transplantation of the highest order (the pneumatics) into the world of the pleroma.

(b) In the Roman-Catholic Church, *Hades* has been, since Gregory I., transformed into the purgatory, or the abode of imperfect Christians, till they are pure enough to enter heaven. This purgatory is between heaven and hell, and takes the place of the *limbus patrum* in the old dispensation, which contained the Jewish saints waiting for Christ, and was emptied when he descended for their deliverance: so purgatory will be finally emptied at the day of judgment. Much pious superstition and fraud collected around this mediæval theory, which explains the radical re-action at the time of the Reformation. See PURGATORY.

(c) The Protestant churches rejected, with purgatory and its abuses, the whole idea of a middle state, and taught simply two states and places, — heaven for believers, and hell for unbelievers. *Hades* was identified with *Gehenna*, and hence both terms were translated alike in the Protestant versions. The same confusion gave rise also to misinterpretations of the article of Christ's descent in the Apostles' Creed, which was understood by Calvin (and the Heidelberg Catechism) figuratively, and identified with the sufferings on the cross; by the Westminster Catechism, as meaning simply that he continued in the state of death till he rose; by Luther, as a triumph over hell.

(d) In more recent times the idea of a middle state between death and resurrection, as distinct from the final state of heaven and hell, has been revived among Protestants, especially in Germany, though freed from the superstitions of the Roman purgatory, which has no foundation in the New Testament. To the believer (as to Lazarus in Abraham's bosom) this middle state is a state of beatitude in union with their Lord; to the unbeliever (as to the rich man in the parable) it is a state of punishment; to both a state of preparation for the final consummation at the day of judgment. Some assume a constant progress in that state in opposite directions, the good growing better, the bad worse, and both ripening for the final harvest. So Nietzsche, Lange, Rothe, Martensen, Rink. But all speculations on the future state beyond the limits of revelation are *docta ignorantia*.

LIT. — JUL. FR. BÖTTCHER: *De inferis rebusque post mortem futuris ex Hebræorum et Græcorum opinionibus libri ii.*, Dresden, 1846; OERTEL: *Hades*, 1863; CREMER: *Biblich-theol. Wörterbuch*, sub Ἀδης; SCHENKEL: *Bibellexicon*, vol. ii. 571 sqq.; Dr. CRAVEN: *Excursus in Lange's Com. on Revelation*, Am. ed., 1874, pp. 364–377 (a very elaborate discussion of all the passages on the subject, from which the author draws the conclusion that *Hades*, or the Old Testament *Sheol* rather, indicates a place distinct from the grave, from heaven, and from hell, and into which the souls of the righteous were conveyed antecedent to the death of Jesus, but from which they were delivered on his descent thereto, after the completion of his sacrifice on earth); GÜDER: *Lehre von der Erscheinung Jesu Christi unter den Todten*, Bern,

1853, and his art. in Herzog, v. 494-499; H. W. RINK: *Zustand nach dem Tode* (biblico-historical), 3d ed., Basel, 1878.

PHILIP SCHAFF.

HADRACH (הַדְרַח, probably the Pausal of הַדְרָךְ) is mentioned only in Zech. ix. 1: "Utterance of the word of Jahve concerning the land of Hadrach, and Damascus is its [the word's] place of rest." The connection seems to indicate that it was the country in which Damascus was situated, or a neighboring locality. The following explanations have been suggested: It is (1) the name of a king (comp. Mic. v. 6; Neh. ix. 22); (2) of a god worshipped there (Hitzig, Ewald, Reuss); (3) a symbolical designation meaning *strong-weak*, and refers to God (Jerome, hence *Holy Land*) or the Medo-Persian kingdom (Hengstenberg); (4) a designation of Coelesyria, the word being taken as an adjective from הַדְרָךְ (Maurer); (5) the name of a country, and is, on the basis of Assyrian inscriptions, to be identified with Hatarika (a city named in connection with Damascus and Hamath), but rather, as I think, with Chatracharta, near Ptolemæus, which Strabo mentions (xvi. 1, 6) as the residence of Darius Hystaspis; and (6) a name of Hauranitis (v. Ortenberg, Olshausen), the word being corrected to הַדְרָךְ (Ezek. xlvii. 16, 18). See especially AUG. KÖHLER: *D. Weissagungen Sacharjas*, 1863, for the various older interpretations, and *Hadrach*, in the Bible Dicts. of WINER, RIEHM [and SMITH]. WOLF BAUDISSIN.

HADRIAN, P. ÆLIUS, Roman emperor (117-138); was b. in Rome, Jan. 24, 76; of Spanish descent; a relative of Trajan, who adopted him on his death-bed. He was brilliantly gifted, and most carefully educated, a perfect soldier, ignorant of no art or science, possessed of a wonderful memory and a ready wit, handsome, and good-natured. But the elements of character were only loosely cemented; and, attracted in opposite directions, he finally lost himself in self-contradictions.

He began his reign with abandoning the conquests of Trajan, — Mesopotamia, Assyria, and Armenia, — a measure hitherto unheard of in the annals of Rome. But his policy was to consolidate, not to extend, the empire; and the first condition for the success of such a policy was to procure strong natural boundary-lines. The period from 121 to 134 he spent in travelling about, looking after every thing himself, restoring what was decaying, and starting new undertakings. The number of buildings erected during his reign was enormous; and his influence on Roman legislation, affecting the state of the slaves, military affairs, the methods of legal procedure, the administration, etc., is very remarkable. But he returned to Rome stricken by an incurable disease, and haunted by melancholy. He died at Baïæ, July 10, 138, a burden to himself and to his friends, and was entombed in the huge mausoleum, *Moles Hadriani*, the present castle of Angelo, which he had built for himself in Rome.

With respect to his relations to the Jews, see BAR-COCHBA, and ISRAEL, Post-biblical History. With respect to his relation to Christianity, some writers describe him as a bitter foe, and speak of a fourth so-called Hadrianic persecution: others consider him a friend, and make him out the originator of the first edict of toleration. Both parties are no doubt wrong. The stories of the

martyrdom of Bishop Dionysius Areopagita of Athens, of Bishop Alexander, and Bishop Telesphorus of Rome, of St. Eustathius, St. Symphorosa, St. Cerealis, etc., are by no means reliable: in several cases the very existence of the person in question is doubtful. On the other hand, his rescript forbidding the execution of Christians on the mere demands of a tumultuous, frenzied Pagan mob, is very far from being an edict of toleration: it is simply the enforcement of the edict of Trajan, according to which no Christian could be executed except after legally instituted and conducted process. The truth seems to be, that Hadrian was ignorant of Christianity, and indifferent to it. In his letter to Servianus he identifies the Christians with the worshippers of Serapis. The two Christian apologies presented to him by Quadratus and Aristides would, no doubt, have thrown full light on this question if they had come down to us; but they are lost; and the praise which the apologists of the next generation lavished on his memory was probably merely intended to impress his successor.

LIT. — SPARTIANUS: *Vita Hadriani*, in *Script. Hist. August.*; GREGORIUS: *Gesch. Kaiser Hadrians*, Königsberg, 1851; [E. RENAN: *L'Eglise chrétienne*, Paris, 1879, chap. i.]. WAGENMANN.

HADRIAN (Popes). See ADRIAN.

HÆRETICO COMBURENDO was a writ for the burning of heretics by the secular power, abolished by Charles II.

HAETZER (or **HETZER**), Ludwig, b. about 1500 at Bischofszell, near St. Gall, Switzerland; studied at Freiburg in Breisgau, and acquired good knowledge of Hebrew; was for some time chaplain at Wädenschwyl on Lake Zürich; embraced the Reformation, and enjoyed the confidence of Zwingli, Oecolampadius, and other Reformers, but was successively expelled from Zürich, Augsburg, Strassburg, etc., on account of his Anabaptist views, and was finally beheaded for bigamy at Constance, Feb. 3, 1529. In Strassburg he became acquainted with Dench, and published together with him a translation of the Prophets (Worms, 1527), which was often reprinted. See KEIM: *Ludw. Hetzer*, in *Jahrb. f. deutsche Theol.*, 1856, pp. 215 sqq. TH. KEIM.

HAFENREFFER, Matthias, a Lutheran divine, b. at Lorch, Würtemberg, June 24, 1561; d. at Tübingen, Oct. 22, 1619; was appointed pastor at Ehningen 1588, court-preacher in Stuttgart 1590, professor of theology at Tübingen 1598. His *Loci Theologici* (1600) was the generally used text-book in Tübingen during the seventeenth century, and also introduced at other universities, as, for instance, at Upsala. His *Templum Ezechielis* was still more celebrated in his own time. His correspondence with Kepler (in *K. Opp.*, VIII., ed. Frisch) is very characteristic, and shows him as a quiet, cautious, but kind man. See THOLUCK: *D. akad. Leben*, i. 145; GASS: *Gesch. d. protest. Dogm.*, i. 77 sqq. WAGENMANN.

HAGAR (הַגָּר, "flight"), an Egyptian, and bondswoman of Sarah, whom the latter, being barren, and following an ancient custom, gave to Abraham for a concubine. Her pregnancy aroused the jealousy of her mistress, and became the occasion of such harsh treatment, that she fled into the wilderness of Shur. At the well Beer-lahai-roi (Gen. xvi. 14) she was induced by

a theophany to return and submit. Hagar became the mother of Ishmael, but was again cast forth by Sarah, who in the mean time had given birth to Isaac (Gen. xxi. 9-11). She was again supernaturally visited in her distress (Gen. xxi. 11-21). Paul (Gal. iv. 24 sqq.), in an allegory, makes the slave Hagar the representative of the Law of Sinai, which "answereth to the Jerusalem that now is." Some, however, regard Hagar ("stone") in this passage to be simply a local name for Sinai, on which see Lightfoot, *Galatians*, pp. 190-195.

HAGARITES, or **HAGARENES**, a people dwelling in Northern Arabia, with whom the trans-Jordanic tribes made war in the reign of Saul (1 Chron. v. 10 sqq.). They appear again in Ps. lxxxiii. 6 as an Arabic tribe hostile to Israel. They were probably descendants of Hagar (perhaps by another child than Ishmael), although they are distinguished from the Ishmaelites (Ps. lxxxiii. 6). See arts. in Smith's and Winer's Dictionaries.

HAGENAU, Conference of, a politico-religious conference called by Charles V to Spire, and convened at Hagenau on account of an epidemic raging in the former city; lasted from June 12 to July 16, 1540, but effected nothing with respect to the relation between Romanists and Protestants in Germany. The former were represented by Eck, Faber, and Cochläus; the latter by Oslander, Brenz, Capito, Cruciger, and Myconius. Only some preliminary questions were discussed, and a conference, to be held at Worms, was agreed upon.

HAGENBACH, Karl Rudolf, a distinguished theological professor and church historian; b. in Basel, March 4, 1801; d. in the same city, June 7, 1874. After spending a year at the university of Basel, he went to Bonn and Berlin, where Schleiermacher and Neander exerted a large influence upon him in fixing his theological opinions. Returning to Basel in 1823 through the persuasions of De Wette, he taught as docent, and was soon made professor. In 1873 he celebrated the fiftieth jubilee of his connection with the university. During these years, besides his professorial duties, he exerted a wide influence as a preacher. His sermons appeared in nine volumes (Basel, 1858-75). He also published two volumes of poems (2d ed., Basel, 1863), in which his mild and childlike disposition is reflected.

Hagenbach's special department was church history. He represented a school in theology (*Vermittlungstheologie*) occupying an intermediate position between the old supranaturalists and the rationalists. He gradually departed from the position of Schleiermacher, which he had occupied in his early career, laid an increasing stress upon the independent objective reality of Christian facts, and emphasized the confessions of the Church. His first important work was the *Encyclopädie u. Methodologie d. theol. Wissenschaften*, Leipzig, 1833 [10th ed. by Kautzsch, 1880], which still holds its place as the most useful work of its kind. The *Lehrbuch d. Dogmengeschichte* first appeared in 1840; 5th ed., 1867 [English translation by Buch, Edinburgh, revised and enlarged by Dr. H. B. Smith, New York, 1861, 2 vols.; new edition, with preface by Plumptre, Edinburgh, 1880, 3 vols.]. This is still the most popular

work in its department. His largest work is the *Kirchengesch. von d. ältesten Zeit bis z. 19ten Jahrhundert*, Leipzig, 1869-72, 7 vols. It was in part a reconstruction of three earlier works, — *Geschichte d. Reformation* (1834-43), *Geschichte d. alten Kirche* (1853), and *Geschichte d. Mittelalters* (1860). [The work has appeared in partial translations, — *History of the Reformation*, by Miss E. Moore, 2 vols., Edinburgh, 1878, and *History of the Church in the Eighteenth and Nineteenth Centuries*, by Dr. Hurst, 2 vols., New York, 1869.] These historical labors are not so much distinguished for originality of treatment, or novelty of discovery, as for their comprehensive views, amiable spirit, and clear and attractive style. Among his other writings are *Oekolampad u. Myconius*, Elberfeld, 1859; *Grundzüge d. Homiletik u. Liturgik*, Leipzig, 1863. He also edited a Swiss Church Magazine from 1845 to 1868. [He was a prominent contributor to Herzog's Encyclopædia.] See *Erinnerung an K. R. Hagenbach*, Basel, 1874, which contains a short autobiographical sketch, with other matter. An extensive *Autobiography* exists only in manuscript. [EPPLER: *Karl Rudolf Hagenbach*, Gütersloh, 1875.] R. STÄHELIN.

HAGGADAH (*anecdote, legend*) is a Talmudic and rabbinical term for traditional stories and legends illustrative of Scripture. Many of these stories are amusing, many are beautiful; but their critical value is small. See MIDRASH.

HAG'GAI (חַגַּי, *festive*), one of the three prophets of the post-exile period. He prophesied at Jerusalem in the second year of the reign of Darius, or 520 B.C. (I. 1), and aroused the people to complete the second temple (Ez. v. 1, vi. 14). Bleek, Ewald, Stanley, and others have supposed, on the ground of II. 3, that he had seen Solomon's temple, in which case he lived to a great age.

Book of. The Book of Haggai is an exhortation to complete the temple, work upon which had been begun in 534 B.C., but discontinued by a decree of Cyrus, and a prophecy of the blessing of the Lord which would follow its completion. It consists of four parts: the first (i. 1-15) attributes the curse resting upon the people to their listlessness in leaving the temple unfinished while they dwelt in "panelled houses," and exhorts them to begin work; the second (ii. 1-9) predicts for the new temple a glory greater than that of Solomon; the third prophecy (ii. 10-19) urges them to greater activity in view of the curse to be escaped, and the blessing to ensue; and the fourth (ii. 20-23) promises victory over the heathen, and an abiding glory to Zerubbabel.

Haggai, like Zechariah and Malachi, the two other prophets after the Captivity, does not equal the earlier prophets in language and poetry. He is not, however, deficient in enthusiasm and originality (De Wette). A prophet is not to be measured by his power of description, but by the inherent value of what he utters, and by the purpose he is to subserve. The prophecies of these three prophets are the grand voices of watchmen in the morning watch of the old covenant.

It was Haggai's special office to predict the connection of redemption with the second temple, and of the Davidic dominion with the house of Zerubbabel (ii. 23). God *did* "give peace in that place" (ii. 9), for Jesus walked and taught in its

halls. Haggai prophesied of the new dispensation, and his words (ii. 9) are not applicable to a temple of stone. He was not a legalist; and the two legal questions (ii. 11-14) are put to bring out that the temple of stone does not exert any saving influence, and that it was the people that were sluggish in their work who corrupted every thing they touched. The period of Ezra and Nehemiah did not produce the law, but did inaugurate the discussion of it, which ultimately issued in the Talmud. The Old-Testament preparation for Christianity was negative, as well as positive. The legalism of the post-exile period was gradually transformed into Pharisaism, which brought death to Him whose advent the three post-exile prophets announced.

[For complete list of literature see MINOR PROPHETS. KÖHLER: *D. Weissag. Haggai's*, Erlangen, 1860; J. P. LANGE: *Der Prophet Haggai*, Bielefeld, 1876, and McCurdy, in the American edition of Lange, N.Y., 1874; W. ALDIS WRIGHT, in Smith's *Bible Dictionary*; Professor W. R. SMITH, in *Encycl. Brit.*] DELITZSCH.

HAGIOGRAPHIA (*holy writings*), the name given to the third division of the Old-Testament canon. See CANON, p. 387

HAHN, August, b. at Grossosterhausen, in Prussian Saxony, March 27, 1792; d. at Breslau, May 13, 1863; studied theology and Oriental languages at Leipzig and Wittenberg, and was appointed professor at Königsberg 1819, at Leipzig 1826, at Breslau 1833, and superintendent-general of Silesia 1843. He was one of the last representatives of the old supranaturalism, and an ardent adversary of the reigning rationalism; but his works (*Lehrbuch d. christl. Glaubens*, 1827, etc.) are distinguished more by their warmth than by their acuteness. He also wrote on the Gnostics, *De gnosi Marcionis* (1820), *Antitheses Marcionis* (1823), *De canone Marcionis* (1826), etc.

HAHN, Johann Michael, was b. at Altdorf, in Württemberg, Feb. 2, 1758, the son of a peasant. From early youth he received very deep religious impressions, and was given to meditations. He studied the Bible, also the works of Jacob Boehme, Oetinger, and others; but an education for the Church he declined. As he attracted great audiences whenever he spoke publicly, he was summoned before the consistory, but defended himself ably, and lived afterwards quietly and in peace on the estate of the Duchess Franzisca at Sindlingen, where he died in 1819. His writings were published at Tübingen, 12 vols., 1819 sqq. Many of his hymns have been incorporated with the hymn-book of the State Church. His followers, called "Michelians," are numerous in Württemberg, and lay great stress on sanctification against an over-estimate of justification. They have never separated from the State Church, but live in scattered societies, and assemble now and then, mostly for purposes of charity. The colony of Kornthal, near Stuttgart, was organized after a plan of Hahn. [See PALMER: *Vorlesungen ü. d. würt. Sekten*, 1880.] GRÜNEISEN.

HAIMO, or **HAYMO**, or **AIMO**, b. about 778; according to Trithemius, a German by descent; was monk in the monastery of Fulda, teacher in its school, and, from 840 to his death in 853, administrator of the bishopric of Halberstadt. His numerous writings (*Expositio in Pauli Epis-*

tolas, Enarratio in 12 Prophetas minores, Historiæ sacræ epitome, etc.) were published during the Reformation (1529-36) by the Romanists, but belong to a freer and less prejudiced age. He denies that the congregation of Rome was founded by Peter, rejects the doctrine of a universal episcopacy, and opposes the doctrine of transubstantiation, at least in the form given to it by Paschasius.

HAIR, among the Hebrews, was regarded as an ornament of the man, if not worn too long. From time to time it was clipped; but in consequence of a vow it was suffered to grow (Num. vi. 5). To pluck off the hair (Ez. ix. 3) and let it go dishevelled (Lev. x. 6 [A. V., "uncover your heads"]), or cut it off, was a sign of sorrow (Jer. vii. 29) and of captivity (Isa. vii. 20). A bald head was an object of mockery (2 Kings ii. 23). The young people curled their hair (Song of Solomon v. 11 [marg.]), or made it into locks (Judg. xvi. 13, 19). Both sexes anointed the hair profusely with ointments (Ps. xxiii. 5; Matt. vi. 17). For a woman to have her head shorn or shaven was regarded as a shame (1 Cor. xi. 6; cf. ver. 15). Gray hair was an ornament of the aged (Prov. xx. 29). RÜETSCHL.

HALACHAH (*norm*) is the traditional oral law, embodied in sententious form, contained in the Midrash; which see.

HALDANE, James Alexander, and **Robert**, brothers, eminent for Christian zeal. They studied at the High School and University of Edinburgh. — I. **James** was b. at Dundee, July 14, 1768; d. Feb. 8, 1851. In 1785 he entered the navy, but, becoming serious on the subject of religion, returned to Edinburgh. In 1797 and 1798 he travelled through Scotland and the Orkney Islands, preaching to large audiences, and with good results, and in 1799 was ordained pastor of a newly organized independent church in Edinburgh. In 1801 Robert built for the congregation a fine edifice, afterwards known as the Tabernacle. Here James labored for nearly fifty years with excellent success. In 1808 he made public avowal of his conversion to Baptist views. He wrote several tracts and an *Exposition of Galatians*, Edinburgh, 1848. — II. **Robert** was b. in London, Feb. 28, 1764; d. in Edinburgh, Dec. 12, 1842. He was in the navy from 1780 to 1783. Having inherited a large property, he settled in 1786 on his estate at Airthrey. From the year 1793, when he became deeply interested on the subject of religion, he was one of the most influential Christian philanthropists and writers of Scotland. Within fifteen years he distributed three hundred and fifty thousand dollars for charitable purposes, and during his life educated three hundred ministers at an expense of a hundred thousand dollars. The years 1816 and 1817 he spent in Geneva and Montauban. At Geneva he opened his parlors in the evening to the theological students of the University, and expounded the Epistle to the Romans. These meetings attracted large audiences of students; and such men as Merle d'Aubigné, Malan, Gausson, were led by them to adopt evangelical views. Mr. Haldane pursued the same course at Montauban. His lectures were embodied in his *Com-sur l'Épître aux Romains*, which appeared in 1819. After his return to Scotland, Mr. Haldane con-

tinued to take a prominent part in church movements. In 1816 he published *Evidence and Authority of Revelation*, and 1828, *On the Inspiration of Scripture*. The *Exposition of the Romans* (a useful, and at one time very popular, practical commentary), an enlargement of the French Commentary, appeared in 3 vols., 1835-39; American ed., N.Y., 1853. See *Memoirs of the Lives of Robert and J. A. Haldane* by ALEXANDER HALDANE, Edinburgh, 1852, N.Y., 1854; and *The Haldanes and their Friends*, Philadelphia, 1858.

HALE, Matthew, Sir, Lord Chief Justice of England; b. at Alderley, Nov. 1, 1609; d. there Dec. 25, 1676. Graduated at Magdalen College, Oxford, he was intending to enter the ministry, when he suddenly turned his attention to the study of law. He signed the Solemn League and Covenant, and was a member of the Westminster Assembly of Divines (1643). He sat in Parliament several times; was appointed judge by Cromwell, and was knighted immediately after the Restoration (in 1660). He was a man of prodigious industry in the study of law, and an upright judge. Baxter says of him that he "was most precisely just, inasmuch that I believe he would have lost all he had in the world rather than do an unjust act." His name has a place here on account of its bearer's belief in witchcraft. In 1665, at Bury St. Edmund's, he condemned two prisoners to death on this charge. He was on intimate terms with Baxter, Stillingfleet, and other celebrated divines. His principal religious works are, *Contemplations, Moral and Divine; Of the Nature of True Religion*, 1684; *Brief Abstract of the Christian Religion*, 1688. An edition of his *Moral and Religious Works*, edited by THIRLWALL, appeared in London, 1805, 2 vols. (containing Bishop Burnet's *Life*). His *Life* was first written by Bishop BURNET, and since by J. B. WILLIAMS (Lond., 1835) and Lord CAMPBELL, in his *Lives of the Chief Justices*.

HALES, John, "the ever-memorable;" b. at Bath, April, 1584; d. at Eton, May 19, 1656. He was Greek professor at Oxford (1612), and canon of Windsor (1639). His works were posthumously published under the title *Golden Remains*, London, 1659, best ed., 1673, modern ed., 1765, 3 vols. They consist of sermons and miscellanies; but appended to the volume are his *Letters from the Synod of Dort, 1618* (which he attended, and as the result of which he became an Arminian), together with the *Acts of the Synod*; so that the Appendix is of great historical value.

HALES, William, D.D., chronologist; d. as rector of Killeshandra, Ireland, Jan. 30, 1731. His *New Analysis of Chronology* appeared London, 1809-14, 4 vols., 2d ed., 1830, of which vols. 2 and 3 were occupied with Scripture chronology, in which department he is still an authority.

HALF-COMMUNION, when only the bread is given, as in the Roman-Catholic Church.

HALF-WAY COVENANT, an expedient adopted in New-England Congregational churches, between 1657 and 1662, of allowing baptized persons of moral life and orthodox belief to belong to the church so far as to receive baptism for their children, and all the privileges but that of the Lord's Supper for themselves. See CONGREGATIONALISM, p. 538.

HALL, Gordon, a Congregationalist, the first

American missionary to Bombay; b. at West Granville (now Tolland), Mass., April 8, 1784; d. of cholera, Bombay, March 20, 1826. He was graduated from Williams College 1808, studied theology, was ordained as a missionary to India, and arrived at Bombay 1813. For thirteen years he prosecuted his labor with diligence and success. He had just finished the revision of the Mahratta version of the New Testament when he died. Besides a few pamphlets, he wrote, in connection with Samuel Newell, *The Conversion of the World, or the Claims of Six Hundred Millions*, Andover, 1818. See his *Memoir* by H. Bardwell, And., 1834.

HALL, John Vine, b. at Diss, Norfolk, Eng., March 14, 1774; d. at Maidstone, Sept. 22, 1860. He was a prominent advocate of total abstinence, and the author of *The Sinner's Friend* (1821). He lived to see 290 editions of the tract printed in 23 languages, and comprising 1,268,000 copies. He distributed 60,000 copies. See his Autobiography edited by his son, Rev. Newman Hall of London (New York, 1865).

HALL, Joseph, a learned divine, and eloquent preacher of the Church of England; b. in Ashby-de-la-Zouch, Leicestershire, July 1, 1574; d. at Higham, near Norwich, Sept. 8, 1656. His mother was a pious woman, and dedicated him early to the ministry. Graduating at Emmanuel College, Cambridge, he was for two successive years lecturer on rhetoric, and became rector of Halsted, Suffolk, in 1601, from which he passed in 1612 to Waltham Holy Cross. In 1616 he accompanied the Earl of Carlisle on his mission to France, and in 1617 James I. to Scotland. Upon this monarch he lavished, like many of his contemporaries, the grossest adulation. In the sermon on the anniversary of the king's inauguration (March 24, 1613, and printed under the title *A Holy Panegyric*) he exhausted the English language for laudatory epithets. In 1617 he was made Dean of Worcester, and in 1618 was sent by James, as one of his commissioners, to the synod of Dort. The Latin sermon is still preserved which he preached before that body (Nov. 29, 1618). He was a moderate Calvinist, and sought for a mean between Calvinism and Arminianism, and published a tract (1622) on the subject *Via media, the way of peace*. In 1627 Dr. Hall was promoted to the see of Exeter, having previously (1624) declined that of Gloucester, and in 1641 was transferred to Norwich. Under Laud he was accused of puritanical leanings, and he was so stung by these accusations that he threatened "to cast up his rochet." He abundantly proved his full attachment to the Church of England in his *Episcopacy by Divine Right Asserted* (1640). In this work he advocates episcopacy as a form of government recommended by the apostles. Under the Long Parliament he seems to have suffered severely, and was one of the eleven bishops to be imprisoned in the Tower. He was released after a confinement of six months in 1642, but the following year suffered the sequestration of the revenues of his see; an allowance, however, being granted him by Parliament. He has given an account of his trials during this period in his *Hard Measure* (1647). The latter years of his life he spent in retirement at Higham.

Bishop Hall was a man of broad and tolerant sympathies, much piety, and in the pulpit has

had few equals for eloquence among English preachers of the Established Church. Of his manner in the pulpit he says, "I never durst to climb into the pulpit to preach any sermon whereof I had not before, in my poor plain fashion, penned every word in the same order wherein I hoped to deliver it," etc. He was a prolific author, and began his literary career by a volume of *Satires* (1597, 1598), which are among the first in the English language. He wrote several controversial works, among which, in addition to the one on episcopacy mentioned above, was a treatise exposing the corruptions of the Church of Rome under the title *The Old Religion* (1628). His most valuable works, however, are of a devotional character, and have suggested to Mr. Hallam the propriety of a comparison between their author and Jeremy Taylor. The *Contemplations upon the N Test.* (1612-15), *Meditations and Vowes* (1624), and *Explication of all the Hard Texts of the whole divine Scripture* (1631), are his principal practical writings. Complete editions of his works by Rev. Josiah Pratt, London, 1808, 10 vols., and Rev. Peter Hall, Oxford, 1839, 12 vols. See Rev. JOHN JONES: *Bishop Hall, his Life and Times*, London, 1826, which contains the bishop's own *Observations of some specialties of divine Providence in his life.*

HALL, Robert, one of the most eloquent of modern preachers; b. May 2, 1764, at Arnsby, Leicestershire, where his father, known as the author of a work entitled *Zion's Travellers*, was pastor of a Baptist church; d. at Bristol, Feb. 21, 1831. He was the youngest of fourteen children; and, though at first of feeble frame, he very early showed his likings for severer studies than those common at such an age; for when he was nine years old he had made himself acquainted with Edwards *On the Will*, and Butler's *Analogy*. After attending some local schools, he was for eighteen months at Northampton, under the care of Dr. Ryland, and went in 1778 to the Baptist seminary in Bristol to prepare himself for the ministry. While still a student, he was ordained in 1780; and in 1781 he went to King's College, Aberdeen, where he studied for four years, and where, in 1785, he graduated as M.A. During the last two summer vacations of his Aberdeen course he acted as assistant pastor to Dr. Evans of Bristol; and on leaving the northern university he was appointed classical tutor in the Bristol seminary, an office which he held, in conjunction with his assistant pastorate, for five years. A misunderstanding between the two pastors decided him to resign both his positions in Bristol, and he accepted a call to the Baptist Church, Cambridge, in 1790. Here he remained for fifteen years, increasing in influence and reputation, and already recognized as one of the foremost preachers of his day. His first published sermon appeared in 1791, and was followed at intervals by others, which proved him to be not only an eloquent orator, but also an earnest advocate of liberty and education. But two attacks of insanity, with but a brief interval between them, caused him to leave Cambridge; and in 1806 he removed to Leicester, where he labored for twenty years, when, at the call of the Broadmead Church, he returned to Bristol to finish his ministry where it was begun, for there he died.

Throughout the greater part of his life Hall was a martyr to the severest physical suffering; and the spirit which he manifested under it, together with the work which he forced himself to do in spite of it, entitled him to be ranked among the heroes of his age. In theological opinion he was at first unsettled; but ultimately he became a Calvinist, after the type of Andrew Fuller, and was one of the ablest assailants of Socinianism. On the subject of communion he was opposed to Fuller, and his treatise on it is among the ablest of his works. He was an earnest supporter of the missionary enterprise; and through the pages of the *Eclectic Review*, as well as by his published sermons on *Modern Infidelity*, *Popular Ignorance*, and *Christianity Consistent with a Love of Freedom*, he did much to liberalize the opinions of his generation. He was eminent as a conversationalist; and some able men have left accounts of their interviews with him, which remind us a little of the talk of Johnson as reported by Boswell. But though he had all the quickness, and some of the roughness, of the gruff lexicographer, he had little of his self-sufficiency, and had now and then a pathos that was all his own. His special pre-eminence, however, was in the pulpit. He spoke without notes, but not without preparation; for he admitted that most of his great sermons were first worked out in thought, and then elaborated in the very words in which they were delivered. He could repeat them *verbatim* after the lapse of years; and though it was affirmed by many that his perorations were impromptu, he declared that they were the most carefully studied parts of his discourses. In his printed sermons his style is characterized by energy clothed in elegance, and moving on in a certain rhythmic stateliness; in his spoken discourse there was a severer simplicity: but in both there was perfect clearness. His manner was that of one who was entirely absorbed in his subject, and was quite unconscious of his mode of utterance. At first his voice was so low as to be scarcely audible, and there seemed to be a little hesitation; but, as he proceeded, that was overcome, and he poured forth with wonderful fluency, and unsurpassed command of language, a continuous stream of eloquence. Now it was description, now it was argument, now it was apostrophe, and now it was appeal; but it was always quiet, always clear, and always cogent. He had very little action. His usual attitude was to stand with his chest leaning against the cushion, and his left arm resting on the Bible, while his right was slightly raised. But such was the impression produced by his words, that, before he had spoken many minutes, all thought of the man and his manner disappeared from the hearer's mind, and he felt himself face to face with the subject alone. His fame, great while he lived, has become a cherished tradition among English-speaking Christians, and his works are among the classics of the modern pulpit.

LIT. — *Works of Robert Hall, M.A., with a brief Memoir of his Life*, by OLINTHUS GREGORY, LL.D., Lond., 6 vols., N.Y., 4 vols.; *Reminiscences of Robert Hall*, by JOHN GREENE, Lond., 1832; *Biographical Recollections of Robert Hall*, by J. W. MORRIS, 1848; *Fifty Sermons of Robert Hall, from notes taken by Rev. Thomas Grinfield*, 1843; *Remi-*

niscences of College Life in Bristol during the Ministry of Rev. Robert Hall, by FREDERICK TRES-TRAIL, 1879; *Robert Hall*, by E. PAXTON HOOD, Lond. and N.Y., 1881. WILLIAM M. TAYLOR.

HALLEL (*praise*). Psalms cxiii.-cxviii. are so named because each of them begins with Hallelujah; also called the Egyptian Hallel, because "it was chanted in the temple during the slaughter of the *Passover* lambs, according to the enactment first made in Egypt." They were sung, according to rabbinical enactment, on the first of the month, and at the feasts of Dedication, Tabernacles, Weeks, and the *Passover*. On the last occasion, Psalms cxiii. and cxiv., according to the school of Hillel (Psalm cxiii. only, according to the school of Shammai), were sung before the feast, and the others at the close, after the last cup. The "hymn" which our Lord and his disciples sang after the Last Supper (Matt. xxvi. 30) was the second part of the Hallel (Ps. cxv.-cxviii.).

HALLELU'JAH (הללויה, Ἀλληλούια, "Praise ye Jah"). It stands at the beginning, or close, or both, of many psalms in the Hebrew (e.g., civ. 35, cvi. 1, 48, cxvi. 19), and therefore naturally became a formula of praise, and was chanted as such on solemn days of rejoicing (cf. Rev. xix. 1, 3, 4, 6). The psalms in which it occurs are all in the last book of the collection, and apparently were intended for temple use. Hallelujah passed over into the Christian Church as a doxology, the more readily since it was a word adapted to singing. It was used especially at Easter. In the Greek Church it is used "not only on days of gladness, but more constantly on occasions of mourning and fasting and burials." In the Book of Common Prayer it is translated, and uttered by the minister, "Praise ye the Lord;" to which the people reply, "The Lord's name be praised." See HALLEL.

HALLER, Albrecht von, b. at Bern, Oct. 16, 1708; d. there Dec. 17, 1777; was professor of anatomy and botany at Göttingen from 1736 to 1753, and one of the greatest physiologists and botanists of his age. He was also a very pious man, and his *Briefe ü. d. wichtigsten Wahrheiten d. Offenbarung* (1772) and *Briefe z. Vertheidigung d. Offenbarung* (1775-77) made a deep impression on his contemporaries. See GÜDER: *Albrecht von Haller als Christ*, Basel, 1878 (20 pp.).

HALLER, Berthold, b. at Aldingen, Würtemberg, 1492; d. at Bern, Feb. 25, 1536; studied theology at Cologne, and became teacher at the gymnasium of Bern in 1513, assistant preacher at the Church of St. Vincent in 1515, and preacher in 1519, after Dr. Th. Wyttenbach. In 1521 he became acquainted with Zwingli; but even before that time he had begun to preach the Reformation in Bern, and continued so doing, in spite of the assiduous resistance of the Roman-Catholic party. In 1525 he ceased reading mass; in 1526 he partook in the conference of Basel, not altogether without success; and in 1528 he was the leading spirit in the conference of Bern, which resulted in the edict of Feb. 27, 1528, establishing the Reformation in that city. Some of his letters are found in Zwingli's Works, edited by Schuler and Schulkess, vols. vii. and viii.; but else he left no literary monuments. See KIRCH-OFER: *B. Haller*, Zürich, 1828; PESTALOZZI: *B. Haller*, Elberfeldt, 1861. F. TRECHSEL.

HALLEY, Robert, a distinguished preacher and scholar among the Congregationalists of England; on his father's side of Scotch descent; b. at Blackheath, near London, Aug. 13, 1796; d. at Arundel, Surrey, Aug. 18, 1876. He received an excellent classical education at Bere Regis, afterwards at Greenwich, and concluded his theological instruction at Hamerton College, London. He was probably the last nonconformist minister who found it necessary, when preaching as a student, to receive a license from a magistrate under the provisions of the Toleration Act. He was ordained pastor of the church at "The Old Meeting," St. Neots, Huntingdonshire, June 11, 1822. Here he also taught a school. In 1826 he became classical tutor at Highbury College, London. While here he took active part in the antislavery movement and in the Unitarian controversy. His letter to Mr. Bates, entitled *The Improved Version Truly Designated a Creed* (London, 1834), led to his receiving the degree of D.D. from Princeton. In 1839 he was invited to succeed Dr. McAll as pastor of the Mosley-street Chapel, Manchester, whence, nine years later, he removed to the new building, which became necessary for the growth of the church, in Cavendish Street of the same city. In 1843 and 1850 he delivered his two courses of *Congregational Lectures on the Sacraments*,—a very able, learned, and candid work. In 1847 he published a small volume on *Baptism*. In 1857 he was invited to the chair of professor of theology, and the position of principal in New College, London, which he occupied for fifteen years. Here he published his *History of Puritanism and Nonconformity in Lancashire*,—one of the most graphic and interesting pictures of Puritan life. He retired from the college in 1872. He was one of the ablest platform-speakers of his time. Ardent, witty, exceedingly fair to opponents, he produced most wonderful effects upon general audiences. His eulogium upon Abraham Lincoln at a meeting of the Congregational Union of England and Wales was an extraordinary instance of oratorical power and polemical effect. LLEWELYN D. BEVAN.

HALLOCK, William Allen, b. in Plainfield, Mass., June 2, 1794; d. in New-York City, Saturday, Oct. 2, 1880. He was graduated at Williams College 1819, and at Andover Theological Seminary 1822; entered the service of the New-England Tract Society at Boston, and in 1825 took a prominent part in organizing the American Tract Society, of which he was the first secretary, and for forty-five years served the society in this capacity with rare fidelity and ability. Under his fostering care its publications year by year increased in number and usefulness. He edited the *American Messenger* for many years, and wrote *Lives of Rev. Dr. Justin Edwards and Harlan Page*, besides several excellent tracts. It has been calculated, that, of his own publications, nearly a million and a half copies have been circulated. See his *Memorial*, by Mrs. H. C. KNIGHT, New York, 1882.

HALSEY, Luther, D.D., LL.D., b. at Schenectady, N.Y., Jan. 1, 1794; d. at Norristown, Penn., Friday, Oct. 29, 1880. He was professor of theology in the Presbyterian Theological Seminary, Allegheny, Penn., 1829-37, and in the latter year went to the chair of ecclesiastical history and

church polity in Auburn Theological Seminary, but resigned in 1844. From 1847 to 1850 he acted as professor of church history in the Union Theological Seminary, New-York City. For several years before his death he lived in retirement.

HALYBURTON, Thomas, b. at Duplin, near Perth, Dec. 25, 1674; professor of divinity at St. Andrew's, 1710; d. there Sept. 23, 1712. He wrote, *The Great Concern of Salvation* (published by the Presbyterian Board, Philadelphia), *Natural Religion Insufficient*, etc., also an Autobiography (Edinburgh, 1715), which has been several times republished (e.g., London, 1824). See the edition of his works by Rev. Robert Burns, D.D., London, 1835.

HAM. See **NOAH**.

HA'MAN THE AGAGITE. See **ESTHER**.

HAMANN, Johann Georg, b. in Königsberg, Aug. 27, 1730; d. at Münster, June 20, 1788; received a somewhat desultory education; studied ancient literature and languages, philology and belles-lettres, at the university of his native city 1746-51; went to Courland as tutor in a private family; became acquainted with the great mercantile house of Berens in Riga, began to study national economy, and made, in the service of the house and for some mercantile purpose, a journey to England. In London he fell in with bad company, and was cheated of his money. In his destitution he took to the Bible; and a conversion followed, deep and complete. After a short visit to Riga, he settled in Königsberg 1759; held first a small office in the administration, afterwards a better one in the custom-house, and devoted himself to literature. His books (*Biblische Betrachtungen, Gedanken ü. meinen Lebenslauf, Golgotha, und Scheblimini*, etc.) are mostly small pamphlets; but they made a deep impression, and procured for him the name of the "Magus of the North." They are queer, dense obscurity and lightning-like clearness, fugitive allusions and powerful thoughts of universal import, alternating with each other; but they are full of stirring suggestiveness. His last years he spent in the circles of Jacobi and the Princess Galitzin. A collected edition of his works, in eight volumes, by F. Roth, appeared in Berlin, 1821-43. Selections from his works were made by A. W. Möller, Münster, 1826. See **GILDEMEISTER**: *Hamanns Leben u. Schriften*, 1857-68, 5 vols.; **J. DISSELHOF**: *Wegweiser zu J. G. H., Kaiserswerth*, 1871; **PETRI**: *Hamanns Schriften und Briefe*, Hanover, 1872-74, 4 vols.; **HUGO DELFF**: *Lichtstrahlen aus Hamanns Schriften*, 1873; **JOHANN POEL**: *Georg Hamann*, Hamburg, 1874-76].

J. P. LANGE.

HA'MATH (חֶמָת, "fortress," 'Εμάθ, now Hamah) has from the oldest times, and down to our days, been one of the most important cities of Syria. Situated among the northern spurs of the Libanon (Josh. xiii. 5; Judg. iii. 3), in the narrow but well-watered and exceedingly fertile valley of the Orontes, and having easy connections to the south with Damascus (Zech. ix. 2; Jer. xlix. 23), and the east with Zobah (1 Chron. xviii. 3, 9; 2 Chron. viii. 3), it very early formed one of the principal stations on the commercial and military road from Phœnicia to the Euphrates. It was originally a Canaanite colony (Gen. x. 18), but was afterwards taken by the Syrians. With a

small territory comprising the city of Riblah (2 Kings xxiii. 33, xxv. 21), it formed an independent state under a king, and maintained at various periods various relations with the Jewish state. In the time of Hezekiah it was taken by the Assyrians (2 Kings xviii. 34, xix. 13; Isa. x. 9, xxxvi. 9); and "men from Hamath" were carried to Samaria, and settled there in place of the Israelites (2 Kings xvii. 24, 30). In the middle ages it was again the capital of a small independent state. The celebrated historian and geographer Abulfeda (d. 1331) lived there. At present it has about thirty thousand inhabitants. Not to be confounded with this Hamath is that belonging to the tribe of Naphtali (Josh. xix. 35). Four stones covered with as yet undeciphered inscriptions were found at Hamah. The writing is probably Hittite. See **HITTITES**. **RÜETSCH**.

HAMBURG, with a territory comprising an area of 138 square miles, contained, according to the census of 1877, a population of 406,014, of which about 89 per cent were Lutherans, 13,796 were Jews, 7,771 Roman Catholics, and 5,585 belonged to other evangelical denominations. When Hamburg, in 1529, adopted the Reformation, the church constitution excluded all who were not Lutherans from the city and its territory. In 1567 members of the Anglican Church, in 1605 members of the Dutch Reformed Church, and in 1648, by the peace of Westphalia, Roman Catholics, were allowed to live in the city; but they could not become citizens, nor could they celebrate worship in public. By the new civil constitution of Sept. 28, 1860, religious liberty was introduced, and all civil disqualifications from religious regard abolished. The Lutheran Church is governed by a synod consisting of fifty-three members; namely, thirty-five laymen, sixteen ecclesiastics, and two senators, and elected by the congregations. The ecclesiastical council, consisting of nine members, four laymen, three ecclesiastics, and two senators, and chosen by the synod, has the executive power, and carries on the whole administration.

HAMEL. See **BAJUS**.

HAMELMANN, Hermann, b. at Osnabrück, 1525; d. in Oldenburg, June 26, 1595; was educated in the Roman-Catholic religion, and curate of Camen, but embraced the Reformation 1552, and labored with great success for its progress as superintendent-general in Brunswick 1568-72, and Oldenburg 1572-95. Of his works (forty-five in number) his *Opera genealogico-historica de Westphalia et Saxonia inferiori* (edited by Wasserbach, Lemgo, 1711) are of great interest. His Life was written by **RAUSCHENBUSCH**, Schwelm, 1830, and **CLEMEN**: *D. Einführung d. Ref. zu Lemgo*, Lemgo, 1817.

HAMILTON, James, D.D., eminent Presbyterian divine; b. at Lonend, Paisley, Scotland, Nov. 27, 1814; came to London, 1841, as pastor of the National Scotch Church, Regent's Square; d. there Nov. 24, 1867. He was an acknowledged master of pulpit oratory, and author of some of the most widely circulated books of his day. Of his *Life in Earnest* (1844), sixty-four thousand had been sold before 1852, and, of his *Mount of Olives*, sixty-four thousand before 1853. Besides these, he wrote *The Royal Preacher* (1851), an excellent homiletical commentary upon Ecclesiastes; *The Lamp and the Lantern* (1853), later title *The Light*

upon the Path; The Prodigal Son (1866). A collected edition of his works was published, London, 1873, 6 vols.; his select works, New York, 1875, 4 vols. See his Life by WILLIAM ARNOT, New York, 4th ed., 1871.

HAMILTON, Patrick, the proto-martyr of the Scottish Reformation; b. about 1503-04, at Stanehouse, Lanark, or Kincavel, Linlithgow; burned at St. Andrew's on Feb. 29, 1528. His father was a natural son of the first Lord Hamilton, knighted for his bravery, and rewarded with the above lands and barony, by his sovereign, James IV. His mother was a daughter of Alexander, Duke of Albany, second son of James II.; so that he was closely connected with some of the highest families in the land. His cousins, John and James Hamilton, before the Reformation, rose to episcopal rank in the old church; and several others of his relatives attained high promotion. Destined himself for such promotion, Patrick was carefully educated, and, according to the corrupt custom of the times, was in his fourteenth year appointed to the abbacy of Ferne in Ross-shire, to enable him to maintain himself in comfort while studying abroad. Like many of his aristocratic countrymen at that period, he went first to the University of Paris, and probably to the College of Montaigu, where John Major, the great doctor of his country, was then teaching with so much *eclat*, and gathering round him, as he did afterwards at St. Andrew's, an ardent band of youthful admirers, who in the end were to advance beyond their preceptor, and to lend the influence of their learning and character to the side of the Reformers. Before the close of 1520 Patrick Hamilton took the degree of M.A. at Paris, and soon after left that university for Louvain, to avail himself of the facilities for linguistic study provided there, or to enjoy personal intercourse with Erasmus, the patron of the new learning. At this date he was probably more of an Erasmian than a Lutheran, though of that more earnest school who were ultimately to outgrow their teacher, and find their home in a new church. We know he made great progress in the languages and philosophy, and was specially drawn towards the system of Plato. With "the sophists of Louvain" he had no sympathy. But there were some there, as well as at Paris, whose hearts God had touched, to whom he could not fail to be drawn. He may even have met with the young Augustinian monks of Antwerp, whom, so soon after his departure, these sophists denounced, and forced to seal their testimony with their blood. In the course of 1522 he returned to Scotland, going first, we can hardly doubt, to visit his widowed mother and his relations, whom he loved so well, but proceeding soon to prosecute his studies at St. Andrew's. He matriculated there on June 9, 1523, the same day that his old preceptor Major was incorporated into the university and admitted as principal of the *Pædagogium*, or, as it came afterwards to be called, St. Mary's College. Probably he heard there those lectures on the Gospels which Major afterwards published in Paris. But his sympathies were more with the young canons of the Augustinian priory than with the old scholastic; and possibly it was that he might take a place among the teachers of their college of St. Leonards, that on Oct. 3, 1524, he

was received as a member of the Faculty of Arts. He was a proficient, not only in the languages and philosophy, but also in the art of sacred music, which the canons and the *alumni* of their college were bound to cultivate. He composed "what the musicians call a mass, arranged in parts for nine voices," and acted himself as precentor of the choir when it was sung. He is said also to have taken on him the priesthood, that he "might be admitted to preach the word of God;" but Mr. David Laing questions if he was in holy orders at all, as no mention is made of his degradation before his martyrdom. In 1526, while James Beatoun, the primate, disguised as a shepherd, was tending a flock on the hills of Fife, the New Testament of Tyndale's translation was brought over from the Low Countries by the Scottish traders. A large proportion of the copies are said to have been taken to St. Andrew's, and circulated there. Hamilton seized the opportunity to commend the holy book and its long-forgotten truths to those over whom he had influence. His doings could not long escape the notice of the returned archbishop. He was not naturally cruel, or likely, after his recent misfortunes, to desire to embroil himself in a quarrel with the powerful Hamiltons. But he had those about him, particularly his nephew the future cardinal, who were more relentless, and less careful of consequences, and so far he yielded to their wishes. Still he was anxious to perform the ungrateful task in the least offensive way; and by issuing, or threatening to issue, a summons charging him with heresy, he got rid of the Reformer, for a time, without imbruing his hands in his blood. Hamilton, yielding to the counsels of friends and opponents, made his escape to the Continent. His original intention had been to visit Luther and Melancthon at Wittemberg, as well as Frith, Tyndale and Lambert, at Marburg. But Dr. Merle d'Aubigné says that the plague was then raging at Wittemberg, and that he went straight to the newly opened university of Marburg, over which Lambert presided, and that he publicly disputed there those theses as to the law and gospel which fully set forth the main doctrines which he taught, and for which at last he suffered. He had much profitable intercourse with Tyndale, as well as with Lambert, and was urged to remain in that quiet refuge. But he yearned over his native land, still in darkness and the shadow of death; and, late in the autumn of 1527, he returned to it, determined to brave death itself, rather than prove faithless to his Master where before he had shrunk from an ordeal so terrible. Nor was it long ere his resolution was put to the test. After he had labored for a very short time in his native district, gained over to the truth several of his relatives, and won the heart of a young lady of noble birth, to whom he united himself in marriage, he was invited by the archbishop to a conference with the chiefs of the church "on such points as might seem to stand in need of reform." At first all displayed a conciliatory spirit, and appeared to recognize the evils existing in the church: some even seemed, in some points, to share his sentiments, and for nearly a month all possible freedom in making known his views was allowed to him. At length the mask was thrown aside. On Feb. 28 he was seized, and on the 29th

brought out for trial in the cathedral. Among the articles with which he was charged and the truth of which he maintained, the more important were, "that a man is not justified by works, but by faith; that faith, hope, and charity are so linked together, that he who hath one of them hath all, and he that lacketh one lacketh all; and that good works make not a good man, but a good man doeth good works." On being challenged by his accuser, he also affirmed it was not lawful to worship images, nor to pray to the saints; and that it was "lawful to all men that have souls to read the word of God; and that they are able to understand the same, and in particular the latter will and testament of Jesus Christ." These truths, which have been the source of life and strength to many, were then to him the cause of condemnation and death; and the same day the sentence was passed, it was remorselessly executed. But, through all his excruciating sufferings, the martyr held fast his confidence in God and in his Saviour; and the faith of many in the truths he taught was only the more confirmed by witnessing their mighty power on him. Nay, "the reek of Patrick Hamilton infected all on whom it did blow."

LIT. — The older authorities for the facts of Hamilton's life are the notices in the Commentary of ALESIIUS on Ps. xxxvii., and in the Introduction to LAMBERT'S *Commentary on the Apocalypse*, in the *Actes and Monuments* of FOXE, in the Histories of KNOX, CALDERWOOD, SPOTTISWOODE, and in the Chronicle of LINDSAY of Pitscottie. The only formal biography of the martyr is that published in our own day by the late principal Lorimer, and intended to form the first of a series on the "Precursors of Knox." Its title is *Patrick Hamilton, the First Preacher and Martyr of the Scottish Reformation: a Historical Biography, collected from original sources, etc.*, Edinburgh, 1857. The story of the martyr has since been told, in his own dramatic way, by Dr. Merle d'Aubigné, in vol. vi. of his *Reformation in Europe in the Time of Calvin*. Still more recently it has been made the subject of a veritable drama by Rev. T. P. Johnston, *Patrick Hamilton, a Tragedy of the Reformation in Scotland*, Edinburgh, 1882.

A. F. MITCHELL

(Professor of the University of St. Andrews).

HAMILTON, Sir William (Baronet), professor of logic and metaphysics, University of Edinburgh, was b. March 8, 1788, at the College of Glasgow, where his father was professor of anatomy and botany. He studied first in Glasgow University, afterwards in Edinburgh University, and finally in the University of Oxford. He at first devoted himself to medical studies; but during residence at Oxford he concentrated upon classics and philosophy, at which period he is described as a "solitary student" (Veitch's *Life*, p. 42). When passing his examination, he professed the whole works of Aristotle, and results showed that his study of the Stagirite had been careful and minute. Hamilton turned to the legal profession, passing for the Scotch bar in 1813. Shortly after, he established his claim to the baronetcy of Hamilton of Preston, and was thenceforth known as Sir William. He twice visited Germany during the years following, but does not seem by these visits to have made the

acquaintance of any noted philosophers. In 1820 he became a candidate for the chair of moral philosophy in Edinburgh University, vacant by the death of Thomas Brown. He was supported in his candidature by Dugald Stewart, the senior professor, incapacitated for the active duties of the chair. John Wilson ("Christopher North" of literature) was, however, the successful candidate, and became professor of ethics; while Hamilton waited for the more congenial sphere of teacher of logic and metaphysics. In 1821 Hamilton was elected professor of history in the University of Edinburgh. From 1826 he gave himself for two or three years to the study of the functions of the brain, which resulted in pronounced antagonism to phrenology. For summary of results, see *Lects. on Metaphysics*, vol. I., Appendix, pp. 404-444. In 1829 appeared his celebrated article on *The Philosophy of the Unconditioned* (*Edinburgh Review*, No. 99, Hamilton's *Discussions*, p. 1). This was the first of a series of important articles which extended over a period of sixteen years. In 1836 he was elected to the chair of logic and metaphysics in the University of Edinburgh, which chair he held till his death, in 1856.

Hamilton was the learned and vigorous expounder of the Scotch philosophy of common sense, or knowledge of first principles common to all men, and incapable of being either proved or doubted. He was conspicuous as the defender and expounder of Thomas Reid, and was the first of the Scottish school who felt the influence of Kant, whose theory of knowledge he critically handled. Hamilton's contributions to philosophy may best be grouped under these heads: 1, His analysis of consciousness and his treatment of external perception in psychology; 2, His philosophy of the unconditioned in metaphysics; and, 3, His analytic of logical forms in pure logic. We must restrict here to a brief account of the two first named.

His treatment of consciousness (*Lects. on Metaphysics*, XI.-XVI., especially the first and two last) involves a contribution to philosophy of great value. It includes analysis of the act of consciousness, the relation of consciousness to the special faculties, the phenomena of external perception, and the ultimate facts of consciousness essential to its exercise. Excepting the debatable question of external perception, the whole discussion is of the first importance, involving much that is now universally accepted in mental philosophy. Under the last division great service is done for an intuitional theory, while he prepares much critical work for sensationalists. Consciousness, he says, is the "essential element" or "necessary condition" of all experience, — "knowledge that I exist in some determinate state," "the recognition by the thinking subject of its own acts or affections." It is an immediate knowledge, involving discrimination, that is, judgment and memory, as its conditions. This detailed treatment of consciousness was a very marked advance on the work of Reid and Stewart, vindicating the fundamental position of Descartes, giving greater breadth and clearness of exposition to the Scotch philosophy, gaining the assent of the leaders of the experiential school, — such as J. S. Mill (*Exam. of Hamilton's Philos.*, chap. VIII.)

and Herbert Spencer (*First Principles*, chap. IV., § 24), — and presenting an insuperable difficulty to the opponents of introspection. In the midst of the conflict connected with interpretation of consciousness, consciousness itself is certainty, — the province within which scepticism is impossible.

Hamilton's theory of external perception, in which he maintains that the external object is within consciousness, has not gained much support.

Hamilton's law of the conditioned, with correlative philosophy of the unconditioned, is that which comes into nearest relation with theology. His law of the conditioned is, "that all that is conceivable in thought lies between two extremes, which, as contradictory of each other, cannot both be true, but of which, as mutually contradictory, one must" (*Metaph.*, II. 368, Lect. 38). "The law of the mind, that the conceivable is in every relation bounded by the inconceivable, I call the law of the conditioned" (p. 373). This involved his position as to the Infinite, — that the Infinite is "incognizable and inconceivable." This doctrine on its philosophic side is a protest against Kant's sceptical result affirming that reason lands in hopeless contradictions: on its theological side it proclaims the impossibility of knowing the Absolute Being. Only by taking first the philosophic aspect can we correctly interpret its theological relations. Kant had made *a priori* elements only forms of the mind; and accordingly the ideas of self, the universe, and God, became only regulative of our intellectual procedure, and in no sense guaranties of truth. Accordingly Kant has dwelt on "the self-contradiction of seemingly dogmatical cognitions (*thesis cum antithesi*) in none of which we can discover any decided superiority." These were that the world had a beginning, that it had not; that every composite substance consists of simple parts, that no composite thing does; that causality according to the laws of nature is not the only causality operating to originate the world, that there is no other causality; that there is an absolutely necessary being, that there is not any such being. Hamilton's object was to maintain that such contradictions are not the product of reason, but of an attempt to press reason beyond its proper limits. If, then, we allow that the conceivable is only of the relative and bounded, we recognize at once that the so-called antinomies of reason are the result of attempts to push reason beyond its own province, to make our conceptions the measure of existence, attempting to bring the incomprehensible within the limits of comprehension. Thus far a real service was rendered by Hamilton in criticising the sceptical side of Kant's *Critique of Pure Reason*. He estimated this result so highly as to say of it, "If I have done any thing meritorious in philosophy, it is in the attempt to explain the phenomena of these contradictions" (Append. *Metaph.*, I. p. 402). At this point Hamilton ranks Reid superior to Kant; the former ending in certainty, the latter in uncertainty. But there remains for Hamilton's philosophy the question, If we escape contradiction by refusing to attempt to draw the inconceivable within the limits of conception, what is the source of certainty as to the Infinite? how are knowledge and thought related to the existence

and attributes of the Infinite Being? Here Hamilton is entangled in the perplexity of affirming that to be certain which is yet unknowable. That there is an Absolute Being, source of all finite existence, is, according to him, a certainty; but that we can have any knowledge of the fact is by him denied. Reid had maintained the existence of the Supreme Being as a necessary truth (*Intell. Powers*, Essay IV chap. 3); and Hamilton affirms that the divine existence is at least a natural inference (*Metaph.*, Lect. 3); but he nevertheless holds that the Deity cannot by us be known. This is with him an application of the law of the conditioned, — a conclusion inevitable under admission that all knowledge implies the relative, the antithesis of subject and object. This doctrine of ignorance was developed by Mansel (*Limits of Religious Thought*), and eagerly embraced by the experientialists, J. S. Mill (*Exam. of Hamilton's Philos.*, chap. IV.) and Herbert Spencer (*First Principles*, Pt. I.; *The Unknowable*, chap. IV.; *The Relativity of all Knowledge*). This gave an impulse to agnosticism, the influence of which must be largely credited to Kant, who reduced the *a priori* to a form of mental procedure, and to Hamilton, who rejected Kant's view, yet regarded the absolute as incognizable. See *Agnosticism*. For an understanding of Hamilton's position the following references may suffice: "Mind rises to its highest dignity when viewed as the object through which, and through which alone, our unassisted reason can ascend to the knowledge of God" (*Metaph.*, Lect. II.). "The notion of a God is not contained in the notion of a mere First Cause," nor is the notion completed by adding "the attribute of omnipotence." "Not until the two great attributes of intelligence and virtue are brought in" have we "the belief in a veritable Divinity;" to which statement it is added, by way of exposition, "that virtue involves liberty" (*Ib.*). "The assertion of theism" is "the assertion that the universe is created by intelligence, and governed not only by physical, but by moral laws" (*Ib.*). From these passages it is obvious, that, when Hamilton is discussing the rational explanation of the universe, he speaks unreservedly of "the knowledge of God," "mediately through his works," interchanging "knowledge" and "belief" in his statements. But when he treats of the limits of knowledge, the law of the conditioned, the inconceivability of the unconditioned, he denies the possibility of knowledge, and makes faith the only possible exercise. "The infinite God cannot by us, in the present limitation of our faculties, be comprehended or conceived" (*Metaph.*, Lect. 38). He adds, however, "We know God according to the finitude of our faculties;" but "faith — belief — is the organ by which we apprehend what is beyond our knowledge." In judging of this, two things are to be noticed: that he reasons from conception to knowledge, not *vice versa*, — "The mind can conceive, and consequently can know, only the limited" (*Discussions*, Essay I.), — and that he makes faith a cognitive power.

LIT. — HAMILTON'S Works: *Discussions* (1852), *Reid's Works, with Notes and Dissertations* (1846, completed, 1863), *Lectures on Metaphysics and Logic* (1859). See also *Memoir of Hamilton*, by Professor VEITCH; MANSEL'S *Limits of Reli-*

gious Thought, and Philosophy of the Conditioned; McCOSH's *Scottish Philosophy*, Lect. 57; *Sir W. Hamilton*, by Professor MONCK, Dublin; MILL's *Exam. of Hamilton's Philosophy*; *Hamilton*, by HUTCHISON STIRLING. H. CALDERWOOD.

HAMMOND, Henry, D.D., a learned divine; b. at Chertsey in Surrey, Eng., Aug. 26, 1605; d. at Westwood, Worcestershire, April 25, 1660. He was a fellow of Magdalen College, Oxford, 1625, rector of Penshurst 1633, D.D. 1639, canon of Christ Church 1645, and chaplain to Charles I. 1645-47, sub-dean of Christ Church 1648, but shortly expelled for his loyalty to the Stuarts, and imprisoned in Oxford, freed, and lived out his days in privacy. He was a man of the very highest character. Dr. Fell expatiates at great length, but very entertainingly, upon his many virtues. He never married, although, according to Dr. Fell, he twice felt strongly inclined that way. He was nominated one of the Westminster Assembly of divines, but never sat among them; and his nomination was soon afterwards revoked because of his loyalty to the king's cause. Among his works the best are *A Practical Catechism* (1644), *Paraphrase and Annotations upon the New Testament* (1653, reprinted Oxford, 1845, 4 vols.), *upon the Book of Psalms* (1659, reprinted Oxford, 1850, 2 vols.), and *upon the Ten First Chapters of Proverbs*. His *Catechism* appeared anonymously in a small edition at Oxford, and did not attract much notice until the appearance of the second edition (1646), when it suddenly leaped into such popularity that fifteen editions were printed before 1715: it covers 178 pages of the folio edition of Hammond's works. But of more importance is his *Paraphrase*, in which he reveals genuine exegetical tact and learning. That on the New Testament was translated into Latin, and annotated by LeClerc, Amsterdam, 1698. His *Life* was written by Bishop JOHN FELL, London, 1661. His complete *Works* were published London, 1674-84, 4 vols. folio; his *Miscellaneous Theological Works*, in the Library of Anglo-Catholic Theology, Oxford, 1847-50, 3 vols. 8vo. Both these editions of his *Works* contain Fell's *Life*.

HAMPDEN, Renn Dickson, an English prelate; b. in the Barbadoes, 1793; d. in London, April, 23, 1868. He was educated at Oriel College, Oxford; became fellow there with Keble and Newman; filled, in succession, the curacies of Newton, Faringdon, and Hackney; was tutor in Oriel 1828, and principal of St. Mary's Hall 1833. In 1832 he delivered the Bampton Lectures, choosing for his subject *The Scholastic Philosophy considered in its Relation to Christian Theology* (3d ed., 1848). These lectures exposed him to the charge of Arianism; but in spite of this he was chosen Regius Professor of Divinity in 1836. In 1848 he was promoted to the see of Hereford, and consecrated, in spite of the remonstrance of thirteen bishops. The question of the bishop's orthodoxy was the subject of a heated pamphlet discussion, for the literature of which see ALLIBONE. Among Hampden's writings are *Philosophical Evidence of Christianity* (1827), *Parochial Sermons* (1826), *The Fathers of the Greek Philosophy* (Edinburgh, 1862).

HAMON, Jean, b. at Cherbourg, 1618; d. in Port-Royal, Feb. 22, 1687; studied medicine in Paris, and began to practise with great success,

but sold in 1651 all his property, distributed the money among the poor, and became a hermit in Port-Royal. Of his numerous ascetic writings the principal are, *Traité de piété, Pratique de la prière continuelle*, an autobiography in imitation of Augustine's *Confessiones, Lettres et opusculs*, etc. The best life of him is found in BESOIGNE: *Histoire de l'abbé de Port-Royal*, vol. iv.

HÄNDEL, Georg Friedrich, b. in Halle, Prussia, Feb. 24, 1684; d. in London, April 13, 1759; received his musical education in his native city, Berlin, and Hamburg; visited Italy 1706-09, and was chapel-master to the elector of Hanover 1709-12, but settled in the latter year in England, and soon became thoroughly nationalized. His Italian operas, of which he produced about fifty, are now forgotten, with the exception of some detached arias; but, under the influence of the strong religious feeling of the English people, he composed about twenty oratorios, — *Esther* (1720), *Israel in Egypt* (1738), *Messiah* (1741), *Judas Macabæus* (1746), *Jephthah* (1751), — and thereby exercised an influence on English taste and English art which is paralleled only by that of Shakespeare's dramas.

HANDICRAFTS AMONG THE HEBREWS.

That the first craftsman mentioned in Scripture, Tubal-Cain (Gen. iv. 22), was a worker in metals, indicates that metal-working was one of the earliest crafts among the Hebrews; and the circumstance becomes so much the more significant, as the general Hebrew expression for an artisan (הָרֹשֶׁת) primitively denotes a worker in metals, or, at least, a worker in some hard material. All such kinds of labor as required less strength and skill, and administered only to the necessities of every-day life (baking, weaving, tailoring, house-building, etc.), were in the oldest time performed by the householder, the women, and the slaves, and continued to be performed in that way even after each kind had developed into a specific trade (1 Sam. ii. 19; 2 Sam. xiii. 8; Prov. xxxi. 22; Acts ix. 39). Corporations organized in the form of castes, or monopolies belonging exclusively to certain families, did not exist among the Hebrews; and when we hear of a certain place where artisans of the tribe of Judah were working, or of certain occupations, such as byssus-weaving, which were inherited in certain families of the tribe of Judah, these are only insulated occurrences, probably incidental remembrances from the time the people lived in Egypt. Nevertheless, in the cities the members of the same trade generally lived together in the same neighborhood: there were in Jerusalem a bakers'-street (Jer. xxxvii. 21), a square near the gate leading into the valley of Ben-Hinnom, where the potters had their shops (Jer. xix. 2), a quarter occupied mainly by the noisy iron-industry and metal-works (Joseph., *Bell. Jud.*, v. 8, 1), etc. When the Hebrews left Egypt, they had among them skilled workmen in gold, silver, brass, wood, leather, textile fabrics, cut stones, etc. But, when the generation of artists educated in Egypt died out in the desert, the development of the mechanical arts seemed to come to a standstill; and during the confusion of the period of the Judges, and under the heavy pressure of enemies, who often carried away as prisoners of war the artisans, especially the metal-workers, in order to weaken the conquered people

(Judg. v. 8; 1 Sam. xiii. 19), many arts became lost among the Hebrews, or fell into decay. If a steady development had taken place from the exodus of Egypt to the period of the kings, David and Solomon would have needed no foreign masters. As it was, the Phœnicians became the teachers of the Hebrews (2 Sam. v. 11; 1 Ez. xiv. 1, xxii. 15; 1 Kings v. 1 sqq., vii. 13 sqq.). A little later we find, especially in the larger cities, many kinds of work, which formerly were left to the domestic industry, organized into specific trades, such as baking, fulling, cheese-making, hair-cutting, etc. (Hos. vii. 4; Jer. xxxvii. 21; 2 Kings xviii. 17). To pursue a trade was, at least in later times, not considered degrading among the Jews: on the contrary, the Mishna censures the exclusive occupation with studies, and puts it down as a duty to learn a trade. "It is better to make the Sabbath a working-day than to be dependent on other people. Do the meanest work, if it can support you, and do it publicly, and without saying, 'I am a priest and a great man, for whom such work is unbecoming.'" Like Paul, the most celebrated rabbis earned their livelihood by some handicraft; Jochanan was a saddler; Isaac a smith; Abin a carpenter; Hillel is said to have earned his bread by cutting up wood. Some trades, however, such as had to deal with unclean things, or brought the workman in contact with women, were considered less honorable: the weaver, barber, tanner, fuller, etc., could not become king or high priest. With respect to wages, the law said that the day's work should be paid at the day's end (Lev. xix. 13; Deut. xxiv. 15). See DELITZSCH: *Jewish Artisan Life in the Time of Christ*, English translation, London, 1877.

LEYRER.

HANDS, Laying on of. See IMPOSITION OF HANDS.

HANGING. See PUNISHMENTS AMONG THE HEBREWS.

HAN'NAH (*sweetness*, a common female name among the Hebrews and Phœnicians, cf., in Virgil, Dido's sister *Anna*) was one of the wives of Elkanah of Ramathaim-Zophim (1 Sam. i. 1, 2). She was barren for many years; but, in answer to her earnest prayer, Jehovah sent her a son, whom she called Samuel (see art.). Her magnificent song of praise at his birth (1 Sam. ii. 1-10) is the prototype of the *Magnificat*, the song of Mary the mother of our Lord (Luke i. 46-55).

HANNOVER. See PRUSSIA.

HANSIZ, Markus, b. at Völkermarkt, in Carinthia, April 23, 1683; d. in Vienna, Sept. 5, 1766; was educated in the Jesuit college of Eberndorf; studied at the university of Vienna; and was for many years a teacher of philosophy in the Jesuit college of Gratz. His ambition was to produce for Germany a *Gallia Christiana*, *Anglica Sacra*, or *Italia Sacra*; and in 1727 appeared the first volume of his *Germania Sacra*, devoted to the church of Lorch and the diocese of Passau; in 1729 the second (Salzburg); and from 1731 to 1754 the third (Ratisbon). But the freedom with which he treated local legends (on St. Rupert and others) roused such an opposition to him, that he felt compelled to renounce literary work. The work has been continued by Ussermann and others, but was never completed.

HAPHTARAH, plural **HAPHTAROTH**, were

reading-lessons or paragraphs taken from the prophets for use in the synagogues on the Sabbath and feast-days, in connection with sections from the law. Cf. Acts iii. 15; and PARASHIOTH.

HA'ARAN (the Greek and Latin *Kappai*, *Carre*), a city and territory in Northern Mesopotamia, on the road from Ur of the Chaldees to Canaan. It was probably the fertility of the region which caused Terah and Nahor to stop there while Abraham and Lot pushed forwards to Canaan. To the Assyrians the place was of great importance as a military station when campaigns were made in Cilicia. Ezekiel (xxvii. 23) speaks of it as carrying on a considerable trade with Tyre. In Roman history it is famous as the scene of the defeat of Crassus and the assassination of Caracalla. It flourished also under the Arabs, but Abulfeda mentions it as lying in ruins. — **Haran** (Greek, *'Aḥḥav*) is the name of the youngest son of Terah (Gen. xi. 26).

HARBAUGH, Henry, D.D., a genial and scholarly divine of the German Reformed Church, and of Swiss descent; b. near Waynesborough, Penn., Oct. 28, 1817; d. in Mercersburg, Penn., Dec. 28, 1867. He worked on his father's farm till his nineteenth year, and then engaged in other employments until 1840, when he entered Franklin and Marshall College, Mercersburg, and, after spending three years there, was successively pastor of the Reformed Church, Lewisburg, Penn. (1843), Lancaster (1850), and Lebanon (1860). In 1863 he became the successor of Dr. Wolff in the chair of theology at Mercersburg. Dr. Harbaugh was a prominent representative of the Mercersburg school of theology. He possessed poetical gifts; wrote poems in the so-called "Pennsylvania German," which appeared in the *Guardian*, and after his death in a volume under the title *Harbaugh's Harfe* (Philadelphia, 1870), which enjoyed a wide popularity. He also wrote some hymns, one of which, *Jesus, I live to thee*, has passed into hymnological collections. Of his larger works the more important are, *Heaven, or the Sainted Dead*, 1848-53, 3 vols. (*Heavenly Home*, *Heavenly Recognition*, *Future Life*); *Life of Michael Schlatter* (German), 1857; and *Fathers of the Reformed Church in Europe and America*, Lancaster, 1857, 2 vols. He was for seventeen years editor of the *Guardian*, and the last year of his life of the *Mercersburg Review*.

HARDING, Stephen, English Cistercian monk; b. in Sherborne, Devonshire; abbot at Cîteaux 1109; received Bernard there 1113; d. there March 28, 1134. See his life by Mr. Dalgairns, in the *Lives of the English Saints*; also CISTERCIANS.

HARDWICK, Charles, b. at Slingsby, Yorkshire, Sept. 22, 1821; d. Aug. 18, 1859, while ascending the Pyrenees, near Bagnères de Luchon. He was successively fellow of St. Catharine's Hall, Cambridge, professor of theology in Queen's College, Birmingham (1853), divinity lecturer at Cambridge (1855), and archdeacon of Ely (1859). He is the author of several valuable works displaying thorough scholarship. These are, *A History of the Articles of Religion*, Camb., 1851, revised edition, 1859; *A History of the Christian Church* (I. Middle Age; II. Reformation), Camb., 1853-56, 2 vols., 2d ed., 1861-65, 3d ed., revised by W. Stubbs, Lond., 1872, 1873; and particularly

the unfinished elaborate treatise, *Christ and other Masters, an Historical Inquiry into some of the Chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World*, Lond., 1855-57, 4 parts, 3d ed., with prefatory memoir by Rev. F. Proctor, 1873, 1 vol.

HARDOUIN, Jean, b. at Quimper, in Brittany, 1646; d. in Paris, Sept. 3, 1729; entered early the order of the Jesuits, and devoted himself to literature. His editions of Themistius (Greek and Latin, Paris, 1684) and of Pliny (1685, in *usum Delphini*, 1723, complete in 3 vols. folio) are still considered the best ever made of those authors. His *Conciliorum Collectio* (Paris, 1715, 12 vols.) also enjoys a great reputation. But his own writings are full of whims and fancies. He held that the *Æneid*, the odes of Horace, etc., were written by some monks in the thirteenth century, that Christ and the apostles spoke Latin etc., and such paradoxes he defended with exorbitant arrogance and coarseness.

HARDT, Hermann v. d. See HERMANN V. D. HARDT.

HARDY, Robert Spence, English Wesleyan missionary and Buddhist scholar; b. at Preston, Lancashire, July 1, 1803; d. at Headingly, Yorkshire, April 16, 1868. For twenty-three years he was a faithful missionary in Ceylon, and subsequently a preacher at home, but found time to become profoundly read in Pali, and to attain a very wide culture. His books are authoritative. He wrote *The British Government and the Idolatry of Ceylon*, 1841; *Eastern Monachism, an Account of the Origin, Laws, Discipline, Sacred Writings, etc., of the Order of Mendicants, founded by Gotama Buddha*, 1850; *A Manual of Buddhism in its Modern Development, translated from Singhalese MSS.*, 1853, 2d ed., 1880; *The Legends and Theories of the Buddhists compared with History and Science*, 1867, 2d ed., 1881.

HARE, Augustus William, a devoted and model rural clergyman of the Church of England; b. in Rome, Nov. 17, 1792; d. there Feb. 19, 1834. After a distinguished career at New College, Oxford, of which he was a fellow, he became rector in 1829 of Alton-Barnes, a country parish, where his plain and fervent preaching and consecrated life not only won the hearts of the people, but came to be regarded as a model for a rural pastor's imitation. In company with his brother Julius he edited *Guesses at Truth*, and published *Sermons to a Country Congregation*, 6th ed., Lond., 1845, 2 vols. See *Memorials of a Quiet Life*, by A. J. C. HARE.

HARE, Julius Charles, one of the most influential of modern English theologians; b. Sept. 13, 1795, at Herstmonceux, Sussex, in the pale of the Episcopal Church; d. there Jan. 23, 1855. He was educated at the Charter House school, with Grote and Thirlwall, the distinguished historians of Greece. A considerable portion of his youth was spent on the Continent. In 1811 he visited the Wartburg, Luther's Patmos, and there, as he playfully remarked, he "saw the marks of Luther's ink upon the wall, and there took his first lesson in the art of throwing inkstands at the devil's head." In 1812 he entered Trinity College, Cambridge, and distinguished himself by thorough classical and general culture. In 1818 he was made fellow and tutor of Trinity, and gathered

around him a number of admiring students, among them John Sterling, Archbishop Trench, and Frederick Maurice (subsequently his brother-in-law).

Hare's first introduction to the public was as joint translator, with Bishop Thirlwall, of Niebuhr's Roman history (1828). His love for German scholarship was intensified by his intimacy with Thomas Arnold of Rugby, and with Bunsen, as also by his study of Coleridge's works, whom he profoundly esteemed as a Christian philosopher. In 1832 he went to the Continent, and spent several months in Rome. This visit forms an epoch in his life. Rome, the seat of archaeology, history, and art, had a powerful attraction for him; Rome, the centre of religious life and ecclesiastical institutions, repelled him, and confirmed him in his Protestant convictions, notwithstanding his romantic enthusiasm for the middle ages. In Rome he made the personal acquaintance of Dr. Bunsen, who was then ambassador of Prussia to the Vatican, afterwards to England.

On returning to England in 1834, he was made rector of Herstmonceux, and, later, archdeacon of Lewis in the diocese of Chichester, and chaplain to the Queen. In this village, not far from the southern coast of England, he labored until his death, surrounded by a large circle of friends, and held in universal esteem for his noble character and attainments. His last words were, "Upwards, upwards!"

Archdeacon Hare combined thorough scholarship, original thought, noble character, harmless wit, and manly piety. He was as familiar with Luther, Schleiermacher, Neander, Olshausen, Nitzsch, Tholuck, Lücke, etc., as with Cranmer, Hooker, Leighton, Pearson, and Tillotson. He collected one of the most valuable private libraries, of twelve thousand volumes, which completely occupied every wall in the house. He presented it to Trinity College in Cambridge. In the department of philosophy he was an independent disciple of Coleridge. In theology he had most sympathy with Dr. Arnold, but excelled him in the extent of his scholarship. He was one of the founders of the evangelical broad-church school, which seeks to liberalize the Anglican communion by keeping it in friendly intercourse with Continental thought and learning. He was a sturdy champion of Protestantism against the encroachments of Romanism and Tractarianism; but he never exposed himself to the charge of disloyalty to the Church, nor forgot the personal regard due to his opponents. He was especially pained at the transition of Archdeacon, now Cardinal, Manning, his former colleague and intimate friend, to Romanism.

As an author, Hare had some peculiarities of spelling (*forst* for forced, *preacht* for preached, etc.), and embodied the most valuable part of his works in notes, which occupy a much larger space than the text. His strength lay in his combination of theological attainments with purity of character, and in his talent for stimulating others to further study and investigation.

His ablest theological work is *The Mission of the Comforter, with Notes*, 3d ed., 1876 (republished in Boston). It contains five sermons preached at Cambridge from the words of our Lord (John xvi. 7-11) on the office of the Holy

Spirit. More than the half of the work consists of learned notes and excursuses. His defence of Dr. Luther, originally the tenth note of the above work, afterwards separately issued in an enlarged form shortly before his death, is the ablest vindication of the Reformer against the attacks of Bossuet, Hallam, Sir William Hamilton, and the Oxford Tractarians. "The breadth and energy of Luther's genius," says Stanley, "the depth and warmth of his heart, and the grandeur of his position and character, amidst whatever of inconsistencies or imperfections of expression, are brought out with a force and clearness which must often be as new to his admirers as to his detractors." Hare also contributed the text for the English edition of König's illustrations of the life of Luther. We must next mention *The Victory of Faith*, a series of most instructive and inspiring sermons on 1 John v. 5, 3d ed. by Plumptre, London, 1874. The sixth sermon contains the most eloquent description of the conquering power of faith in the English language (pp. 225 sqq.). *The Contest with Rome* (1842) is one of the most trenchant of the Anglican writings called forth by the controversy with Romanism and Puseyism. A collection of his *Charges* was published 1856, a year after his death. We conclude with a characteristic passage from a charge in the spring of 1850, where he addresses the two contending parties of his diocese as follows: "With both sides I feel that I have many bonds of common faith and love and duty; with both of them I heartily desire to work together in the service of our common Master. With each of the two parties on sundry points I differ in opinion more or less widely. But why should this cut me off from them, or why should it cut them off from me? May we not hold fast to that whereon we are agreed, and join hand to hand and heart to heart on that sure, unshakable ground, which cannot slip from under us, and wait until God shall reveal to us what we now see dimly and darkly? Shall the oak say to the elm, 'Depart from me, thou hast no place in God's forest, thou shalt not breathe his air, or drink in his sunshine'? Or shall the ash say to the birch, 'Avaunt! thou art not to stand by my side: cast thyself down and crawl away, and hide thyself in some outlandish thicket'? O my brethren! the spring is just about to clothe all the trees of the forest in their bright, fresh leaves, which will shine and sparkle rejoicingly and thankfully in the sun and rain. Shall it not also clothe our hearts anew in bright, hopeful garments of faith and love, diverse in form, in hue, in texture, but blending together into a beautiful harmonious unity beneath the light of the Sun of righteousness?"

LIT.—Two funeral addresses by Rev. H. O. ELLIOT and Rev. T. N. SIMPKINSON; Dr. PLUMPTRE's *Memoir*, prefixed to the last edition of the *Guesses at Truth*; the essay of Professor FREDERICK DENISON MAURICE, in the collected edition of Hare's *Charges* (1856), and Dean STANLEY's article in the *London Quarterly Review* for July, 1855 (both reprinted as introductory notices in the 3d ed. of *The Victory of Faith*, 1874); and especially the *Memorials of a Quiet Life* (one of the most charming and delicate English biographies) by A. J. C. HARE (a nephew of the archdeacon), London, 1872 sqq. 3 vols. P. SCHAFF.

HARLAY, François de, b. in Paris, Aug. 14, 1625; d. at Conflans, Aug. 6, 1695; was made Archbishop of Rouen in 1651, and of Paris in 1670. He was unprincipled and vain, frivolous and intolerant; and his influence at the court he used against the Huguenots. He was one of the principal promoters of the revocation of the Edict of Nantes. He edited the *Synodicon Parisiense*.

HARMER, Thomas, b. in Norwich, Eng., 1715; pastor of the Independent Church at Wattesfield, Suffolk, 1735; d. there Nov. 27, 1788. The work of his lifetime was *Observations on Various Passages of Scripture, placing them in a new light, and ascertaining the meaning of several not determinable by the methods commonly made use of by the learned, compiled from relations incidentally mentioned in books of voyages and travels into the East*, Lond., 1764, 2 vols., in 1787 2 additional vols., 4th ed. by Adam Clarke, L.L.D., 1808, 4 vols., with large additions and a life of the author. Mr. Harmer also wrote *Outlines of a New Commentary on the Book of Solomon's Song*, London, 1768.

HARMONISTS. See RAPPISTS.

HARMONY OF THE GOSPELS. We shall consider in this article the relation of the Gospels to each other, both in point of form and their choice of matter, and whether it is possible to construct a harmony. At the very outset the striking difference between the Gospel of John and the other three Gospels must be noticed, both in respect to the choice of matter (John alone relating the visits of Jesus to the feasts in Jerusalem, and, on the other hand, describing few of the events which happened in Galilee) and in respect to the kind of matter; the discourses of our Lord which John gives having a peculiarly elevated character as compared with those of the other three Gospels. The first three or synoptic Gospels likewise often differ. Mark gives hardly any of our Lord's discourses, and contains an exceedingly small amount of matter not found in Matthew and Luke; while these two Gospels, when compared, are found to have much which is peculiar to each. Matthew gives sixteen miracles, Luke fifteen (eleven being common), and Mark fifteen, twelve of which are found in Matthew, and ten in Luke. Then, again, the consecution of the same discourses and events is different in the three synoptists; and while the descriptions of the same events often present remarkable agreements in language, even to striking and unusual words, they also present disagreements, not only in the language, but also in the matter, so as to sometimes even give the appearance of contradictory statements.

1. *Choice and Arrangement of the Matter in the Synoptists.*—Even if we had no patristic accounts of their origin, the study of the Gospels would convince us that their authors had not the least intention of giving a complete daily journal of the life of Christ. Of the first half of his public activity they confined themselves to only a few fragments, and by their own confession they passed over a great deal. Thus it appears from Matt. xi. 21 sqq. that Jesus performed many miracles in Chorazin; but the synoptists do not give a single detail of his activity there. Even the Introduction to Luke's Gospel does not militate with this statement; for he might well call his work "systematic and complete" in compari-

son with the sporadic attempts of other Christians, without its being arranged like a journal, but only giving that which was essential and important in systematic arrangement. But each synoptist had a plan of his own. Matthew wrote for Jews, and sought to prove that Jesus fulfilled the Messianic prophecies concerning the seed of Abraham (Matt. i. 1). Luke, who belonged to the Pauline circle, relates, for the most part, those events in the life of our Lord, and those discourses, which go to confirm the principle that *all* mankind, so far as it thirsts after salvation, shall participate in the benefits of it. For this reason he presents Christ as the second Adam (comp. Luke iii. 23-28). Mark, on the other hand, as John the Presbyter (Euseb., iii. 39) long ago said, follows no particular plan, but wrote down from memory what Peter related to him from time to time. None of the synoptists, then, follow a chronological arrangement. Luke arranges his Gospel according to the matter (x. 25-xiii., discourses; xiv.-xvi., parables; etc.); and so does Matthew (iii., iv., the beginning of his activity; v.-vii., laws of the kingdom; viii., ix., miracles; ix. 36-xi., the disciples; xiii., xiv., parables; etc.). Notwithstanding this general principle, however, they do often relate events in the order of their occurrence (comp. Matt. ix. 27, 32, xiii. 1, etc.; Mark i. 29, etc.; Luke iv. 38, etc.). The investigation of the extent of the agreements of the synoptists in these cases is one of the tasks of the harmonists.

Such labors were carried on from early times, at first with the purpose of forming a complete narrative of all the events and discourses of our Lord. (See *DIATESSARON*.) In modern times they have been conducted for the purpose of constructing a chronology of Christ's life. Prominent amongst the workers in this department [see below] are Gerson (d. 1429), Calvin (d. 1564), Andreas Osiander (d. 1552), Chemnitz (d. 1586), and Bengel (d. 1751). Osiander (*Harmonia Evangeliorum*, Basel, 1537) is only to be mentioned for the curious circumstance, that, starting from the most irrational theory of inspiration, he adopted the principle that the evangelists, in order not to write that which was false, dared not depart from the chronological arrangement. To carry the principle out, he was obliged often to suppose that the very same event, occurring under the very same circumstances, was repeated two or three times! Peter's wife's mother, for example, was healed three times! Gerson (*Concordia evangelistarum sive monotessaron*, Col. c. 1471) proceeds on the theory that the synoptists did not intend to follow a chronological order; and so Calvin (*Harmonia evangelistis tribus composita*, Geneva, 1553), and especially Chemnitz (*Harmonia evangelicæ*, Frankfurt, 1593 sqq.), who makes such events and discourses to follow each other which are definitely placed in chronological order by the evangelists. It is as clear as sunlight that every healthy attempt in the direction of a harmony must proceed upon this principle. Bengel (*Richtige Auffassung der Evangg.*, Tübingen, 1736) marks no progress; but he rightly recognized that Luke did not mean to follow a chronological arrangement. Wieseler, in his *Chronological Synopsis* [Hamburg, 1843], started from the principle that Luke follows a chronological order;

but the writer of this article, in his *Kritik d. evang. Geschichte*, returned to the principles of Chemnitz, and believes he has proved that the sequence of single events of one Gospel never contradicts that of another, and that their statements enable us to restore a chronological harmony of the larger part of Christ's public career. The following case, which we choose because it is the most difficult and complicated, will serve as an illustration of our method. In Matt. ix. it is related, that, as Jesus on a certain day sat at meat, the Pharisees asked him why he did not fast. The exact day is not given; but it is definitely stated in ix. 18 that Jairus came to him "while he spake these things;" and in ix. 27, that, as "Jesus passed by from thence," two blind men followed him; and in ix. 32, that, "as they went forth," a dumb man was brought to him. Here the sequence of four events is given. The preceding section definitely gives the sequence of four other events (viii.-ix. 9), — the stilling of the tempest (viii. 23), the healing of the Gadarene (viii. 28), the cure of the paralytic (ix. 1), and the call of Matthew (ix. 9). Again, we have the following sequence: the healing of the blind and dumb man (xii. 22), the charge of collusion with Beelzebub (xii. 38), the announcement of his mother and brethren (xii. 46); and on the same day that these things occurred he spake many parables (xiii. 1). Mark, however, in the most emphatic way says that Jesus spake these parables at the seashore (iv. 1), on the same day stilled the tempest (iv. 35), then healed the Gadarene (v. 1), and, after his return to the western shore, met Jairus (v. 22). Thus the conclusion is forced upon us by Mark that the three groups of events which Matthew places in sections, where they properly belong in point of matter, belong together in point of time. While Jesus was staying at Capernaum, the blind and deaf man is brought, whose cure affords the occasion for the charge of collusion with Beelzebub. During the conversation the Pharisees demand a sign; and, while Jesus is replying, his mother arrives. Towards evening Jesus utters the parables on the seashore; then follows the stilling of the tempest. The following morning the Gadarene was healed. After his return, the question concerning fasting was put; and at the same hour Jairus came. As he left his house, the dumb man is brought, and (perhaps a day or two afterwards) the paralytic is healed. Mark got the events from Peter, an eye-witness of them, and had the sequence impressed upon his memory; but Matthew, who was called after their occurrence, heard them from several of the disciples; and he remembered most distinctly that the healing of Jairus' daughter was a special topic of conversation: hence he put it down immediately after the account of his call.

This example is a crucial test of the Chemnitzian principles; but attempts to find the original place of every sententious utterance of our Lord will fail. A great probability exists that Jesus repeated the same sayings at different times. Matthew has given us an unmistakable illustration of this (vii. 17, xii. 33). He even repeated a parable, but with changes in detail (Luke xix. 12 sqq.; Matt. xxv. 14 sqq.).

2. *The Language*. — The synoptists in their

accounts of the same events often fully agree in the language, and again differ widely in this regard (comp. Matt. ix. 15, Mark ii. 20, Luke v. 35). But the points of agreement are far more numerous than the points of disagreement. According to Norton, one-sixth of Matthew's Gospel is in verbal agreement with the other synoptists, and seven-eighths of this are from discourses; one-sixth of Mark's Gospel agrees with the other synoptists, and nearly four-fifths of this are from the discourses; Luke only agrees to the extent of one-tenth with Matthew and Mark, but more than nineteen-twentieths of it is from the discourses. Various theories have been suggested to account for these agreements and disagreements in language, and they are as follows. (1) A primal or germ gospel (*Urevangelium*) from which the evangelists drew. It has been defined as an Arimaic Matthew (Corrodi, Schmidt), a "Hebrew Gospel" (Lessing, Niemeyer, Weber), or a record composed by a company of apostles (Eichhorn, Marsh); but all these various forms have been outlived. Holtzmann has advocated the hypothesis of a primal Mark and an original collection of discourses by Matthew; but that the *lóγια* (*discourses*), which Papias attributes to Matthew, included other matter, even Strauss granted. (2) The theory that one evangelist used the other, there being one original one. But it is comical to observe that each of the possible combinations has its zealous defenders. But why should men who had the best opportunities of getting details from the very eye-witnesses of Christ use each other's works? The theory, on the other hand, begets many difficulties, as, for example, Why did the evangelist who used his predecessor omit so much of his matter, alter the language of the Lord's discourses (often quoting half a verse word for word, and then suddenly breaking off), and alter the chronological sequences? (3) The evangelists drew from a common tradition. This is the theory of Gieseler (*Hist.-krit. Versuch ii. d. Entstehung d. schriftl. Evangelien*, Leipzig, 1818), and the only tenable one. In the repeated narration of the events of Christ's life, certain points were always emphasized, and these the evangelists have in common; the very expressions being impressed upon the memories of the hearers. But the individuality of the writers also asserted itself.

3. *John's Gospel* (see JOHN, GOSPEL OF) was written (96) at a time when the altered circumstances of the Church, and the first indications of Gnosticism, made a new point of view necessary. For this reason he supplemented the accounts of the synoptists both in respect to the outward details of Christ's life and his personality (in opposition to the false Gnosis).

This Gospel differs largely from the others, but not to the prejudice of the harmony. The more elevated style of the Lord's discourses which it records has furnished a difficulty to some; but as they "shine with a more than earthly glow and brilliancy" (as De Wette himself acknowledges), as it is improbable that the disciple should have surpassed the Master, and as the synoptists here and there rise to the same strain (Matt. xi. 25-30, xiii. 16, 17, etc.; Luke x. 21-23), the difficulty completely disappears for those who have an ear for the light-born excellency of Christ's

words. The only real difficulty which John's Gospel offers to the harmonist is the date of the Last Supper. The discussion over this extremely complicated and prickly question is not yet closed. The apparent contradictions in the accounts of the resurrection are easily solved; John narrating what Mary Magdalene saw, the synoptists combining in one account her experiences and those of the other women. Mark indicates a difference between the two (xvi. 8, 9).

EBERARD.

[Continuous narratives of the life of Christ, combining details of all the evangelists, are called in another and special sense *Harmonies*. The *Diatessaron* of Tatian, the *ἀρμὴνία* of Ammonius, the German *Heliand*, and Otfried's *Harmony*, are the most important examples of these. For accounts of them see DIATESSARON, AMMONIUS, HELIAND, etc. Harmonies in addition to those mentioned in the body of the article have been published by STEPHENS (Paris, 1553), G. CALIXTUS (Halberst., 1624), T. CARTWRIGHT (Amst., 1627, 1647), LIGHTFOOT (Lond., 1644, and in English, Lond., 1655), CLERICUS (Amst., 1699), MACKNIGHT (Lond., 1756, and often), J. PRIESTLEY (in English, Lond., 1777), NEWCOME (Dublin, 1778, ed. by Dr. ROBINSON, Andover, 1814, 1834), TOWNSEND (Lond., 1825, Bost., 1837), ROBINSON (Bost., 1845, revised edition, 1851, and often), STROUD (Lond., 1853), STRONG (N.Y., 1854), GRESWELL (Oxon., 5th ed., 1856), GARDINER (Andover, 1876); *Harmonies of the Synoptists* by PLANCK (Götting., 1809), DE WETTE and LÜCKE (Berol., 1818, 1842), RÆDIGER (Halle, 1829, 1839), ANGER (Leip., 1852). For more complete list, see ROBINSON'S and GARDINER'S *Harmonies*; and for general literature on the subjects treated in the article, see GOSPELS; also SCHAFF'S *Church History*, revised ed., 1882, vol. I. pp. 575-597.]

HARMS, Claus, a powerful champion of the religion of faith in a rationalistic age; b. at Fahrstedt, Schleswig-Holstein, May 25, 1778; d. in Kiel, Feb. 1, 1855. Prevented, at first, by lack of means from securing a higher education, he labored in his father's mill until he was nineteen. After his father's death he entered a classical school, and subsequently passed into the university of Kiel. The teaching at the university was predominantly rationalistic; but, influenced thereto largely by the perusal of Schleiermacher's *Discourses on Religion*, Harms turned away from rationalism as vanity, and gave himself up to faith in Christ as the only hope of the sinner. In 1806 he became assistant pastor in Lunden, and in 1816 was transferred to Kiel, where he remained during the rest of his life, in spite of calls, as Schleiermacher's successor, to Trinity Church, Berlin, in 1834, and to other places. He was obliged in 1849 to give up his positions on account of blindness. In 1878 the hundredth anniversary of his birth was celebrated in Kiel, and a tablet placed on the house which he had occupied.

Harms exercised a very decided influence upon the religious faith of his day by his bold denunciation of rationalism. As a preacher he was much sought after, the university students flocking to hear him. After Twesten's advent in Kiel as professor, it was said, "Twesten converts his hearers, and Harms baptizes them." He was a man of the people, and his style was no less popular than it was fresh and trenchant. In 1817, at

the three hundredth anniversary of the Reformation, Harms took occasion to speak out his mind against rationalism, and did it by publishing, side by side with Luther's theses, ninety-five of his own. He utters bold words against reason, which he calls the "pope of our time," and the religion of reason, which has "run mad in the Lutheran Church, dismisses Christ from the altar, throws God's Word from the pulpit, creates God, whereas God used to be regarded as having created man," etc. These theses went through Germany like a tempest. Rationalists railed against the author; and, as Von Ammon has said, they were indeed a bitter medicine for the then prevailing weakness of faith. They went, however, with his writings in their defence, with healing and converting power to homes throughout the entire land. Harms also wrote hymns, some of which have passed into German hymn-books.

LIT. — Among his volumes of sermons are *Winterpostille*, 1808; *Sommerpost.*, 1811, 6th ed. of both, Leipzig, 1816; *Neue Winterpost.*, 1824; *Neue Sommerpost.*, 1827; *D. heil. Passion*, 1857; *D. Vater Unser*, 1838; *Bergpredigt*, 1841; *D. Bibel.*, 1842; *D. Offenb. Johannis*, 1844; *Trostpredigten*, 1852. He also wrote a *Life of Henrik von Zülphen den Bloottügen für unsern Globen* (1817), in Low-German, and *Pastoraltheologie* (Kiel, 1830, 3d ed., 1878), a book which ought to be on every pastor's table. See *Autobiography*, 2d ed., Kiel, 1852; Dr. M. BAUMGARTEN: *Ein Denkmal f. C. Harms*, Braunsch., 1855 [and memorials by G. BACHMANN, LÜDEMANN, and NEELSEN, all Kiel, 1878, and the volume *Die Gedächtnissfeier für Claus Harms an seinem hundertsten Geburtstag*, Kiel, 1878]. CARSTENS.

HARMS, Georg Ludwig Detlev Theodor (commonly known as **LUDWIG HARMS**), a most original and successful German Lutheran pastor; b. May 5, 1808, in Walsrode, Lüneburg; d. at Hermannsburg, Nov. 14, 1865. After studying at the university of Göttingen, and spending several years as private tutor, he became in 1844 his father's assistant as pastor of the church at Hermannsburg, a town of thirty-five hundred inhabitants, near Hanover. His father belonged to the rationalistic school, but was a man of strong and robust character. Ludwig, on the other hand, had undergone a thorough conversion at the university. He labored at Hermannsburg as few have done, not only in the pulpit, the services filling up the entire Sabbath, but as a pastor among the people. His popular and winning manners, his sympathy with the poor and the sorrowing, secured for him the love of all. On Sunday afternoons he held a catechetical class, which lasted three hours, and was attended by a thousand people. These labors led to a religious awakening such as North Germany had never witnessed before. Harms's chief source of power was his sermons. He understood as few, if any, since Luther have understood, how to preach to the people. His manner was, before every thing else, popular. His sermons were simple; his thoughts expressed in terse language and concretely. He followed out the advice which he gave to a brother minister in these words: "Call every thing by its right name, so that others may grasp with their hands what you mean, and present truth as concretely as possible, so that it may not

pass away over people's heads." [Professor Park, in a very interesting article on Harms, in *The Congregationalist* (Feb. 23, 1866), says in this connection, "He preferred the concrete to the abstract, did not speak of holiness so often as of God, nor of sin so often as the devil. He was terrific in his denunciations of popular sins, and exhibited the tenderest concern for his people," etc.] Harms drew his sermons from every-day life, and preached to life. The interest of his immediate hearers, the Lüneburg peasants, was to him matter of supreme concern. He spoke their dialect. His themes were the necessity of a thorough conversion, justification by faith, and the evidence of faith in a consistent life. He denounced sin unsparingly, so that there was no back-door left for the sinner, and in vivid realness painted the condemnation of the ungodly and the blessedness of the believer. He dealt not in general delineations and exhortations, but pictured before his hearers each specific step and duty.

But in the mere gifts of body Harms was sadly lacking. His voice was shrill, his manner in the pulpit somewhat stiff; and his bodily strength, which was never great, in his last years seemed hardly sufficient to carry him through a sermon. But with all these defects he riveted the attention of his hearers, and gave the impression of absolute sincerity.

Under these labors the life of the community underwent a radical change. Sunday was strictly observed, and family prayer regularly maintained. Swearing and excessive drinking were given up. No beggar was known in the place; and the yearly contributions of the church to benevolent objects were very large, amounting in 1854 to twenty-four thousand marks for missions alone. [Professor Park relates the following incident: "I met a carpenter going to his day-labor. 'How do you do?' I asked. 'I cannot but be well, he replied, 'having so many religious privileges as I enjoy here,' " etc.]

But these were not the extent of Harms's enterprises. After his father's death (in 1849), he organized a seminary for the training of missionaries, and was led to it by the frequent applications by young people who wished to become missionaries. This institution was very successful, and, besides sending out missionaries to different parts of the world, colonized the town of Hermannsburg in Africa. [The funds for erecting the buildings, as well as the funds for other enterprises, were regarded by Harms as direct answers to prayer. In 1854 he established a missionary journal, which became very popular in Germany. As characteristic of his independence, Professor Park relates the following incident: "On one occasion, when Harms was in Hannover, the king despatched one of his officers with the state carriage to bring him to the palace. 'Give my regards to the king, said Harms, 'and say that I would obey his order if my duty allowed; but I must go home and attend to my parish.' "]

Harms published a number of volumes of sermons, which are among the most widely circulated in Germany. Among these are *Evangelienpredigten*, Hermannsburg, 8th ed., 1877; *Epistelpredigten*, 2d ed., 1872; *Ausleg., d. Psalmen*, 2d ed., 1870. See his *Life* by his brother, THEODORE HARMS,

Hermannsburg, 4th ed., 1874 [and his *Briefe*, edited by the same, Hermannsb., 1879]. UHLHORN.

HARP. See MUSIC AMONG THE HEBREWS.

HARRIS, Howel, a Welsh revivalist; b. at Trevecca, 1714; d. there July 21, 1773. He was "the first lay preacher in the great Methodist movement,"—a year and a half ahead of Whitefield and Wesley. He had to encounter great opposition, but persevered. With the Wesleys he held life-long intimacy. He was a layman, and all his repeated efforts to obtain ordination were vain. His success in preaching was wonderful. See Tyerman's *Wesley*.

HARRIS, John, independent minister; b. at Ugborough, Devonshire, March 8, 1802; became principal and professor of theology, New College, Cheshunt, 1850; d. there Dec. 21, 1858. He was the author of the widely circulated and able prize essays, *Mammon* (1836), of which more than a hundred thousand copies have been sold, and *The Great Commission* (1842); also of *The Great Teacher* (1835), *The Pre-Adamite Earth* (1847), *Man Primeval* (1849).

HARRIS, Samuel, the "Apostle of Virginia;" b. in Hanover County, Jan. 12, 1724; date of his death is uncertain. For many years he was a soldier; but after his conversion (in 1758) he devoted more and more time and strength to religious duties, until in 1769 he was ordained, and then left all secular occupations. In 1774 the General Association of Separate Baptists chose him "apostle," and ordained him by the laying-on of the hands of every minister in that body. He was much persecuted.

HARVARD, John. See HARVARD UNIVERSITY.

HARVARD UNIVERSITY. 1. *Constitution.*—At present Harvard University comprehends the following departments: Harvard College, the Divinity School, the Law School, the Medical School, the Dental School, the Lawrence Scientific School, the Museum of Comparative Zoölogy, the Bussey Institution (a school of agriculture), the College Library, and the Astronomical Observatory. The Peabody Museum of American Archaeology and Ethnology is a constituent part of the university; but its relations to the university are affected by peculiar provisions. The university has grown out of Harvard College, which was founded in 1636 (six years after the settlement of Boston, and sixteen after the landing of the Pilgrims), by a vote of the General Court of Massachusetts, which appropriated "towards a school or college" the sum of four hundred pounds, "equal to a year's rate of the whole Colony." The next year the General Court fixed the site of the college at Newton (lying across the Charles River from Boston), the name of which place was changed to Cambridge in commemoration of the English university, where many of the first emigrants received their literary training; and in 1638 the college took its present name from John Harvard (who was born in England, graduated at Cambridge University, and died in Charlestown, Mass., Sept. 24, 1638), a clergyman of Charlestown, who left it a large bequest in money (about eight hundred pounds) and books (about two hundred and sixty volumes). The same year the first class was formed under two instructors. In 1640 the proper career of the college began, with the appointment of a presi-

dent (Rev. Henry Dunster); and in 1642 the General Court established the Board of Overseers, composed of the Governor and Deputy-Governor of the Colony, the magistrates of the jurisdiction, and the teaching elders of Cambridge and the adjoining towns, with full governmental powers over the college. This body being found to be unwieldy, the charter of 1650 assigned the control of the college (disposition of money and other property, election of officers, and establishment of laws and rules) to a self-perpetuating "corporation," consisting of the president, five fellows, and a treasurer, to be responsible to the overseers. The charter of 1650 was re-affirmed by the Massachusetts State Legislature, and made a part of the State Constitution in 1780, and remains in force at the present day (1882); and the corporation, whose legal style is "The President and Fellows of Harvard College," is the governing power of the whole university, and not of the college alone. The overseers (thirty in number), who exercise a general supervision over the acts of the corporation, are now elected, without restriction of place, profession, or creed, by those persons who have received from the college a degree of bachelor of arts, or master of arts, or any honorary degree. In each department of the university the internal affairs (discipline, studies, degrees) are administered by the faculty of the department (consisting of all its instructors, at whose head is a dean, or director). The control of general university matters, particularly of the degrees of master of arts and doctor of philosophy, is in the hands of the Academic Council, composed of all the professors and assistant professors of the university. The only honorary degrees conferred are doctor of divinity, and doctor of laws. The conferring power in all cases is the corporation, with the consent of the overseers. Officers of instruction are of various classes,—professors, appointed by corporation and overseers, for life; assistant professors, instructors, tutors, appointed for definite periods; instructors and lecturers, appointed annually; and demonstrators and assistants, appointed by the corporation for various terms. During the two first periods of its existence—the colonial (1636-92) and the provincial (1692-1780)—the college was under the control of the State, and so remained to some extent after the Revolution, up to 1865, when the last bonds of union were severed; and the university is now absolutely independent of the State. Among the eminent men who have been instructors in Harvard may be mentioned John Winthrop, John Quincy Adams, Henry Ware, Andrews Norton, J. G. Palfrey, James Walker, E. T. Channing, Jared Sparks, Joseph Story, Simon Greenleaf, Theophilus Parsons, Edward Everett, George Ticknor, H. W. Longfellow, James Russell Lowell, Benjamin Peirce, Jacob Bigelow, J. T. Cogswell, Louis Agassiz, Jeffries Wyman, Asa Gray, John C. Warren, James Jackson, Benjamin Waterhouse, C. C. Felton, and W. C. Bond.

2. *Instruction.*—Beginning as a seminary for preachers, with a limited academical course, Harvard has become a university, in which all branches of science are represented, and the *libertas docendi* exists in its fullest extent. During its first century the instruction was given by the president and several tutors. The first professor-

ship (one of divinity) was established by Thomas Hollis, an English Baptist layman, in 1721, who also endowed the second chair (of mathematics and natural philosophy) in 1726; and in 1764 was created the first professorship endowed by a native New-Englander,—that of Hebrew and other Oriental languages, by Thomas Hancock. The college now advanced rapidly to university proportions. The Medical School was begun in 1783, the Botanic Garden in 1805, the Divinity School in 1815, the Law School in 1817, the Astronomical Observatory in 1846, the Agassiz Museum of Comparative Zoology in 1859, the Peabody Museum in 1866, the Dental School in 1868, and the Bussey Institution in 1871 (to which was added in 1872 the Arnold Arboretum, for the open-air culture of trees, shrubs, and herbaceous plants). During the past thirteen years (administration of President C. W. Eliot) there has been a marked expansion in the instruction, both in the teaching force and in the general apparatus (buildings, etc.). The course for the degree of bachelor of arts extends over four years, in the first of which the studies are prescribed; in the others, elective. In the three upper classes (in which about a hundred and seventy courses are offered by over fifty instructors) the student may select for his degree any studies in which the class-instruction amounts on an average to not less than twelve hours a week. The elective system, with its specializing tendencies, has grown steadily in favor; and prescribed studies seem likely soon to disappear altogether. Here, as in the discipline, the theory of the college is that the largest possible liberty is to be given to the student, and the appeal made to his sense of responsibility. In the professional schools the courses for degrees are fixed. In all departments, except the Medical School, special students not candidates for degrees are admitted without examination, may take such studies as they choose, receive certificates for what work they do, and are subject to the same regulations as regular students.

3. *Religious Character.*—The university is now wholly unsectarian. Sectarian control of its general government had practically ceased by the middle of the last century. In the movement which divided the Congregationalists of Massachusetts at the beginning of the present century, the greater part of the prominent friends of Harvard sided with the Unitarians, and the college was popularly identified with that body. But, if any sectarian coloring then attached to the direction of the academic instruction, it has now entirely disappeared. Officers of instruction and government are chosen without regard to their religious creeds. The Sunday services and morning prayers in the college chapel are this year (1882) conducted by different clergymen, belonging to various ecclesiastical communions. The students are distributed among a number of religious bodies. According to the latest calculation the Episcopalians come first in point of numbers, next the Unitarians, then the Congregationalists, Baptists, and several others. In the Divinity School the chairs were, up to a year or two ago, all filled by Unitarians; but since that time, men belonging to other bodies have been elected to professorships. A series of lectures on theology has been delivered by a Trinitarian cler-

gyman, and it is announced, that, so soon as the funds permit, a Trinitarian professor of dogmatic theology is to be appointed. The theological professors sign no articles, and are under no doctrinal restraint in respect to creed or instruction. The college has retained up to this time the old system of official religious exercises. All students are required to attend morning prayers, and all but members of the senior class to attend one service Sunday (the place being selected by them). A strong party in the faculty favor the abrogation of this enforced attendance on religious exercises, on the ground that it is not promotive of, but unfavorable to, the growth of religious life. They would have services maintained, if necessary, by the college, but better by voluntary subscriptions of persons interested, and attendance voluntary. Among the students several private organizations devoted to the cultivation of piety are maintained. As might be supposed in so large a body of men, there exists a great variety of philosophical and religious opinions among the instructors. The perfect liberty of thought and utterance that prevails secures a hearing for all sides, and the university cannot be put into any one category or school of thought: it may be said to represent all the philosophical and religious tendencies of the times. In the department of theology and biblical criticism, the publications of instructors have generally been marked by a conservative tone; as, for example, the works of Professors Norton, Hedge, and Abbot; and the same thing may be said of the department of philosophy (publications of Professors Walker, Bowen, and James).

4. *Funds and Collections.*—The invested funds of the university amount to about four million dollars, and the property in lands, houses, etc., not paying interest, to about two million. The number of books in all the libraries of the university is over two hundred and fifty thousand, and there is about an equal number of pamphlets. The Museum of Comparative Zoology is reckoned among the greatest natural-history collections of the world: it is especially rich in insects. The botanical collection ranks high in some departments, especially the compositæ. The Museum of American Archaeology, though young, has a respectable collection of antiquities, and other departments are similarly well represented. The number of instructors in the university is over a hundred and fifty; the number of students, over thirteen hundred and fifty.

C. H. TOY
(Professor at Harvard).

HARVEST AMONG THE HEBREWS. The season of gathering grain or fruits generally commenced about the middle of April (John iv. 35). In some parts, as in Jericho, it commenced a little earlier. On the second day of the Passover feast (i.e., on the sixteenth day of the first month, Abib, or Nisan) a sheaf of the first-fruits was brought unto the priest (Lev. xxiii. 10); and thus the harvest season was inaugurated. The beginning was made with barley and with the Passover festival (Lev. xxiii. 9-14; 2 Sam. xxi. 9; Ruth i. 22), and with the wheat and the Feast of Ingathering (Exod. xxiii. 16, xxxiv. 22) it was concluded. The reapers were mostly hired men, over whom a servant was set (Ruth ii. 5). The maidens generally put the sheaves in bundles; but the

owner, together with his children, assisted the reapers, especially in carrying away the sheaves (Gen. xxxvii. 7). The passers-by saluted the reapers (Ruth ii. 4). Refreshments, especially drink, were provided for the reapers (Ruth ii. 9). The harvest was a season of great rejoicing, especially when the crops had been plentiful (Isa. ix. 3; Ps. cxxvi. 6). The corners of the field were not reaped, but left to the poor; and so also any sheaf that was forgotten in the field belonged to the poor and the stranger (Lev. xix. 9, xxiii. 22; Deut. xxiv. 19).

RÜETSCHL.

HASENKAMP is the name of three brothers, who, belonging to the same circle as Lavater, Jung-Stilling, Tersteegen, and Kollenbusch, spoke with great energy and impressiveness for the idea of a divine revelation, and against the flat rationalism prevailing in Germany during the latter half of the eighteenth century. — **Johann Gerhard**, b. July 12, 1736; d. June 10, 1777; was appointed rector at Duisburg in 1766, but was several times, both before and after his appointment, forbidden to preach on account of the mental excitement under which he suffered. His *Life*, begun by himself and finished by his son, is an interesting and instructive book, and gives the list of his works, mostly of a polemical and apologetical description. — **Friedrich Arnold**, b. Jan. 11, 1747; d. 1795; succeeded his brother as rector of Duisburg, and wrote *Ueber die verdunkelnde Aufklärung*, 1789, *Briefe über wichtige Wahrheiten der Religion*, 1794, 2 vols., etc. — **Johann Heinrich**, b. Sept. 19, 1750; d. June 17, 1814; was pastor of Dahle, near Altona, from 1779. His *Christl. Schriften*, 3 vols., were published after his death by his nephew.

HASSE, Friedrich Rudolf, b. at Dresden, June 29, 1808; d. at Bonn, Oct. 14, 1862. He studied at Leipzig and Berlin; was successively *privat-docent* at the latter university (1834), professor extraordinary of church history at Griefswald (1836) and then at Bonn (1841), and professor ordinary (1843). His fame rests upon his masterpiece, *Anselm von Canterbury*, Leipzig, 1843, 1852, 2 vols. He began his studies upon Anselm as early as 1832, when he chose him as the subject of his dissertation. Up to that time the scholastic period of church history had been very little studied. Hasse developed extraordinary gifts in exploring it. His dissertation was upon the Anselmic conception of the divine image, and proved the presence of a master historian. This impression was confirmed by his lectures on church history. In Bonn he completed (1843) the first volume of his monograph upon Anselm of Canterbury, containing the life. This was the fruit of the most thorough work, and answers every demand of a monograph; for Anselm stands forth in all his individuality, and at the same time in his relation to the movements of his age. In 1852 Hasse issued his second volume, the theology of Anselm, presented in a form at once complete, objective, and clear. One is able to follow the development of the theology step by step to its rounded whole.

Hasse possessed great ability as a teacher, and was held in high esteem for his solidity of character, his childlike piety, and his great modesty, which led him not only to think little of himself, but to rejoice in the success of others. He took

an intelligent interest in church matters, and especially in foreign missions. Besides his masterpiece, *Anselm von Canterbury*, he is the author of two posthumous volumes of lectures, *Geschichte des alten Bundes*, Leipzig, 1863, and *Kirchengeschichte*, Leipzig, 1864, 3 vols., 2d ed., 1872. See **W. KRAFFT**: *Dr. F. R. Hasse, eine Lebensskizze*, Bonn, 1865.

W. KRAFFT.

HATTEMISTS, a Dutch sect founded by Pontianus van Hattem, who was pastor in Zeeland, but was deposed in 1683. He was a disciple of Spinoza; and his doctrines rest on a mystical pantheism, in which the moral distinction between good and bad disappears. The sect was never of great consequence, and soon vanished.

HATTO, Bishop of Basel; b. in 763; was educated in the monastery of Reichenau; became director of its school, and abbot, 806; was made Bishop of Basel in 807, by Charlemagne, and in 811 sent as ambassador to the Emperor Nicephorus; resigned his position as abbot and bishop in 823, and died as simple monk in Reichenau 836. Two works by him have come down to us, — *Visio Wettini*, a description of a walk through heaven, hell, and purgatory, which made a deep impression on his contemporaries, and was put into Latin verses by Walafried Strabo; and *Capitulare Hattonis*, twenty-five statutes which he issued as bishop. Both works are found in **MIGNE**: *Patrol. Lat.*, vol. 105.

WAGENMANN.

HATTO, Archbishop of Mayence; b. in the middle of the ninth century, probably in Suabia; d. May 15, 913; was educated at Ellwangen, or Fulda; became Abbot of Reichenau 888, and of Ellwangen 889, and Archbishop of Mayence 891. Twice he accompanied King Arnulph to Italy (894 and 896), and received the *pallium* from Pope Formosus. After the death of Arnulph, during the reign of Louis the Child (900–911), he and his friend, Bishop Adalbero of Augsburg, the tutor of the young king, actually governed the realm; and his influence did not essentially decrease when Conrad I. ascended the throne. As in that period the unity of the German Empire mainly rested on the Christian episcopacy, in which the kings found their best support against their vassals' revolts, and attempts of independence, it is quite natural that so powerful a representative of this tendency as Hatto should be very variously judged by his contemporaries; and, indeed, while some extolled him as a prudent and patriotic statesman, others told how Satan himself came to fetch him, and threw him down into the crater of Ætna. See **J. FR. BÖHMER**: *Regesta archiepiscoporum Maguntinensium*, edited by C. Will, Innsbrück, 1877.

WAGENMANN.

HAUG, Martin, famous Orientalist; b. at Ostendorf in Württemberg, Jan. 30, 1827; d. at Ragatz, Switzerland, June 3, 1876. He studied at Tübingen, Göttingen, and Bonn, for three years (1856–59); assisted Bunsen on his *Bibelwerk*: was professor of Sanscrit in Poona college (1859–63); made a successful journey under British appointment through the province of Guzerat, for the purpose of collecting manuscripts of Zend and Sanscrit; returned to Germany in 1866; and from 1868 till his death he was professor of Sanscrit and comparative grammar at the university of Munich. His large collection of Zend, Hebrew, Sanscrit, and Persian manuscripts, was pur-

chased by the Bavarian Government, and is in the Royal Library at Munich. His best known work is *Essays on the Sacred Language of the Parsees*, Bombay, 1862, 2d ed., revised and enlarged, London, 1878.

HAUGE, Hans Nielsen, a powerful lay preacher and revivalist in Norway; was b. on the Hauge farm, in the county of Smaalenene, April 3, 1771; and d. on the Bredtvedt farm, in Aker County, March 29, 1824. He received only the common peasant education, but he was from early youth a zealous student of the Bible. In 1796 he began his missionary work, walking from place to place, and often preaching twice or thrice a day. He made a deep impression; but as he spoke rather slightly of ordination, creed, etc., he stirred up the hatred of the rationalistic clergy, and in 1804 he was arrested. He was kept in prison till 1811; and in 1814 he was finally sentenced to two years' hard labor for having held conventicles, and spoken disrespectfully of the Established Church. His followers, very numerous, spread over the whole country, and known under the name of "Haugians," or "Readers," did not separate from the State Church: they simply kept aloof until finally the rationalistic ice itself began to thaw. See A. CHR. BANG: *Hans Nielsen Hauge*, Christiania, 1875.

HAURAN. See BASHAN.

HAUSMANN, Nicolaus, one of Luther's dearest friends; b. at Freiburg, 1479; d. there 1538. He introduced the Reformation into Zwickau (1521), and subsequently into the duchy of Anhalt (1532). Luther heard of his death on Nov. 6, 1538, and lamented him greatly. He praised him for his exemplary piety, which did so much to commend the Reformation. "What we teach, he lives," he said of him. See O. G. SCHMIDT: *Nicolaus Hausmann, der Freund Luthers*, Leipzig, 1860.

G. FRANCK.

HAVELOCK, Henry, Sir, a distinguished English general and Christian layman; b. April 5, 1795, at Bishop-Wearmouth, Sunderland, where his father was a rich ship-builder; d. Nov. 25, 1857, at Lucknow, India. He studied law under Chitty, but, preferring a soldier's life, entered the army as second lieutenant (1815), and after eight years of service in Great Britain went to India in 1823. In 1829 he married the daughter of the eminent missionary, Dr. Marshman, and soon after united with the Baptist denomination. He proved himself a brave commander, and gradually rose in command. He served with honor in the Afghan war (1840-42), the record of which he preserved in the *Memoirs of the Afghan Campaign*, the *Sikh Campaign*, etc., and was made adjutant-general in 1854. In the Sepoy rebellion (1857) he commanded a column, and won a series of brilliant victories. He equally showed his military skill by moderation and prudence. Gen. Outram, his superior in command, arriving before Lucknow was taken, chivalrously left to Havelock the supreme command. Lucknow was taken by a daring and gallant assault; but the victor, known subsequently as the "hero of Lucknow," died three days afterwards, of dysentery brought on by the excessive exertions of the campaign. He was created major-general and baronet by Parliament, and a pension settled on him of a thousand pounds; but the news did not reach

India till after his death. Havelock stands out in the annals of the modern English army, as Commodore Goodenough does in those of the navy, as one of the finest specimens of a Christian soldier. He was scrupulous about his conduct, and practised two hours of devotion every morning, whether in the camp or on a campaign. His exemplary Christian character is the best illustration that Christian devotion is not incompatible with warlike bravery. See MARSHMAN (his father-in-law): *Memoirs of Sir Henry Havelock*, London, 1868.

HAVEN, Erastus Otis, D.D., LL.D., Methodist-Episcopal bishop; b. at Boston, Mass., Nov. 1, 1820; d. at Salem, Oregon, Tuesday, Aug. 2, 1881. He was graduated at the Wesleyan University 1842; took up the profession of teaching; was ordained 1848, and, after holding various positions, was professor in the University of Michigan 1853-56; editor of *Zion's Herald*, Boston, 1856-63; president of the University of Michigan 1863-69, of the North-western University, Evanston, Ill., 1869-72; corresponding secretary of the board of education of the Methodist-Episcopal Church 1872-74; chancellor of the Syracuse University 1874; elected bishop 1880. His best known publication is *Rhetoric for Schools, Colleges, and Private Study*, New York, 1869.

HAVEN, Gilbert, D.D., Methodist-Episcopal bishop; b. near Boston, Sept. 19, 1821; d. at Malden, Mass., Jan. 8, 1880. After graduation at the Wesleyan University (1846), he taught for several years. In 1851 he joined the New-England Conference of the Methodist-Episcopal Church. In 1861 he was appointed chaplain of the Eighth Massachusetts Regiment, the first commissioned chaplain after the breaking-out of hostilities; but he only was one year in service. He was editor of *Zion's Herald* 1867-72, when he was elected bishop. He was a vigorous advocate of the cause of the colored people, and also of Protestantism. He was quite an extensive traveler; and his journey to Mexico he recorded in an interesting volume, *Our Next-Door Neighbor; recent Sketches of Mexico*, N.Y., 1874.

HAVERGAL, Frances Ridley, a beloved and gifted religious writer; b. at Astley, Worcestershire, Eng., Dec. 14, 1836; d. at Caswell Bay, Swansea, South Wales, June 3, 1879. She was the daughter of a clergyman of the Church of England, and was carefully educated. Her own love of study led her to take up unusual lines; and so she acquired some acquaintance with Greek and Hebrew, in order that she might read the Bible in the original. She was a devoted Christian woman, neglecting no opportunity to speak for the Saviour. She issued many volumes of prose and poetry, which have been blessed to many hearts. Of these perhaps the best known are the three collections of her poetry under the titles, *Ministry of Song*, *Under the Surface*, and *Under His Shadow*; and in prose *Morning Bells* and *Little Pillows* (devotions for children, published 1874), *My King* (1877), *Kept for the Master's Use* (1879), and *Swiss Letters* (1882). See her interesting *Memorials*, by her sister, London and New York, 1880.

HAVERNICK, Heinrich Andreas Christoph, b. at Kröplin, Mecklenburg, Germany, 1805; d. at Neu-Strelitz, 1846; a learned member of the

school of Hengstenberg, and author of commentaries upon *Daniel* (Hamb., 1832) and upon *Ezekiel* (Erlangen, 1843), *Handbuch der historisch-kritischen Einleitung in das Alte Testament* (Erlangen, Parts I. u. II., 1836-39; 2d ed. of Part I. by Keil, Frankfurt, 1854-56; Part III. edited by Keil, 1849, English translation), *A Historico-Critical Introduction to the Pentateuch* (Edinburgh, 1850), and *A General Historico-Critical Introduction to the Old Testament* (1852).

HAVILAH. See EDEN.

HAWAIIAN ISLANDS. See SANDWICH ISLANDS.

HAWES, Joel, D.D., b. Medway, Mass., Dec. 22, 1789; d. at Gilead, Conn., June 5, 1867. He was graduated from Brown University 1813; studied at Andover; and from 1818 till his death was pastor of the First Congregational Church in Hartford, Conn. He wrote several religious works, of which the best known is *Lectures to Young Men on the Formation of Character*, Hartford, 1828; repeatedly reprinted, and widely circulated, in the United States and Great Britain.

HAWKER, Robert, D.D., an "evangelical;" b. at Exeter, Eng., 1753; educated at Oxford; vicar of Charles-the-Martyr in Plymouth for fifty years; d. in that town April 6, 1827. He was a popular divine, and author of *The Poor Man's Commentary*, covering the entire Bible (London, 1816-22, 10 vols.), and *The Poor Man's Morning and Evening Portion*, which passed through many editions. An edition of his *Works*, mostly sermons, exclusive of his *Commentary*, appeared in 10 vols., London, 1831. Rev. Dr. John Williams prefaced the edition by a brief memoir.

HAWKER, Robert Stephen, the grandson of the preceding; b. at Stoke Damerel, Eng., Dec. 3, 1804; d. at Plymouth, Monday, Aug. 16, 1875. After education at Oxford, in 1834 he was presented by the Bishop of Exeter to the vicarage of Morwenstow, on the north-west coast of Cornwall, in "a wild district, which with its ecclesiastical remains, its traditions, its scanty untaught peasantry, and its wreckers, was well adapted to the independent, eccentric, and mystical character of Mr. Hawker." He was passionately fond of animals, and numerous stories are told of his strange doings with them,—how he had a pet pig which accompanied him on his walks; how he conducted service while his nine cats careered about the chancel; how he drove his cows on the cliffs, etc. As a poet he is likely to have a place in English literature. The best known of his collections of poetry are *Ecclesia* (1841), *Quest of the Sangreal* (1864), *Cornish Ballads* (1869). He had a stroke of paralysis, Aug. 9, 1875; and, while thus incapacitated for mental action, he was received, apparently without any conscious personal co-operation, into the Church of Rome. His biography was written by Rev. S. Baring-Gould (London, 1876, American reprint, N.Y., 3d ed., 1882), and also by Rev. F. G. Lee, D.C.L. (London, 1876).

HAWKS, Francis Lister, D.D., LL.D., b. at Newbern, N.C., June 10, 1798; d. in New-York City, Sept. 26, 1866. He was graduated at the University of North Carolina 1815; practised law for a while with great success, but in 1827 entered the ministry of the Protestant-Episcopal

Church; served churches in New Haven, Philadelphia, New York (1831-43, 1849-62, 1865-66), and New Orleans (1814-49). In 1835 he was appointed historiographer of his denomination, and prepared *Contributions to the Ecclesiastical History of the United States* (embracing Virginia and Maryland), New York, 1836-39; *Documentary History of the Protestant-Episcopal Church in Connecticut*, New York, 1863, 1864, 2 vols. He was a brilliant and impressive pulpit orator, and was three times elected to the episcopate, first as missionary bishop of the South-West (1835), then as bishop of Mississippi (1844), and finally as bishop of Rhode Island (1852). But he declined these positions.

HAWLEY, Gideon, missionary to the Indians; b. at Stratford (now Bridgeport), Conn., Nov. 5, 1727; d. in Mashpee, Mass., Oct. 3, 1807. He was graduated at Yale College (1749), and conducted missions among the Mohawk, Oneida, Tuscarora, and Iroquois. He had great influence among these tribes.

HAYDN, Joseph, b. at Rohran, on the frontier between Austria and Hungary, March 31, 1732; d. in Vienna, May 31, 1809; received his musical education at Haimburg and Vienna, and was in 1760 appointed chapel-master to Prince Esterhazy. He twice visited London (1790-92 and 1794, 1795); and the result of these visits to the land of Handel was his grand oratorio, *The Creation* (1799). In the history of music, however, it is his hundred and eighteen symphonies to which he owes his fame.

HAYMO. See HAIMO.

HAZ' AEL (חִזְאֵל, חִזְאֵל, "God has seen"), king, for at least forty-five years, of Damascene Syria in the first half of the ninth century B.C. Sent by King Benhadad to consult Elisha concerning his cure from sickness, he received the announcement from the prophet of the king's death, and his own elevation to the throne. The day after his return, Benhadad died a violent death (perhaps drowned in his bath), and, as it would seem, by Hazael's hand (though Ewald calls this in question). Joram, king of Israel, and Ahaziah of Judah, leagued themselves against him, but were defeated (2 Kings viii. 28, ix. 15); and from Jehu, Joram's murderer and successor, Hazael took all his trans-Jordanic provinces, and treated the inhabitants with ferocious cruelty (Amos i. 3 sqq.); nor did he spare Judah, and was only diverted from marching against Jerusalem by a handsome tribute (2 Kings xii. 18). Hazael is mentioned in the cuneiform inscriptions as having been twice attacked by Shalmaneser II. See the Bible Dicts. of WINER, RIEHM [and SMITH], and EWALD'S *Hist. of Israel* (iii.). WOLF BAUDISSIN.

HEART OF JESUS, Society of. See JESUS' HEART, SOCIETY OF.

HEAVE-OFFERINGS. See OFFERINGS.

HEAVEN is (1) the upper part of the created world, which is mentioned before the earth, on account of its being nobler and more capacious than it (Gen. i. 1). The name is of divine origin, and designates the firmament which God set between the upper and the lower waters; that is, the space which extends above the earth (Gen. i. 6-8). It has been supposed by Delitzsch (*Com. on Genesis*) that the stars of the fourth day of

creation were developed out of the upper waters, just as the solid earth was developed out of the lower waters; and the facts of astronomy seem to favor this view, the density of Jupiter being no greater than that of water, and the density of Saturn being only half as great. But it is opposed by other representations (Gen. vii. 11; Ps. cxlviii. 4), according to which the "waters" still continue to exist above the heavens. We are not, therefore, surprised to be told, that, like the earth, so the created heavens will pass away (Matt. xxiv. 29, 35; Mark xiii. 25, 31; 2 Pet. iii. 10).

(2) Heaven also designates the place where God specially manifests his glory. It is his throne (Isa. lxvi. 1). "The heaven of heavens is the Lord's: the earth he has given to the children of men" (Ps. cxv. 16). After the flood, sacrifices ascended to it (Gen. viii. 20). Heaven is in this case supermundane, as well as superterrene, distinct from the earth, and high above all created objects. God has revealed himself from heaven, since the time of Noah, through a covenant of grace, whose ultimate aim is the union of heaven and earth. In time the Hebrew nation was chosen as the representative of God's kingdom on the earth, and the temple erected at Jerusalem which contained the mercy-seat, where the invisible God was always present. But these were only shadows of good things to come (Heb. x. 1). When the fulness of time was come, God revealed himself in Christ, who descended from heaven (John iii. 13), and announced the establishment of the kingdom of heaven amongst men. He made repentance the condition of membership in it, and taught men to pray to the heavenly Father that this kingdom might come, and so God's will be done on earth as in heaven.

(3) The Epistle to the Hebrews gives us a deeper insight into the mystery of heaven. The "holy place" into which Christ entered when he ascended from the earth (Heb. ix. 11, 12) is nothing else than the holy of holies of heaven, the place of the glorious presence of God. This is heaven in its fullest, its real sense (Heb. ix. 24. "heaven itself"). There Christ, as the eternal high priest, is always advocating our cause, but in such a way that he makes the world the scene of his saving presence (Eph. i. 23). He himself sits on the throne, whence such language as that "he was made higher than the heavens" (Heb. vii. 26), and "hath passed through the heavens" (Heb. iv. 11). "When the departure of Jesus from the world was in question, it was sufficient to say 'into heaven;' but when the idea was to be expressed that all earthly limitation was removed, and every possible barrier between Jesus and God taken away, then the expression is used, 'far above all the heavens' (*ὑπεράνω πάντων τῶν οὐρανῶν*), or one like it" (Hofmann, *Schriftbeweis*, ii. 1, p. 535). It is this superspatial heaven, above the cloudy and the stellar heavens, both of which are transient, to which Paul refers when he speaks of the "third heaven" (2 Cor. xii. 2).

Those who partake of the benefits of Christ's death and resurrection have their citizenship in heaven (Phil. iii. 20); and, on the other hand, those who are already in heaven continue to have an interest in the progress of Christ's kingdom on the earth (Luke xv. 7, etc.). But the created

heavens (Gen. i. 1) and earth will pass away, and be replaced by new heavens and a new earth (2 Pet. iii. 13). Upon this new earth the heavenly Jerusalem will be let down (Rev. xxi.), which will be distinguished for holiness, and will be resplendent with glory (Rev. xxi. 11 sqq.).

The doctrine of heaven offers a large field for the fancy; and a spiritualistic tendency is to be avoided, which resolves the heavenly realities into mere ideas and unreal ideals, as well as a gross realism such as is represented by Swedenborg and Oberlin, and in works like *Uranographie oder Beschreibung d. unsichtbaren Welt* (*Uranography, or a Description of the Invisible World*, Ludwigsburg, 1856). It must be admitted that there is something real to correspond to the figures, and the one bears a relation to the other similar to that which exists between the glorified and natural body. [See BAXTER: *Saints' Everlasting Rest*, London, 1649; JOHN HOWE: *The Blessedness of the Righteous opened*, London, 1668; J. P. LANGE: *D. Land d. Herrlichkeit*, Meurs, 1838; HARBAUGH: *Heaven, or the Sainted Dead*, 3 vols., Philadelphia, 1848-53, and often since, etc.; the works on *Theology*, especially those of HODGE, VAN OOSTERZEE, and DORNER; also ALGER: *Critical History of the Doctrine of a Future Life*, 10th ed. Boston, 1878.]

BUCHRUCKER.

HEBER, Reginald, a distinguished bishop and hymn-writer; b. at Malpas, Chester, April 21, 1783; d. at Trichinopoly, India, April 3, 1826. He was delicate in constitution, but precocious in intellect, at an early age writing poems (*Ishmael*, etc.) which were retained side by side with his maturer compositions. In 1800 he went to Oxford, and three years afterwards produced the prize-poem, *Palestine*, which takes highest rank among productions of its kind, and was set to music by Dr. Crotch. In 1804 he was fellow of All Souls. After travelling through Northern Europe he became rector, in 1807, of Hodnet. His kind and charitable disposition won the affections of his people. In 1815 he delivered the Bampton Lectures on the *Personality and Office of the Christian Comforter*. In 1817 he was made canon of St. Asaph, and, 1822, preacher at Lincoln's Inn. Soon after, the see of Calcutta was offered to Heber. After much hesitation, he accepted the position, and was consecrated at Lambeth, June 16, 1823. At that time Calcutta was the only diocese in India. Heber threw himself eagerly into the work which had been begun by his predecessor, Dr. Middleton. He sought to build up educational institutions, as well as increase the mission-stations. His excessive and useful labors were brought to a sudden termination by his death, from apoplexy, while taking a bath.

Bishop Heber continues to be known, not only as the laborious and devoted prelate of India, but also as the author of some of our most polished and devout hymns. Among these are "Brightest and best of the sons of the morning," "Holy, holy, holy Lord God Almighty;" and of all missionary hymns his "From Greenland's icy mountains" is the most inspiring and œcumenical. Heber was a High-Churchman, and held to the doctrine of apostolical succession. He carried out these views in India strictly, and yet he was recognized as a man of catholic and liberal spirit. Upon the Thirty-nine Articles he put an

Arminian interpretation. He combined learning, and refinement of manners, with humility, and consecration to his work.

LIT. — Heber's works not already mentioned are, *Works and Life of Jeremy Taylor* (1822, 15 vols.), *Hymns for the Weekly Church Service of the Year* (1827), *A Journey through India* (1828, 2 vols.), *Sermons Preached in England* (1828), *Sermons Preached in India* (1829), *Parish Sermons* (1837, 3 vols., 5th ed., 1844). — *Life of Reginald Heber, D.D.*, by his widow, London and New York, 1830, 2 vols.; ROBINSON: *Last Days of Reginald Heber*, London, 1830; CHAMBERS: *Bishop Heber and Indian Missions*, London, 1846.

HEBREW LANGUAGE, The, is the language of the Hebrews, the descendants of Eber, or Heber, the ancestor of Abraham (Gen. xi. 14). In the Old Testament they called themselves "The Children of Israel," "Israel," "The House of Jacob," "Jacob;" but by the non-Israelites they were called "Hebrews" (Gen. xxxix. 14, xl. 12; Exod. i. 16, ii. 6; 1 Sam. iv. 6, xiii. 19), and so they called themselves in contradistinction to non-Israelites (Gen. xl. 15, xliii. 32; Exod. i. 15, 19). Apparent exceptions are 1 Sam. xiii. 3, 7, xiv. 21; but here the text may be corrupt, for the Septuagint reads, "Let the slaves revolt." "And those that crossed, crossed the *Jordan*," in the first two cases respectively. We are therefore naturally led to suppose that the designation "Hebrew" for the speech of the Israelites came from the non-Israelites, or from Greek-speaking Jews, since the expression *ἑβραῖσι* occurs first in the Apocrypha and in the Prologue to Sirach (i.e., about 130 B.C.), to describe not only the old Hebrew language, but that of the later popular Aramaic of the Jews. The same phrase occurs in the New Testament (John v. 2, xix. 13, 17; cf. *ἑβραῖς διάλεκτος* Acts xxi. 40, xxii. 2, xxvi. 14). The Old Testament never applies the term "Hebrew" to the language: on the contrary, in Isa. xix. 18 it is called the "language of Canaan" when distinguished from that of the Egyptians, — an expression which indicates that it was the speech not only of the Israelites, but also of the other inhabitants of Canaan as well. In 2 Kings xviii. 26, 28, Isa. xxxvi. 11, 13, Neh. xiii. 24, the speech of the Judaites is called "Jewish," in distinction to the Aramaic.

As the Hebrews belonged to a family of nations, so their tongue was a member of a widely spread family of languages, usually denominated, since Eichhorn, "Shemitic." It is impossible to describe exactly its boundaries; but suffice it to say, its northern limit was the table-lands of Armenia, its eastern was the Tigris, its southern the Persian Gulf, and its western the Mediterranean Sea. [For the relations of the languages within these limits, see **SEMITIC LANGUAGES**.]

The Hebrew occupied a middle position between the Aramaic and the North Arabic, and displayed the linguistic peculiarities of such a position. If it lacked the richness of expressions, the variety of forms, the completer vocalization, and the fulness of inflections, of the North Arabic, and displayed in many particulars the poverty of the Aramaic, it still had, on the other hand, a rich possession which the Aramaic had lost by attrition. At the time when Hebrew comes to our knowledge in literature, it was the oldest of

the Shemitic languages, Aramaic was next, and North Arabic last. But this does not imply that the Shemitic family passed through three stages to be so denominated: rather, these three tongues existed side by side. The age of the literature and that of the literary language is not the same as the age of the language. It does not, therefore, follow, from the great age of the Hebrew literature, that the language itself is the provably most original form of the Shemitic; for this conclusion could only be reached when the development of the other languages of this family had proceeded under the same conditions and influences, and, above all, in the same time. But so far is this from the case, that it is certain that Aramaic, in less time than Hebrew, became a more degenerate language; that Hebrew in many respects resembles Aramaic, and more and more as we trace its influence in the successive books of the Old Testament; that Arabic presents really the oldest form of the language in spite of its late literature; and, finally, that Hebrew had already declined when its earliest books were written.

When and where Hebrew arose is unknown. Two conjectures are admissible, — Hebrew was the language of Abraham, brought with him from "Ur of the Chaldees" (Gen. xi. 31), i.e., Mugheir, south of Babylon, on the right bank of the Euphrates; or it was the language of the original inhabitants of Canaan. In favor of the latter is the distinction between Hebrew and Aramaic, which dates from patriarchal times (Gen. xxxi. 47).

Since the proper names of the Edomites, Moabites, and Ammonites, are Hebrew, and since Old-Testament tradition declares these peoples to be closely related to the Israelites, these must have spoken Hebrew, as is strikingly shown by the Moabite stone, which dates from the first half of the ninth century B.C. (see art.). Differences of pronunciation and expression in different parts of Palestine are proven by the *Shibboleth* incident (Judg. xii. 6) and by Deborah's ode (Judg. v.). Dialectical differences are alluded to in Neh. xiii. 23, 24, and Matt. xxvi. 73.

It stands to reason that the Hebrew language must have undergone changes during the more than twelve centuries we are acquainted with it by books, inscriptions, and coins; yet the proof of this fact is difficult, and the result of all investigations to this end most meagre, for the following reasons. 1. No one period is *fully* represented; only fragments of its literature remain, as is proved by allusions in the books themselves: hence what is set down as peculiar to the age may be only a peculiarity of a writer. 2. It follows that it is impossible to decide *certainly* how old any particular book or other writing is, and therefore there can be no strict chronological arrangement. 3. In one book there may be quotations, more or less altered, from older books. In proof, compare the parallel passages in Kings and Chronicles. 4. From the time of Moses to the seventh century B.C., so secluded; and in the main peaceful, was the life of Israel, that their language would naturally undergo little change. Even when under tribute to Assyria, the Hebrews were not as a people molested. 5. In linguistic changes the vowels

suffer most; but the fact that in Hebrew writing only consonants are employed renders it well-nigh impossible to discover these vowel changes. The present Hebrew points are of comparatively late origin, and, although preservative of an old tradition, are uniformly applied to all portions of the earlier and the later Old Testament alike.

Aramaic exercised a decided influence upon Hebrew from the end of the seventh century B.C. Its presence, therefore, is one note of time. Accordingly, in the history of Hebrew, it is customary to make the exile the dividing line. The first period extends to the exile. Attempts have been made to prove the greater age of the Pentateuch, as compared, e.g., with the other historical books, principally by citing the use in the former of the pronoun הוּא for the feminine הִיא (which also occurs in eleven places in the Pentateuch), the word בֶּעַר in the sense of "young one" and

"girl," the word הָאֵל for הָאֵלָה (found only in the Pentateuch and in Chronicles). But, as these cannot be proven to be archaisms, they do not prove the antiquity of the language of the Pentateuch. Equally indecisive are the so-called antique forms in these books; because it would be easy, from any other number of books having the same number of words, to pick out an equal number of unusual forms, which with equal reason might be called "antique." As to the words and word-forms which occur only in the Pentateuch, or, if outside, only sporadically, it should be remembered that the Pentateuch constitutes one quarter of the whole Old Testament, and of each other quarter precisely the same thing is true; and, further, that the Pentateuch deals with matters not treated of in the remaining books. In the words peculiar to the Pentateuch there is not such a number of grammatical peculiarities as to prove the words archaic, or from which to argue the age of the writing. So much depends upon the individuality of the writer, upon his methods of work, upon his subject and his purpose, that it is impossible to trace a development of the language in this period from age to age by a study of words. Thus, within the books and within sections of the same book, a mere increase in liveliness of tone leads to the introduction of poetic words; e.g., in the Pentateuch are sections which in this way differ from other sections and from other books, yet are they not on that account proven to belong to a different time. The same is the case in the historical books. The historic, the poetic, and the prophetic books have quite distinct purposes, and, in consequence, different vocabularies. The poets, further, were compelled, by their mode of writing by parallels, to make use of out-of-the-way expressions, because they needed a larger stock of expressions than, say, the historians, who found the ordinary speech ready to their hand, and ample for their wants. The prophets used longer sentences, and these had a freer swing than the poets': otherwise, they have linguistically much in common. But, in spite of these differences, the laws of the language remained throughout the same.

The second period extends from the exile to the present day. It is characterized by the introduction of Aramaisms. In the time of Hezekiah

Aramaic was a foreign tongue (Isa. xxxvi.). In 720 B.C. the Northern Kingdom fell under the Assyrians; and, as the result of its troubles, Aramaic corrupted the language there. The Kingdom of Judah, until the end of the seventh century, remained linguistically Hebrew; yet Aramaic idioms were found, as Jeremiah and Ezekiel testify. It was not, indeed, until the end of the exile, that Hebrew lost its pristine purity and vigor. Then came a great change. The returned exiles naturally used Persian names for their rulers; by marrying "strange women," they further corrupted their speech; and, exposed as they were to roads of strangers, it is not wonderful that their language was no longer pure Hebrew. Ezra and Nehemiah tried to stem the tide; they ordered that the sacred book of the law should be read in Hebrew (Neh. viii. 8); and Nehemiah was particularly indignant with those Jews who spoke the speech of Ashdod (Neh. xiii. 23 sqq.). These two wrote Hebrew, which does not differ substantially from that of Kings. But by the downfall of the language is meant rather the downfall of the literature; for certain writings of this period, in point of purity, resemble those of the pre-exilic period. These proceeded from the strict Jews, who jealously guarded their diction. The mass of the people quickly came to speak Aramaic. But still Hebrew did not become exactly a dead language, nor one understood only by the learned. On the contrary, the reading of the original holy writings in the synagogues, and their explanation, trained the Jews generally in Hebrew. Hence it came, that, when the learned had occasion to use writing to instruct their fellow-believers, they wrote in Hebrew. In the Mishna (about the second century A.D.) and in other Jewish compositions of a somewhat later date, we find Hebrew which is no servile imitation of the old speech, but a genuine development in the path struck in the later biblical books.

Quite different is the Hebrew written since the eleventh century, generally called the rabbinic. This is pedantic, imitative, a book-language, yet full of words, technical expressions, and particles, which are partly Aramaic, and partly borrowed from the language of the country in which the writer lived. E. BERTHEAU.

HISTORY. — The history of the critical study of the Hebrew begins with the Jewish grammarians and scribes, the Talmudists, and Masoretes, who carefully collected all that pertains to the text of the Hebrew Scriptures. The Christian fathers, with the exception of Origen, Epiphanius, and especially Jerome (who learned the language from a Jewish rabbi, and utilized it for his translation of the Vulgate), were ignorant of the Hebrew language, and derived their knowledge of the Old Testament from the Greek Septuagint and the Latin Vulgate. During the middle ages the Hebrew was almost exclusively cultivated by learned Jews, especially in Spain during the Moorish rule, such as Eben Ezra (d. 1170), David Kimchi, Moses Maimonides (d. 1204). Even the greatest scholastic divines knew nothing of Hebrew. After the revival of letters, some Christians began to learn it from Jewish rabbis. Reuchlin (d. 1522), the uncle of Melancthon, is the father of modern Hebrew learning in the

Christian Church. He wrote a Hebrew grammar (1505), coined most of the technical terms which have since been in use in Hebrew grammars (*status absolutus, affixum, verba quiescentia*, etc.), and introduced the pronunciation that prevails in Germany. The Reformers cultivated and highly recommended the study of Hebrew; and the Protestant translations of the Bible were made directly from the original languages, and not from the Vulgate. During the seventeenth century, Buxtorf (father and son) of Basel, Louis Cappel of Saumur, and Salomon Glassius of Jena, were the most prominent Hebrew and Talmudic scholars. In the present century, Wilhelm Gesenius, professor in Halle (1786-1842), and Heinrich Ewald, professor in Göttingen (1803-73), created a new epoch in the study of Hebrew. Rödiger, Hupfeld, Hitzig, Fürst, Delitzsch, and others are prominent in this department of learning. In our own country, Moses Stuart of Andover (d. 1852), Edward Robinson of Union Seminary, New York (d. 1863), James Addison Alexander of Princeton (d. 1859), Bush, Conant, and Green deserve special mention as Hebrew scholars. (See Schaff, in Johnson's *Cyclopædia*.)

LIT.—Hebrew Grammars by GESENIUS (Halle, 1813; 14th to 21st eds. by Rödiger; 22d ed. by Kautzsch, Leipzig, 1878; 23d ed., 1881; Eng. trans. from previous editions by Moses Stuart, Andover, 1826, rev. ed., 1846; T. J. Conant, Boston, 1839, rev. ed., 1855; B. Davies, London, 1869, 4th ed. by E. C. Mitchell, on the basis of the 22d ed. of the original, Andover, 1881), EWALD (Göttingen, 1827; 8th ed., 1870; Eng. trans., by Nicholson, London, 1836; of the *Syntax* alone, from the 8th ed., by Kennedy, Edinburgh, 1879), LEE (London, 1830; new ed., 1844), BUSH (New York, 1830), NORDHEIMER (New York, 1842), SEFFER, Leipzig, 1845; 6th ed., 1878), OLSHAUSEN (Braunschweig, 1861, incomplete), W. H. GREEN (New York, 1861; rev. ed., 1883), KALISCH (London, 1863), BÖTTCHER (Leipzig, 1868), DEUTSCH (New York, 1868; new ed., 1872), LAND (Amsterdam, 1869; Eng. trans. by R. L. Poole, London, 1876), BICKELL (Leipzig, 1870; Eng. trans. by S. I. Curtiss, Leipzig, 1877), A. B. DAVIDSON (Edinburgh, 1874; 4th ed., 1881), C. J. BALL (London, 1877; new ed., 1882), MÜLLER (Halle, 1878; Eng. trans. of the *Syntax*, Glasgow, 1882), STADE (Leipzig, I. Theil, 1879), BALZER (Stuttgart, 1880), KÖNIG (Leipzig, I. Hälfte, 1881), A. S. and F. L. BALLIN (London, 1881). Cf. S. R. DRIVER: *The Use of the Tenses in Hebrew*, Oxford, 1874; 2d ed., 1881.—Hebrew Dictionaries: GESENIUS (Leipzig, 1812; 8th ed. rev. by Mühlau and Volck, 1878; Eng. trans. in preparation by Professors Briggs and Brown, New York.; Eng. trans. of previous editions by Robinson, 20th ed., Boston, 1872, and Tregelles, London, 1847; rev. ed., 1857), FÜRST (Leipzig, 1861; 3d ed. by V. Ryssel, 1876; Eng. trans. by S. Davidson, Leipzig, 1866; 4th ed., 1871), B. DAVIDSON (London, n.d.), B. DAVIES (London, 1872; 3d ed. rev. by E. C. Mitchell, Andover, 1879).—For later Hebrew, BUXTORF (Basel, 1640; modern ed. by Fischer, Leipzig, 1874, 2 vols.), LEVY (Leipzig, 1875 sqq.).—Hebrew Concordances: BUXTORF (Basel, 1632, modern ed. by Baer, Stettin, 1861), FÜRST (Leipzig, 1840, in Latin); *Englishman's* (London, 1843; 3d ed.,

1866); B. DAVIDSON (London; rev. ed. by Joseph Hughes, 1876).

MISCELLANEOUS.—For the history of the Hebrew language, see GESENIUS: *Geschichte der heb. Sprache und Schrift*, Leipzig, 1817; RENAN: *Histoire générale des langues sémitiques*, Paris, 1856, 4th ed., 1864. For Hebrew synonymes see MOISES TEDESCHI: *Thesaurus synonymorum lingue hebraicæ*, Padova, 1880. For the Hebrew element in the New Testament see W. H. GUILLEMARD: *Hebraisms in the Greek New Testament*, Cambridge, 1879. Professor FRANZ DELITZSCH has translated the New Testament into Hebrew, Leipzig, 1877. Comp. arts. *Hebrew*, in *Encyc. Britann.* (9th ed.), and *Hebrew Learning among the Fathers*, in SMITH and WACE, *Dict. Christ. Biog.*

HEBREW POETRY will be considered in this article in three aspects,—the *national, biblical, and technical*. The first two have to do with the contents, character, and history of Hebrew poetry; the last with its form.

I. NATIONAL.—As with other peoples, so among the Hebrews, poetry precedes prose. In the Bible we have record of many events which previously were embodied in popular songs. In this way the national heart was fired by the stories of Samson and the Philistines (Judg. xv. 16) and of David and Goliath (1 Sam. xviii. 7). But there were longer poems which described battles and victories, such as Num. xxi. 27-30, and, above all, Deborah's ode (Judg. v.), the crown of the patriotic poetry of Israel, and the oldest long Hebrew poem which has come down to us. Domestic histories furnished descriptive poems: so the sad fate of Jephthah's daughter was commemorated by the virgins of Gilead (Judg. xi.), the rape of the Benjaminites by the virgins of Shiloh (Judg. xxi.). The finding of a fountain was the occasion of a new song (Num. xxi. 17). Abandoned women used singing to promote their ends (Isa. xxxiii. 15). Singing, and playing upon instruments of music, formed prominent parts of public worship (2 Sam. vi. 15; Ps. lxviii. 25). The art of poetry, was taught in the schools, and the orators and prophets were poets. Thus all times and occasions—love and beauty in peace, skill and daring in war—yielded materials to the poet, and naturally told their tale in verse. When the history of Hebrew literature comes to be written, the many beautiful poems will be properly estimated.

Many attempts have been made to divide Hebrew poetry into varieties, according to its peculiarities; but all such attempts must necessarily be uncertain, because we have but a single species in sufficient quantity to be a standard, and the judgment can never be general. Still less successful must ever be the attempt to subject Hebrew poetry to the classifications usual with classic and modern poetry. The chief characteristics of Hebrew (or, more generally, of Semitic) poetry are these. 1. *Subjectivity*. The Hebrew poet deals only with what concerns him personally: hence there is no epic or drama, because these require objectivity. 2. *Sententiousness*. There is properly no beginning or end, no progress; so that the stanzas might be arranged differently without affecting the meaning of the poem in any way. 3. *Sensuousness*. In proof recall the imagery from the animal world,—the symbolism, the personifications, the very anthropomorphisms,

which we find at times offensive, but which were innate with the Hebrew. Hebrew poetry was at first, of course, composed and repeated without recourse to writing; but after a time anthologies were compiled. Two such collections must have been very early made; for we find in Num. xxi. 14 an allusion to the "Book of the wars of Jehovah," and in Josh. x. 13 one to the "Book of Jasher." Cf. 2 Sam. i. 18.

II. BIBLICAL. — It is grossly wrong to call the Old Testament a "codex of Hebrew national literature;" but it is certainly a reading and school book of religion, compiled with this design from the extant literature. In the collection, Jewish scholars name three books as poetical, — Job, Psalms, and Proverbs, and have given these a peculiar accentuation. But, besides these, the Song of Solomon and Lamentations should be so designated; and in the other books are frequent passages of poetry; e.g., Gen. xlix.; Judg. v.; Isa. xxxviii. 10 sqq. [This fact is obscured from the reader of the Authorized Version by the faulty method of printing. See the proper method in the *Cambridge Bible* or the *Revised English Bible*, published by Eyre and Spottiswoode.]

Hebrew poetry is of two kinds, the *lyric* and the *didactic*, called by the words שיר and מִשְׁלָּה respectively. The first is a song, joined inseparably therefore with music: but it is impossible for us, in our profound ignorance of Hebrew music, to tell how any of the Bible lyrics were sung; and the blind directions found in the headings to many of the Psalms do not help us a particle. These lyrics are written in every key, and run the gamut of feeling. Joy and sorrow, defeat and victory, personal and national emotions, find in them expression. Often, however, the lyric shades off into the didactic; e.g., in Job and in many of the Psalms. Other lyrics, e.g., the Song of Deborah, appear to be attempts at an epic. It lies in the very nature of a lyric to be individual, — the ego in song; and the Hebrews, judging from the specimens preserved, took the lead in antiquity as respects tenderness, depth, and nobility: in grace, however, they came short.

The word מִשְׁלָּה, which we translate "didactic poetry," comes from a root meaning "to compare." Hence מִשְׁלָּה is primarily a comparison of any sort. It designates in the Bible (1) a fable (Judg. ix. 7 sqq.; 2 Kings xiv. 9 sq.). (2) A parable (2 Sam. xii. 1 sqq.; Isa. v. 1 sqq.), and also an allegory (Ezek. xvii. 2 sqq., xxiv. 3 sqq.). (3) An apothegm, maxim, and proverb, three species which the Hebrews did not clearly distinguish. In the majority of cases, there are in these real comparisons expressed in parallel clauses: for this phenomenon in regard even to proverbs, see 1 Sam. x. 12; Ezek. xviii. 2. (4) A riddle which rests upon a comparison. (5) A satire (Isa. xiv. 4 [cf. marg.]; Hab. ii. 6). (6) A didactic poem proper (cf. Ps. xlix. 4, lxxviii. 2). To this last classification belong many of the Psalms which treat of personal and national events in a meditative rather than lyrical fashion, and which therefore are to be read rather than sung. So, also, the first part of Proverbs, as well as Job and Ecclesiastes. In regard to Job it should be said, that it is in outline an epic, in form a dialogue

(not a drama). In poetic beauty it rivals the best Hebrew lyrics; but in intention it is a didactic poem, wherein a private history is related, whose teachings are brought out. Ecclesiastes has far less claim to be called poetical on account of its proverbial character.

III. TECHNICAL. — Hebrew poetry, as was to be expected, contains many words not found in prose, but is distinguished from the latter chiefly, of course, by its structure. 1. Modern Jewish poetry proves the capacity of Hebrew for *rhyme*; but there are no rhymes, properly speaking, in the Hebrew Scriptures: what appear to be such (cf. Gen. iv. 23 sqq.; Ps. viii. 5; Isa. xxxiii. 32) are not intentionally so. It is, however, to be remarked in this connection, that *assonance* is an occasional feature of Hebrew poetry (cf. Ps. cxxiv.; Jer. v.), but no law of the poetry any more than *alliteration*, which is also found (cf. Isa. v. 7, xxi. 2, xxix. 6; Hos. viii. 7; Nah. ii. 11).

2. The text of the poetry is divided into short sections (verses) and longer sections (strophes). The verses are independent parts of speech, and the chief characteristics of Hebrew poetry. They are regularly two lines, occasionally three. Several verses make up the strophe. Homogeneity in form and number of verses is essential to a strophe's construction. Externally it is simply marked by the *refrain*, or the repetition of the concluding verse (cf. Ps. xlii.-xliii. 57; Isa. ix. 7 sqq.; Amos i. 2); or the alphabetical beginning, which is, however, not exactly *technic*, so that either verse and strophe fall together (Ps. xxv. 34, cxlv.; Prov. xxxi. 10 sqq.; Lam. i. 2, 4), or not (Ps. ix.-x. 37); or inside the strophe the alphabetic order is repeated (Ps. cxix.), or even within the verse (Ps. cxi., cxii.; Lam. iii.). Internally, however, the strophe rounds itself off with the thought, and by means of the mutual reference of the particular parts of the poem (Exod. xv.; Ps. ii. 68, civ. 114).

3. Parallelism, or the regular placing side by side of symmetrically constructed clauses, is not so much a feature of Hebrew poetry as its very nature. The symmetry is, however, ideal rather than external, lying in the relation of the expression to the thought; so that the last furnishes in its various applications additional matter for versification. The same thought is repeated several times synonymously in different words, or else antithetically by two opposite sentences. So each line of verse forms either a sentence in all its members parallel to the one set over against it, or the doubling relates only to one or two elements of the sentence, while the remainder are divided upon the two lines without parallel. The parallelism also extends to two or three lines in the last case, either three times synonymously (cf. Ps. i. 1), or only twice, and then completes the thought with an introductory or concluding line. It can, however, include four members, if the repetition be simple and fourfold, although this is seldom the case, and by carrying it too far (cf. Ps. xix. 8 sq.) it becomes tedious; or it may found, as is more frequent, in connecting the lines two and two, *ab-cd* (Isa. xliii. 4), or, more elegantly, *ac bd* (cf. Ps. xxxiii. 13). Antithetic parallelism is seldom met with, and generally consists of two members, sometimes of four, and intricate (comp. Canticles, i. 5). All

these otherwise infinitely diversified forms are interchanged in most poems, and are arbitrarily mingled, and it is just this mingling which contributes to the poetic gradation. In the first four elegies of Jeremiah's Lamentations, and in many of the later Psalms, the elaborate structure is best seen.

Hebrew poetry does not admit of scanning, and the assertion of Josephus that it was written in metre was wide of the truth. There was, however, more to it than parallelisms and strophes; viz., *rhythm*. But, as we have no knowledge of the ancient Hebrew pronunciation, we cannot read Hebrew poetry rhythmically.

[LIT.—ROBERT LOWTH: *De Sacra Poësi Hebræorum*, Oxford, 1753, ed. with copious notes by J. D. Michaelis, Göttingen, 1770, rev. ed. with additional notes by Rosenmüller, Leipzig, 1815, reprinted with the notes of these editors and those of Richter and Weiss, Oxford, 1821, Eng. trans. by Gregory, *Sacred Poetry of the Hebrews* (with the principal notes of Michaelis), London, 1787, 3d ed., 1835, American ed. by Calvin E. Stowe, Andover, 1829; J. GOTTFRIED HERDER: *Geist der hebräischen Poesie*, Dessau, 1782, Eng. trans. by President James Marsh, *Spirit of Hebrew Poetry*, Burlington, Vt., 1833, 2 vols.; ISAAC TAYLOR: *The Spirit of Hebrew Poetry*, London, 1861; H. STEINER: *Ueber hebr. Poesie*, Basel, 1873; ALBERT WERFER: *Die Poesie der Bibel*, Tübingen, 1875; H. GIETMANN: *De re metrica Hebræorum*, Freiburg-Br., 1879; B. METELER: *Grundzüge d. hebr. Metrik d. Psalmen*, Münster, 1879; W. WICKES: *Treatise on the Accentuation of the Three so-called Poetical Books of the Old Testament*, Oxford, 1882; G. BICKELL: *Carmina veteris testamenti metricæ*, Innsbruck, 1882.—Valuable articles upon Hebrew poetry, by Professor C. A. BRIGGS, D.D., are found in the *Homiletic Quarterly* for 1881. See also the Introduction, by H. EWALD, to his *Dichter des Alten Bundes*, 3d ed., 1868, Eng. trans., London, 1880, and the *General Introduction to the Poetical Books of the Old Testament*, by PHILIP SCHAFF in the volume on Job in Lange's *Commentary*, New York, 1874.] ED. REUSS.

HEBREWS, Name and History. See ISRAEL.

HEBREWS, Epistle to the. *Title.*—This simple name, which does not signify much, must always serve as the designation of one of the most important doctrinal writings of the New Testament. Neither the tradition of the early Church, nor the results of critical investigation, are of such a nature as to justify us in ascribing it with certainty to any definite author. Nor has there come down any notice of the circle of readers for whom it was written, which is worthy of much consideration beyond the superscription and closing designation πρὸς Ἑβραίους ("to the Hebrews"). This title dates back to the time of its first circulation in connection with the other books of the New Testament; and about the year 200 it was used equally by churches which held different views about its authorship and its relation to the canon; as, for example, by the Alexandrine Church and the African Church (Tertullian, *De pulc.*, 20). The assertion has been made that the Epistle sometimes bore the title πρὸς Λαοδικαίους ("to the Laodiceans"). It is based upon the very insufficient ground, that, in the *Codex Bezaerianus*, the text breaks off at

the close of Philemon with the words, "Here begins the Epistle to the Laodiceans." Philaster, who states that an Epistle to the Laodiceans was ascribed to Paul, has been appealed to for this view, but wrongly; for he distinctly says that the Church read thirteen epistles by Paul, and at times the Epistle to the Hebrews. The supposition that in the West the Epistle to the Hebrews was regarded as identical with the Epistle to the Laodiceans, is made all the more improbable by the fact that the Western Church did not regard the former as of Pauline origin, and, on the other hand, possessed an Epistle to the Laodiceans, under the name of Paul. It has also been regarded by some as being identical with the *Epistle to the Alexandrians*, mentioned in the Muratorian canon; but the erroneousness of this view has been fully exposed by Hesse (*D. muratorian. Fragment*, pp. 201-222). The title πρὸς Ἑβραίους ("to the Hebrews") is therefore to be looked upon as having been associated with the Epistle from the very earliest times.

Readers, and Date of Composition.—The term "Hebrews" does not limit the persons addressed to Hebrew-speaking Jews, in contrast to Hellenists, or the Jews that spoke Greek. The fact that the Epistle was written in Greek is evidence against this view; but the persons addressed were evidently of Hebrew birth. It is probable that it was not directed to the whole body of Jewish Christians, but to a particular congregation living in a definite locality; and the fact that the title refers, not to a place, but to the nationality of the readers, is to be explained by a distinction between the Hebrew and Gentile Christians in the locality where the persons addressed lived.

The opinion that the Epistle was addressed to Jewish Christians does not rest upon such passages as i. 1 (comp. 1 Cor. x. 1) or ii. 16 (comp. Rom. iv. 11-18), but upon the circumstance that the author regards his readers as the successors of pre-Christian Israel (iv. 1-9, vi. 12 sqq., viii. 7 sqq.), and that, while recognizing the universal efficacy of Christ's death (ii. 9, 15), he speaks only of its atoning power for sins left unatoned for under the old covenant (ix. 15, xiii. 12). This also follows from the exhortation to the Jews in xiii. 13, and, above all, from the opinions and tendencies which the whole Epistle combats. Its aim is not to present the "advantages of Christianity over Judaism" (Reuss, etc.), but to serve as a practical exhortation (xiii. 22). This design becomes apparent in the solemn warning of ii. 1-4, which is based upon the doctrinal discussion of chap. i. Throughout the Epistle the doctrinal treatment is merely made the basis of practical exhortations. The readers who are in danger of a complete apostasy from the Christian faith are warned against the destruction which would follow upon a disregard of the proclamation of salvation (ii. 1-3, xii. 25), and exhorted to hold fast to the profession of their faith (iii. 1, iv. 14) and to the hope of the final glory (iii. 6, etc.). Those Israelites who believed in Jesus gain incomparably more than they lose by giving up Judaism; for Christ does perfectly, by his death and ascension, the work which the high priests of the Old Testament only typified (iv. 14-x. 18). The opinion which regards the

readers as still taking part in the ordinances of the temple, and believing these were necessary to the forgiveness of sins (Bleek, Lünemann, Riehm), is at variance with the assertion that they had proved their faith by sufferings and works of charity (iii. 14, vi. 10, x. 22, 32). If this were true, and the author had wished to divert them from the observances of the Mosaic ritual, he would not have spoken of the original purity of their faith (xiii. 7), but have emphasized the necessity of a departure from the temple ritual, which he does not do, not even in xiii. 13. There is no trace of evidence in the Epistle for the view that the readers were observing the temple ritual, or were in danger of falling back again into such observance.

As regards the locality in which the readers resided, four places have been specially thought of,—Jerusalem, Alexandria, Antioch, and Rome. The following considerations tell against the first three suppositions, and in favor of the last. The Epistle could not have been written to the Church in Jerusalem, for it had been from the beginning the teacher of others (Acts viii. 4, xi. 19; Rom. xv. 27); but of these "Hebrews" this is particularly denied (v. 12). Nor did the Christians of Jerusalem "minister unto the saints" by works of charity (vi. 10), but, on the contrary, were the recipients of charity. The "Hebrews," then, of the Epistle, were such as aided the Church of Jerusalem by contributions. The hypothesis of an Alexandrine circle of readers has been vigorously defended by Wieseler, who has attempted to show that the temple at Leontopolis satisfied the descriptions of the temple ritual as given in the Epistle, even in those points where they seem to be inconsistent with the ritual of the temple at Jerusalem. These inconsistencies, such as the high priest's offering up of daily sacrifices (vii. 27), are assumed, but cannot be made out. But the main support of the hypothesis is based upon the assumption that Philo gives an account of the schismatic temple services at Leontopolis. But this is not only at variance with his known reverence for the temple at Jerusalem, but with the fact that he describes in enthusiastic language the ritual of the temple prescribed by the law, as being observed in his day. On the other hand, the Epistle itself (viii. 5, ix. 1-8) speaks of the ritual of Moses, but not of a temple and ritual existing and observed at the time of composition. The Antioch hypothesis has been revived by Hofmann, and is based upon historical coincidences (ii. 3, v. 12, vi. 10; comp. Acts xi. 19 sqq., xii. 25, xiii. 1). But it cannot be shown that a Hebrew Christianity existed there within sixty years after Paul's triumphant conflicts with Jewish assailants, and such as is described in our Epistle.

The most probable theory was first proposed by Wetstein, and places the readers of the Epistle in Italy, or, more definitely, in Rome. The expression, "they of Italy salute you" (xiii. 24), is not a proof of the author's having written from Italy (comp. *Pseudoign. ad Her.*, 8, in my edition, p. 270, 12), but is entirely consistent with the other supposition that he was not in Italy when he wrote. It is hardly probable that an exclusively Jewish congregation existed in

Italy; but there must have been a large number of Hebrew Christians in the Roman Church (comp. Col. iv. 11; Phil. i. 14 sqq.), to whom the title "Hebrews" might properly be applied. The supposition that the Epistle was addressed to this smaller circle explains the double use of the word "all" in xiii. 24. Rom. xiv. is directed against substantially the same tendencies as Heb. xiii. 9; and in Rom. ix. 1-11 views are controverted which might easily develop into such as are brought to our notice in the Epistle to the Hebrews. This theory agrees well with the fact that the oldest Christian authors of Rome, as Clement and Hermas (comp. my *Hirt des Hermas*, pp. 439 sqq.), were largely influenced by the perusal of our Epistle. The readers themselves are described as having passed through a "great conflict of sufferings" (x. 32); which refers to the persecution of Nero (54-68), and not to that of Domitian (98-117). In the latter case, the composition of the Epistle would fall far down in the second century ("former days," x. 32),—a date utterly inconsistent with the use Clement and Hermas made of it, and with its theological character. But if the letter was written to the Hebrew Christians of Rome, and the persecution of x. 33 is identical with that of the year 64, the date cannot, on account of the expression "former days" (x. 32), be placed before 70, but may with tolerable accuracy be set down in 80. The use of the present tense in referring to the temple ritual (v. 1 sqq., viii. 4, ix. 6 sq., etc.) proves nothing, as it was natural to use this tense for a theoretical description of the temple, based upon the description of the law, and as it is used in the same connection by Josephus, Clement of Rome (*ad Cor.*, 40, 41), and in the Talmud. The consideration which has been frequently urged, that, had the author written after the destruction of Jerusalem, he would have used that event as an argument in viii. 13, would only be of value if it were proved that the readers were in danger of reverting to Judaism.

[Those who hold that the Epistle was written before the destruction of Jerusalem, in the year 70, emphasize, and justly, the constant use of the present tense in referring to the temple (v. 1, viii. 4, ix. 6, etc.) as still standing, and its ritual as being still observed. The past tense is otherwise frequently employed when the contrast is between the law and Christ (vii. 19, ix. 1, 18, etc.). The date is placed by Lardner, Davidson, and Schaff, in 63; Lange (Herzog, *Real-Encyclopädie*, 1st ed.), Stuart, Tholuck, and Wieseler, in 64; Dr. Kay (*Speaker's Commentary*), in 65; De Wette, Riehm, and Ewald, in 65-67; Conybeare and Howson, in 68 or 69.]

Author.—Less can be determined definitely about the author than about the persons addressed. All that can be derived from the Epistle itself is that the writer was a Hebrew convert to Christianity, who was indebted for his conversion to the disciples of Jesus (ii. 3), was associated with Timothy (xiii. 23), and spoke with the authority of a teacher to a congregation among whom he had resided for a while (xiii. 14). The tradition about the authorship is not uniform. According to the Alexandrine tradition, reaching back to the second century, Paul was the writer; and Clement of Alexandria attempts to explain

his reasons for not introducing himself to his readers, as was his usual custom. Origen likewise assumes the Pauline authorship; but he recognizes that only a few churches besides the Alexandrine accepted this view. Irenæus (Eus., v. 26) and his pupil Hippolytus (*Phot. Cod.*, 232, comp. 121), and the whole Church of the West, until after the beginning of the fourth century, denied the Pauline authorship. The tradition of the African Church (also reaching back to the second century) was that Barnabas was the author; and this view is expressly advocated by Tertullian (*Exstat enim et Barnabæ titulus ad Hebræos*, etc.; *De Pudic.*, 20).

In view of these differences, the opinion widely prevails that the name of the author was early lost, and that the names of Paul and Barnabas were mere conjectures. For this reason, Luther, Bleek, Lünemann, Hilgenfeld, and [Alford] have associated Apollos with the Epistle; but the latter is purely conjectural, and has far less in its favor than the names of Barnabas or Paul. Of these two Barnabas is to be preferred, and for the following reasons. (1) The hypothesis that Paul was the author was as easy for the Church of Alexandria as that of Barnabas was difficult for the Church of Africa. As the name of Paul had been inserted before the Epistles from *πρὸς Ρωμαίους* to *πρὸς Φιλήμονα* ("to the Romans," "to Philemon"), it was natural to insert it after the next Epistle, which was *πρὸς Ἑβραίους* ("to the Hebrews"). Clement's second Epistle to the Corinthians experienced a similar fate. (2) The Barnabas tradition might have been more easily lost in the other parts of the Church than in the African, especially in the Alexandrine Church, which possessed a letter of similar import, which wrongly went under the name of Barnabas. This latter fact may easily be explained if we assume that there still remained a dim recollection of the tradition that Barnabas was the author of the Epistle to the Hebrews. (3) The style, the statement in ii. 3, 4, where the author speaks of himself as having heard the gospel of salvation from the disciples of Jesus (cf. Gal. i. 7; Rom. xvi. 25), and the absence of the usual salutation, all are against the Pauline hypothesis. (4) If the Epistle itself was addressed to Rome, then the Occidental tradition is to be preferred, and the supposition becomes probable that the African Church, always dependent upon the Roman as regards tradition, received the opinion that Barnabas was the author, from Rome itself. It becomes probable that Barnabas visited Rome (comp. Heb. xiii. 19), not only from the statement in the *Clementine Recognitions* (i. 7-11), but especially from the fact that Paul found Mark in Rome (Col. iv. 10), whither Barnabas may have accompanied him from Cyprus (Acts xv. 39).

LIT. — BLEEK: *D. Brief an d. Hebräer*, Berlin, 1828-40, 3 vols. [and his posthumous lectures, edited by K. A. Windrath, Elberfeld, 1868]; WIESELER: *Untersuchung ü. d. Hebräerbrief*, Kiel, 1861; RIEHM: *Lehrbegr. d. Hebräerbriefs*, 1859, 2 vols., new ed., 1867; DELITZSCH: *Commentar*, Leipzig, 1850 [English translation, Edinburgh, 1870]; J. H. R. BIESENTHAL, Leipzig, 1878; KÄHLER, Halle, 1880; LÜNEMANN: *Commentar*, 4th ed., Göttingen, 1878; EWALD: *Erklärung*, etc., Göttingen, 1870. [See also the *Theologies of the New*

Testament of REUSS and WEISS, the *Commentaries* by THOLUCK (English translation, Edinburgh, 1842), EBRARD (English translation, Edinburgh, 1853), MOSES STUART (Andover, 1827; revised by Professor Robbins, 4th ed., 1860), MOLL (in Lange, Bielefeld, 1861; 3d ed., 1877; translated by Dr. Kendrick, New York, 1868), Dr. KAY (in *Speaker's Com.*, London and New York, 1882), A. B. DAVIDSON (Edinburgh, 1882), and the art. *Hebrews*, in Smith's *Bib. Dict.* and *Encyc. Britann.* (Professor W. R. Smith).] TH. ZAHN.

HEBREWS, Gospel according to the. See APOCRYPHA, p. 106.

HE'BRON (*friendship*), a town of Palestine, situated about midway between Jerusalem and Beersheba, at an elevation of about three thousand feet above the sea, is one of the oldest cities in the world, built seven years before Tanis in Egypt (Num. xiii. 22). It is often mentioned in Old-Testament history, from the time of Abraham to the period of the Maccabees. By the Romans it was destroyed, but rebuilt during the middle ages, and the seat of a Christian bishop from 1167 to 1187, when it fell into the hands of Saladin. At present it numbers about ten thousand inhabitants, and is a hotbed of Mohammedan fanaticism. Its mosque stands over the cave of Machpelah, the burial-place of Abraham, Isaac, and Jacob; but it is closed against non-Mohammedans. There is not a Christian family in the town, but about five hundred Jews.

HECKEWELDER, John Gottlieb Ernestus, Moravian missionary; b. in Bedford, Eng., March 12, 1743; d. in Bethlehem, Penn., Jan. 31, 1823. He emigrated to America, 1754, and labored for many years among the Indians in Pennsylvania, Ohio, and Michigan, in connection with David Zeisberger (see art.). From 1788 till 1810 he was agent of the Society of the United Brethren for propagating the Gospel among the Heathen. From 1810 till his death he lived quietly in Bethlehem, preparing his two books, *An Account of the History, Manners, and Customs of the Indian Nations who once inhabited Pennsylvania and the Neighboring States* (Phila., 1818), and *A Narrative of the United Brethren among the Delaware and Mohican Indians (1740-1808)*, Phila., 1820). See RONDTHALER: *Life of Heckewelder*, Phila., 1847.

HEDIO, Kaspar, b. at Ettlingen, in Baden, 1494; d. at Strassburg, Oct. 17, 1553; studied at Freiburg and Basel, and was appointed court-preacher to the elector of Mayence in 1520, and in 1523 preacher at the Cathedral of Strassburg, where he labored assiduously for the introduction of the Reformation. He translated Eusebius and parts of Ambrosius, Augustine, etc.; edited the *Chronicon Urspergense*, and continued it from 1230 to 1537; and wrote a *Chronicon Germanicum* till 1545. His proper name was Heid.

HEDWIG, St., the wife of Duke Henry of Silesia and Poland, to whom she bore six children, devoted the last forty years of her life to the severest asceticism, and entered, after the death of her husband (in 1238), the convent of Trebnitz, where she died Oct. 15, 1243. She was canonized in 1266, and her festival is celebrated in the Roman Church on Oct. 17.

HEERBRAND, Jakob, b. at Giengen, in Suabia, Aug. 12, 1521; d. at Tübingen, May 22, 1600; studied at Ulm and Wittenberg, and was appoint-

ed preacher in Tübingen, 1544, but discharged in 1548, as he refused to accept the Interim. In 1550 he was made superintendent of Herrenberg, and in 1557 professor of theology at Tübingen. His principal work is his *Compendium Theologicum* (Tübingen, 1573), which was widely used in Germany as a text-book, and translated into Greek on account of the negotiations then going on between the Patriarch of Constantinople and the University of Tübingen.

HEERMANN, Johann, b. at Ranten, Silesia, Oct. 11, 1585; d. at Köben, Feb. 17, 1647; a Protestant pastor, who in 1630 published a volume of hymns (*Devoti Musica Cordis*), of which many are still in use in Germany, and some have been translated into English in Miss Winkworth's *Lyra Germanica*, and Schaff's *Christ in Song*, New York, 1869.

HEGEL, Georg Wilhelm Friedrich, b. at Stuttgart, Aug. 27, 1770; d. in Berlin, Nov. 14, 1831. He studied theology at Tübingen 1788-93; and lived as a private tutor, first at Bern 1793-96, then at Frankfort 1797-1801. In 1801 he settled at Jena as lecturer on philosophy in the university, and Schelling's co-editor of the *Kritische Journal der Philosophie*. He was at that time fully agreed with Schelling. Their journal, of which he wrote the larger part, was the organ of the system of identity, — a philosophy which attempted to represent matter and mind, nature and spirit, world and God, as identical. But a closer acquaintance showed him, that, in the system of Schelling, this identity was a play of the imagination rather than a logical ratiocination, "shot from a pistol," rather than developed with spontaneous necessity; and when Schelling went to Würzburg in 1803, and the charm of the personal intercourse faded away, Hegel left the track and chose his own way, though the general direction of his thought continued the same. After the battle of Jena (1806), he removed to Bamberg, where for some time he edited the *Bamberger Zeitung*. The occupation was exceedingly modest, but at the same time he published his *Phänomenologie des Geistes*, a book which in wealth of ideas has no equal. From 1808 to 1816 he was a schoolmaster, director of the Aegidien gymnasium at Nuremberg, and there he married in 1810, and published his *Philosophische Propädeutik* and *Wissenschaft der Logik*; which latter work forms the foundation of his whole system, and is as deep and as forbidding as any cellar can be. In 1816 he was appointed professor of philosophy at Heidelberg, and in 1818 he was removed to Berlin; but in Berlin he published only his *Philosophie des Rechts* (his weakest work) and essays in the *Jahrbücher für wissenschaftliche Kritik*. After his death, his works were edited, in eighteen large volumes, by an association of friends, after his own notes and those of his hearers. Translated into English are *The Subjective Logic* (by Sloman and Wallon, 1855), *Philosophy of History* (by Sibree, 1857), the *Logic*, from the *Encyclopädie* (1874), large selections from his works in the *Journal of Speculative Philosophy* (edited by W. T. Harris, I.-V., St. Louis, 1867-71). His masterpieces are *Phenomenology of Spirit*, *Science of Logic*, *Aesthetics*, and *History of Philosophy*; in second line stand *Natural Philosophy*, *Philosophy of Right*, *Philosophy of History*, and *Philosophy of Religion*.

The impression which Hegel made in Germany was at one time almost overpowering. His philosophy swept away all other philosophies as if they were mere dust, and before he died it began to make itself felt as an actual power both in State and Church. Nevertheless, immediately after his death a split took place in the school he had formed; the two divisions (the right represented by Gabler, Erdmann, Gans, Rosenkranz; the left, by Feuerbach, Bruno Bauer, Michelet, and Arnold Ruge) moving in diametrically opposite directions both in politics and religion. The fact is surprising, but not inexplicable. There was in Hegel personally a fund of religious, moral, and poetical sentiment, as rich as his power of intellect was grand. In his system of strongly pronounced pantheism, both these elements are perfectly fused together into one mass; but it was not to be wondered at, that, by further development, they should separate, each pursuing its own course. The method offered no resistance. Formally Hegel defined truth as the mediation between two opposites. His thought always moves from thesis, through antithesis, to synthesis, from the positive, through the negative, to the absolute. But this method is as acceptable to ecstatic mysticism as to radical rationalism. In the dispute which was caused by the split, the style came to play a curious but significant part. Hegel's style is an almost noiseless, almost colorless stream of molten steel, dangerous to touch. Racy expressions, pithy sayings, even bursts of lofty eloquence, occur; but they have no value as quotations. The word which stands for an idea, and not merely runs an errand in the sentence, never means the same in Hegel's writings as it means in other people's writings. Hegel said himself, "If you will understand my ideas, you must first understand my system." In the same sense it may be said, that while in other people's writings the reader begins by understanding the words, and thence reaches to the understanding of the book, in Hegel's writing you must understand the book before you can understand the words. Hence the reason why no amount of interpretation and explanation has been able to decide any thing with respect to what Hegel really meant. The whole dispute between the two fractions of his school has been a mere waste, more liable to confound the student than capable of illustrating the author.

The right wing of the Hegelian school is in theology represented by Daub, Marheineke, Göschel, Martensen; the left, by D. F. Strauss, F. C. Baur, Schwegler. Religion, Hegel defines as truth, but in the lowest form in which truth can be held by the human mind. In Christianity this form of truth has found its highest, its absolute expression, having passed through the stages of one-sided objectivity and one-sided subjectivity in the ante-Christian religions. On the first stage God is considered an object, a part of nature, a natural being (Lamaism, Buddhism, Braminism); on the second he is considered as subject, wholly distinguished from nature (Judaism, Greek and Roman polytheism); but only in Christianity he becomes true spirit. The Hegelian idea, however, of God as spirit, is somewhat ambiguous (for instance, with respect to the question of personality); and the specifically Christian question,

whether the appearance of Christ in the history of mankind is a natural event, to be explained like any other event, or whether it is a miracle, the divine incarnation by which creation is saved, is left unanswered. Both views have been developed from Hegelian premises; and the great boast of Hegel's earliest pupils, that in his philosophy faith and science had become fully reconciled, proved empty as soon as the actual application began. It is a very characteristic circumstance, that his *Philosophy of Religion* has been twice edited; first by Marheineke, and then by Bruno Bauer, that is, first as evidence of the author's conservative orthodoxy, and then as proof of his revolutionary radicalism.

LIT.—Hegel's Life was written by Rosenkranz, 1844, and Haym, 1857. See also HUTCHINSON STIRLING: *The Secret of Hegel*, London, 1867. CLEMENS PETERSEN.

HEGESIPPUS, an ecclesiastical writer of the second century, of whose work, Πέντε ὑπομνήματα, fragments have come down to us in Eusebius (*Hist. Eccles.*, 2, 23; 3, 11. 16. 19; 20, 32; 4, 8, 22) and in Stephanus Gobarus in Photius (*Bibl.*, c. 232); which fragments have been collected in Grabe (*Spicilegium*, I.), Routh (*Rel. Sacr.*, I.), and Schulthess (*Symbolæ ad internam criticen lib. can.*, I., Turin, 1833).

Eusebius says nothing about the country and birthplace of Hegesippus; but from the circumstance that the latter in his book gives extracts from the Gospel according to the Hebrews, inserts Syriac and Hebrew phrases in his text, and quotes from an oral Jewish tradition, he infers that he was born a Jew; and he must have resided in the Orient, since he went to Rome by sea, making a visit by the way to Corinth. With respect to the time of his life, Eusebius fixes three points, —the reigns of Hadrian, Antoninus Pius, and Marcus Aurelius; and these three points fit well together with the notices by Jerome that he was born not long after the apostolic age, and, in the *Chron. Pasch.*, that he died during the reign of Commodus.

As all the fragments which have come down to us are of a historical character, some have inferred that the work itself was a kind of church history; but as the death of James is told in the fifth and last book, what can the preceding four books have contained? and where was the history after the death of James to be told? Others have supposed that the work gave ecclesiastical statistics; others, again, that it was a sort of itinerary. With respect, however, to the general purpose of the book, there can be no doubt it was polemical against the Gnostics; and a closer examination of the fragments themselves, as well as the notices which Eusebius gives of the general subjects of the paragraphs from which he quotes, points to a book of polemico-apologetical description.

Still greater differences of opinion have arisen with respect to the true spiritual bearing of those fragments. Eusebius thinks that Hegesippus was a converted Jew, and his opinion may be right; but on the basis of this assumed Jewish descent, and certain assumed Judaizing tendencies in the narrative about Simeon and James, Hegesippus has been set forth as the representative of a Christianity not only Judaizing, but Jewish.

From a notice in Eusebius (*Hist. Eccl.*, 4, 22) it has been inferred that he considered the Mosaic law as an indispensable part of Christianity. From another notice in Photius (*Bibl.*, c. 232) it has been inferred that he did not recognize the apostle Paul; and from these inferences still further and very far-reaching inferences have been drawn by Schwegler, and, in a more considerate way, by Hilgenfeld, with respect to the Jewish character of the primitive Christian Church. But these propositions are untenable. The first notice does not speak of the Mosaic law in particular, but of the general unity of the Old and New Testament revelation. The second notice does not speak of the apostle Paul, but of a whole party; viz., the Gnostics. To recognize the congregation of Corinth and the Epistle of Clement in the manner in which Hegesippus recognized them, and then reject the apostle Paul, would be an unexplainable self-contradiction.

LIT.—JEROME: *De vir. ill.*, 22; ZWICKER: *Irenicum Irenicorum*, 1658; G. BULL: *Primitiva et Apostolica traditio*, 1703; BAUR, in *Tübingen Zeitschr.*, 1831, IV. 171; SCHWEGLER: *Nachapostol. Zeitalter*, I.; HILGENFELD, in *Zeitschr. für wissenschaft. Theol.*, 1876, p. 177, and 1878, p. 297; NÖSGEN: *Der kirch. Standpunkt H.*, in *Zeitschr. für Kirchengesch.*, II. 2, p. 297; H. DANNREUTHER: *Du témoignage d'Hégésippe*, Nancy, 1878; [F. VOGEL: *De Hegesippo qui dicitur Josephi interprete*, Erlangen, 1881]. C. WEIZSÄCKER.

HEGIRA (Arab, "flight") is specially applied to Mohammed's flight from Mecca to Medina, which has been fixed by the Mohammedans on July 15, 622, and made the starting-point for their computation of time. See MOHAMMED.

HEIDANUS, Abraham, b. at Frankenthal, in the Palatinate, Aug. 10, 1597; d. at Leyden, Oct. 15, 1678; studied at Amsterdam and Leyden, and was appointed pastor in the latter city in 1627, and professor in 1647. He was an adherent of Cartesius, who, in spite of his great caution and circumspection, escaped the censure of the Reformed Church as little as the papal index. From the appearance of his *Meditationes* (in 1642) an opposition began to form against him in Leyden, and Heidanus finally became its victim. He was discharged in 1675.

HEIDEGGER, Johann Heinrich, b. at Bärentschweil, in the canton of Zürich, July 1, 1633; d. at Zürich, Jan. 18, 1698; studied at Marburg and Heidelberg, and was professor of theology, first at Heidelberg, then at Steinfurt (1659), and finally at Zürich (1665). He drew up the *Formula Consensus*, which was adopted by the city of Zürich, March 13, 1675; and besides his *Corpus Theologiæ Christianæ*, which was several times reprinted, he published a number of polemical works, *Anatome Concilii Tridentini* (1672), *Historia Papatus* (1684), etc.

HEIDELBERG. See UNIVERSITIES, GERMAN.

HEIDELBERG CATECHISM. The Reformation was rather slow in penetrating into the Palatinate. In 1546 service was celebrated for the first time according to the Lutheran ritual, in the Church of the Holy Spirit at Heidelberg. But in 1522 Otto Heinrich, who was intimately connected with Melancthon, issued a decree which at once put an end to all papal superstitions. The confession of Augsburg was established as

the norm of faith; but the forms of worship were regulated after the Reformed rather than the Lutheran type. Under his successor, Friedrich III. (1559–76), one of the noblest princes of that period, a complete and consistent reform was carried out; and, as the basis of the new organization, the Heidelberg Catechism was adopted.

Zacharias Ursinus and Caspar Olevianus were charged by the elector with drawing up the catechism. The former was professor of systematic theology at the university, the latter preacher at the electoral court of Heidelberg; but both had lived in Geneva and Zürich, and were strongly influenced by the Swiss reformation. As basis for their work they used the catechisms of Calvin (edition of 1541), of Lasky (1548), of Monheim (1560), and of Bullinger (1559); though of the last mentioned only very little is utilized. Towards the close of 1562 the draft was laid before the Heidelberg synod, or, more correctly, before the convention of superintendents assembled at Kaiserslautern. It was unanimously adopted, and immediately printed, accompanied with an introduction by Friedrich III. himself, dated Jan. 19, 1563, and serving as an edict of promulgation. The Latin translation done by Joseph Lagus and Lambert Pithopöus, but far inferior to the German original in pithiness and vigor, was published at the same time.

Outside of the Palatinate, the catechism met with many bitter adversaries. Maximilian II. immediately remonstrated against it (April 25, 1563) as an infringement of the peace of Augsburg. On May 4 followed a joint address from the count-palatine, Wolfgang of Zweibrücken, Duke Christof of Würtemberg, and Margrave Karl II. of Baden, accompanied with a piece of sharp criticism inscribed *Verzeichniss d. Mängel*. Meanwhile the elector issued a second edition of the catechism with the addition of the famous eightieth question, "What is the difference between the papal mass and the Lord's Supper as instituted by Christ himself?" And on Sept. 14, 1563, followed his answer, probably written by Bullinger, to the *Verzeichniss d. Mängel*. The three princes assembled Oct. 4 at Ettlingen, and proposed to Friedrich III. to arrange a theological conference; but he declined. After the appearance, however, of the attacks of Flacius, Hesshusen, Laur. Albertus, Fr. Baldwin, Brenz, Andrea, and others, and the answers by Ursinus (*Gründlicher Bericht vom heil. Abendmal*) against Flacius, and (*Antwort auf ellicher Theologen Censur*) against Brenz and Andrea, and by Olevianus (*Pre-digten*), the elector decided to accept the invitation; and the conference took place at Maulbronn, April 10–15, 1564. The last attack on the catechism was directed against the elector personally at the diet of Augsburg, 1566. He was even threatened with deposition; but he defended himself with such a nobleness, that the matter was dropped.

Having gone through this ordeal, the success of the book began. It was introduced in Jülich, Cleve, Berg, and the Mark, where, from 1580, every ecclesiastic was compelled to take the oath on it. It was also introduced in Hesse, Anhalt, Brandenburg, and Bremen; but its home it found in the Netherlands, where it was formally adopted in 1588. The Reformed Churches of Hungary,

Transylvania, and Poland, also adopted it; and in 1619 the synod of Dort officially declared it one of the symbolical books of the Reformed Church in general. From Holland, and afterwards also from Germany, it was brought to America, and so recently as 1870 the Presbyterian Church of the United States authorized its use. It has been translated into all European languages, also into Hebrew, Arabic, Malay, Singalese, and others. It is one of the three historic and most widely used catechisms of Protestantism (the other two being the Smaller Catechism of Luther and the shorter Westminster Catechism). A tercentenary celebration was held by the German Reformed Church in the United States at Philadelphia, 1863, and in several places in Germany and Holland.

LIT.—The text of the catechism is found in the collections of symbolical books by Niemeyer (Leipzig, 1840), Heppe (Elberfeld, 1860), and Philip Schaff (New York, 1877). Special additions have been published by Philip Schaff: *D. Heidelberg Katech. nach d. ersten Ausg. von 1563* (of which only two copies are known to exist), Philadelphia, 1863 (2d ed., 1866), accompanied with critical notes and an historical survey; *The Heidelberg Catechism in German, Latin, and English, with an Hist. Introduction* (by J. W. Nevin), New York, 1863; and A. Walters, Bonn, 1864.

For the history and dogmatical exposition of the book, see, besides the works of the two authors, VAN ALPEN: *Geschichte und Literatur d. H. K.*, Franckfort, 1800, 3 vols.; J. W. NEVIN: *History and Genius of the Heidelberg Catechism*, Chambersburg, Penn., 1845; H. CHAMPENDAL: *Examen critique des catéch. de Luther, Calvin, Heidelberg*, etc., Geneva, 1858; G. W. BETHUNE: *Expository Lectures on the Heidelberg Catechism*, New York, 1864, 2 vols.; *Tercentenary Monument*, Chambersburg and Philadelphia, 1863. GÜDER.

HEIMBURG. See GREGOR VON HEIMBURG.

HEINECCIUS (HEINECK), Johann Michael, b. at Eisenberg, Dec. 12, 1674; d. at Halle, Sept. 11, 1722; studied at Jena and Giessen, and was appointed deacon of Goslar 1699, pastor at Halle 1709, and consistorial inspector of the Saale-circle 1720. His work on the history of the Greek Church, old and new (Leipzig, 1711), is based on the great collections of materials made by Petrus Arendius, Leo Allatius, Richard Simon, and others, and is still of value. He also wrote some learned essays on the history of Goslar, the house of Brandenburg, etc.

HELDING, Michael. See SIDONIUS.

HELENA, St., the wife of Constantine Chlorus, and the mother of Constantine the Great. Very little is known with certainty of her life. Gloucester in England, Naissus in Upper Moesia, and Drepanum on the Gulf of Nicomedia, claim to be her birthplace. A church in Rome, another in Venice, and the monastery of Hautvilliers, near Rheims, claim to possess her remains. Some say she was a British princess; others, a servant-girl in a wiaysde inn. She was repudiated for political reasons by her husband, but held in great honor by her son. She was a Christian; and the study of the legends (see CROSS, INVENTION OF) which have clustered around her name forms an interesting parallel to the history of the worship of Mary. See *Act. Sanct.*, May

21. A list, by Nestle, of the whole literature of this subject, is found in *Theologische Lit. Zeitung*, 1876, No. 25; August, 1877, No. 4. See her life by LUCOT (from the sources, Paris, 1876), and F. GRUNDT: *Kaiserin Helena's Pilgerfahrt n. d. heil. Lande*, Dresden, 1878, 12 pp.

HELIAND, sometimes known as the "Old Saxon Harmony of the Gospels," is a poetical life of Christ, composed in the first half of the ninth century, apparently at the request of Louis the Pious, who desired to effect the peaceable conversion of the Old Saxons by substituting religious poems for the warlike lays previously in vogue. It may be described as a Christian epic, containing nearly six thousand lines, and based on the Diatessaron, or Harmony of the Gospels, compiled by Tatianus, and to a less degree upon the commentaries of Hraban, Bede, and Alcuin. Though the author, whose name is unknown, must have been a man of learning, and in all probability an ecclesiastic, the composition is distinctly popular in tone; and its rendering of the gospel history, while adhering closely to the statements of the evangelists, is strongly colored by the Teutonic imagination. Christ is represented as a beneficent ruler, to whom his apostles stand in the relation of thanes, or earls, to their king: he possesses the titles, and discharges the functions, of the ideal Germanic chieftain; and it is through his person, as the central figure who occupies our attention from the beginning to the close, that the stamp of unity is impressed upon the poem. The style is vigorous, at times picturesque, and always abounding in the formulæ and epithets of the older poetry.

The Heliand may be but a fragment of a larger whole, comprising extended portions of the Old and New Testaments, paraphrastically rendered into alliterative verse; and indeed Professor Sievers of Jena has advanced strong arguments to prove that vers. 235-851 of the Genesis attributed to Cædmon are nothing but a translation from an old Saxon original by the author of the Heliand.

However that may be, the Heliand has much in common with the Anglo-Saxon religious poetry. The Anglo-Saxon missionaries who labored on the Continent doubtless disseminated a knowledge of Cædmon's poems among their converts and ecclesiastical brethren; and it would be unavoidable, that, when one of the latter undertook the composition of a religious epic, he should respect not only the poetical traditions of his own country, but those current among his teachers and spiritual guides.

In this connection it is significant that of the two manuscripts, one of which is preserved in the British Museum and the other in the Munich Library, the former is believed to have been copied by an Anglo-Saxon scribe.

LIT. — The poem was first published by J. A. SCHMELLER, Munich, 1830; and his edition is still of great value: other editions are by KÖNE (Münster, 1855), HEYNE (2d ed., Paderborn, 1873), RÜCKERT (Leipzig, 1876), and SIEVERS (Halle, 1878). There are translations into German by SIMROCK (3d ed., Berlin, 1882) and GREIN, improved ed., Cassel, 1869. Among the essays of most interest may be mentioned the following: H. MIDDENDORF: *Ueber die Zeit der Abfassung*

des Heliand, Münster, 1862; E. BEHRINGER: *Zur Würdigung des Heliand*, Würzburg, 1863; A. F. C. VILMAR: *Deutsche Alterthümer im Heliand*, 2d ed., Marburg, 1862; E. WINDISCH: *Der Heliand und seine Quellen*, Leipzig, 1868; C. W. M. GREIN: *Die Quellen des Heliands*, Cassel, 1869; and SIEVERS: *Der Heliand und die angelsächsische Genesis*, Halle, 1875. ALBERT S. COOK.

HELIODORUS, minister of the Syrian king, Seleucus IV Philopator, 187-175 B.C.; was sent to Jerusalem to enforce the surrender of the temple-treasure. In spite of warning given, he entered the temple, but was, according to 2 Macc. iii. 6-40, thrown to the ground by a fearful apparition, and restored only on the intercession of the high priest Onias. 2 Macc. iv. 4, which narrates the same event, mentions Apollonius, Syrian governor of Coesryia, instead of Heliodorus.

HELIODORUS, Bishop of Tricca in Thessaly, originated, according to Socrates (*Hist. Eccl.*, 5, 22), the custom, prevailing in Thessaly, of deposing any ecclesiastic, who, after receiving consecration, did not abstain from his wife. He was also the author of the celebrated Greek romance *Æthiopica* (comp. E. Rohde: *Der griechische Roman*, 1876); and Nicephorus adds (in his *Hist. Eccl.*, 12, 34), that a provincial synod, taking offence of this authorship, gave Heliodorus the choice between condemning his book, or resigning his position as a bishop. He preferred the last. It is not certain when he lived; probably before the fifth century.

HELIOGABALUS, Roman emperor 218-222; was probably b. in 201; a son of the senator Varius Marcellus. His true name was Varius Avitus Bassianus. He was educated at Emesa in Syria; and by his mother, Julia Soæmis, and grandmother, Julia Mæsa, initiated in all the religious fanaticism of the Orient. Elected high priest of the sun-god of Emesa, he assumed his name (Elagabal, אֱלַגְבָּל); and by his beauty, his magnificence, and his supposed sonship to Caracalla, he made a deep impression in the Roman camp. By the intrigues of his mother he was proclaimed emperor by the soldiers, and in 219 he entered Rome. But such an accumulation of debauchery, cruelty, fanaticism (every passion having been stimulated into frenzy), Rome had never seen; and in 222 he and his mother were thrown into the Tiber by the Prætorian guard. During his reign the Christian Church had peace; for his idea of establishing a one-god worship, of mingling all the deities of the Roman Empire together in the worship of the one god El-gabal (*God the Creator*), — an idea very characteristic of the religious condition of the age, — he had not time to carry out. The principal sources to his life are Dio Cassius, Lampridius, and Herodian. ADOLF HARNACK.

HELL. 1. *In the Old Testament*. — The Hebrew word for "hell" is *sheol* (see art.), to which "Hades" (see art.) in the New Testament corresponds. Our modern word "hell" is not the equivalent for *sheol*; for, while we associate with "hell" endless suffering, the Hebrew associated with *sheol* merely ideas of terror and repulsiveness arising mainly from the mystery and uncertainty which attended the life after death (cf. Job xi. 8; Prov. i. 12; Isa. xxxviii. 10).

2. *In the New Testament.*—"Hell" is the translation in the authorized version of three words in Greek,—*Hades*, *Gehenna*, and *Tartarus*. *Hades* has been already considered. *Gehenna* was properly the "hell" of Hebrew conception, and is uniformly so rendered in the revised version. The rebellious angels, and the finally impenitent of men, are cast into it (Matt. v. 22; Luke xii. 5). Once the word "*Tartarus*" is employed (2 Pet. ii. 4), and also rendered "hell." It is noticeable that neither Paul nor John uses either *Hades*, *Gehenna*, or *Tartarus*, and also, that, of the twelve recurrences of *Gehenna*, eleven are in our Lord's speeches. Scripture mercifully hides the condition of the lost, and by example forbids prurient curiosity. The way of life is luminous from earth to heaven: the way of death is lost in darkness. See GEHENNA; HADES; SHEOL; PUNISHMENT, FUTURE.

HELL, Christ's Descent into (κατάβασις εἰς ᾗδου), one of the clauses in the Apostles' Creed, was treated as a doctrine of the Church in the East as early as Marcion's time, and is found in the formula of the fourth synod of Sirmium (359). Towards the latter part of the fourth century it formed, according to the testimony of Rufinus (*Expos. Aquilej.*, 18), a part of the baptismal confession of the Church of Aquileja. But, in the great majority of the baptismal formulas until the sixth century, it was wanting. By the eighth, however, it was universally accepted. Its insertion, therefore, into the creed, was a matter of gradual development. The Greek Church regards the descent into hell as a voluntary passage of Christ's human soul into Hades in order to offer through the preaching of the gospel, redemption to such as were held under the dominion of Satan on account of original sin, and to transfer believers to paradise, especially the saints of the Old Testament (*Conf. orth.*, I. 49). The Roman-Catholic Church holds that the whole divine-human personality of Christ descended to the *Limbus patrum*, or the place where the saints of Israel were detained, in order to deliver them into the full enjoyment of blessedness (*Cat. Rom.*, § 100–105). According to the Lutheran theology, Christ descended with body and soul on the early morning of the resurrection, just before his appearance as the risen one on the earth. The interval between the crucifixion and that time he had spent in paradise. He went to the realm of the damned, not to preach the gospel, but to proclaim the legal sentence upon sin (*Form. Conc.*, I., II. 9). The Reformed theologians taught that Christ spent the three days following the crucifixion in paradise, and regarded the descent into hell as a figurative expression for the unutterable sufferings of his human soul, which he endured in the last moments of his vicarious dying (Calvin, *Inst.*, II. 16, 8–12). It was therefore a part of his humiliation; while, according to the Lutheran view, it was the first stage of his exalted state (*status exaltationis*), proving his victory over death and the devil. [The Westminster Catechism (q. 50), however, explains the expression, "He descended into hell," as simply meaning his death, and continuance in that state for three days.] At the side of these views other views have been held concerning the meaning of the clause. It was only another way of saying that Christ was buried

(Beza, Drusius, etc.), or denoted the state of death regarded as an ignominious one for the Prince of life (Piscator, Arminius, Limborch, etc.). In more recent times it has been explained of Christ's life on earth amongst the demons who had taken up their temporary abode here (Marheineke, Ackermann), of the universal efficacy of redemption (De Wette, Hase), or the doctrine has been entirely given up as without biblical foundation (Schleiermacher, A. Schweizer). Long before, Wesley had for the same reason omitted it from the articles of faith of the Methodist Church.

The following may be regarded as the teaching of the New Testament on the subject. (1) Christ appeared among the departed in *hades*, while his body was lying in the grave. This is presupposed by Paul in Rom. x. 6–8 (Meyer), and implied in Christ's own words to the thief on the cross (Luke xxiii. 43). (2) Christ went as spirit (*πνεῦμα*) to the realm of the dead (1 Pet. iii. 18 sq., cf. Acts ii. 27), and (3) there preached the gospel (1 Pet. iii. 19) (4) to *all* the dead, and with the more particular purpose of awakening spiritual life (1 Pet. iv. 6). It is true that Christ's preaching to the contemporaries of Noah has been explained to refer to an activity before he became flesh (Augustine, Beza, A. Schweizer); but the representation of these persons as being spirits in *prison* as well as other considerations, render this view improbable. If it be true that man spends the interval between death and the final resurrection in the intermediate state, *hades*, it follows as a necessary consequence from the real humanity of Christ, that he also participated in this lot. This descent into *hades* was, therefore, a distinct stage in the final process through which the theanthropic personality of Christ passed to the glorified body (*σῶμα τῆς δόξης*). Christ appeared in *hades* in his own special character of redeemer, and imparted the saving vital energy of God to those who were lifted into communion with himself by faith: of the results of this activity, we know nothing certainly. But the analogy of this world leads us to expect that he was there the savor of life unto life to some, and of death unto death to others, as *hades* consists of two domains,—paradise, or Abraham's bosom, and the place of torment. [The second part of the apocryphal Gospel of Nicodemus, which belongs probably to the fourth century, is known also by the title *Descent of Christ to the Underworld*, and contains a most curious and fantastic account of Christ's experiences in *hades*. *Hades* is represented as resisting the entrance of Christ; but the news of Christ's coming produces a joyful commotion among the inhabitants of his realm. These cry out, with David and Isaiah among them, in the language of Ps. xxiv., to Hades to lift up the gates of his kingdom. The bright light from the advancing Son of man then strangely floods the realm of death. He calls his saints to him, and followed by them, Adam being in the number, he ascends from the underworld. Arrived at the gates of paradise, he gives them over to the hand of Michael, who introduces them to its glorious fellowship.] See HADES.

LIT.—JOHN PEARSON: *Exposition of the Creed*, 1659; PETER KING: *Hist. of the App. Creed*, etc., London, 1702; WITSIUS: *Exercit. s. in symb. Ap.*

Amst., 1730 [Eng. trans. by Fraser, Edinb., 1823, 2 vols.]; DIETELMAYR: *Hist. dogm. de descensu*, etc., Nürnberg, 1741; WAAGE: *De etate*, art., *quo in symb. Ap. traditur J. Chr. ad inferos commentatio*, Copenhagen, 1836; KÖNIG: *Lehre v. Chr. Höllenfahrt*, Frankf., 1842; GÜDER: *Lehre v. d. Erscheinung Chr. unter d. Todten*, Bern, 1852; especially ZEJSCHWITZ: *Petri Ap. de Chr. ad inferos descensu sententia*, Leipzig, 1857; A. SCHWEIZER: *Hinabgefahren z. Hölle als Mythos ohne bibl. Begründung*, Zürich, 1868; [ISAAC BARROW: *Sermons and Exposition of the Creed*; HODGE: *Theology*, II. pp. 616-621; SCHAFF: *Credentials of Christendom*, I. 14-23.] GÜDER.

HELL, Punishments of. See PUNISHMENT.

HELLENISTIC IDIOM is the prevailing designation of that mode of speech in use among those Jews who lived among the Greeks, or that peculiar form of the Greek language which it took in the thought and mouth of the Semitic Orient when the two spheres of life began to act upon each other. The former of these definitions, though narrow and historically insufficient, suits our purpose, since we know of the matter only as related to the Jews, and this relation is the point of interest. The interest of the subject is not purely philological nor psychological. Similar phenomena can be found elsewhere to instruct in these directions. The influence of religious ideas upon a language unprepared for them may be noticed again and again in the history of Christianity. This particular combination of Jewish thought and Greek language created the form in which the gospel has been made known to the world at large. Thus it is connected with the highest and holiest treasures of human knowledge in a manner which gives it a theological significance, and secures it greater attention than is usually accorded to what is in itself so external.

In the next article [HELLENISTS] it will be shown that the acquaintance of the Jews with the Greek language was not gained through education or literary study, as was the case, e.g., among the Romans, but resulted from immediate contact in practical life, especially in trade. The main object of those thus learning is not to know the peculiar spirit of the foreign tongue, but to gather such a vocabulary as serves their practical purpose of making themselves intelligible in conversing about material and social matters. They seek to obtain readiness in speech, and are more concerned to express themselves definitely than to use correctness of form. Nor should it be forgotten that those who have this aim are not likely to be well educated, and hence are quite content with the imperfect form of their means of communication. Two other weighty circumstances must be noticed. Not only did the Jews rapidly learn the new language, but at the same time they, at least in foreign countries, as quickly forgot their own, and ceased to use it even in the household. In a few generations at most, the Greek language was learned, not from the Greeks, but in the Jewish families, as if it had been the mother-tongue. Thus the imperfections, to a certain extent, became parts of this form of Greek, taught by Jews to their children. In later times, learned Jews, such as Philo and Josephus, sought to adopt the classic forms; but

we should not class these, or some of the Christian authors of the first century, with the representatives of the Hellenistic idiom, properly so called.

A point often misunderstood in this discussion is the state of the Greek language itself at the time when the Jews adopted it. It was, in consequence of the conquests of Alexander and their results, in process of change; so much so, that attention was aroused, and studies fostered, out of which the science of philology arose. The mass of foreign words introduced in consequence of the geographical extension of the language, affected it very little. Such things rarely do. But the new political organizations, which threw into the background the limited forms of Greece, had also the effect of fusing the provincial dialects into one common universal Greek language, which always occurs when national life triumphs over narrower separating tendencies. In Greece itself the common people still used their own dialect, as in Germany to-day; but in the newer cities, where the population was not of the same origin, the so-called *common* (*ἡ κοινή*) dialect prevailed. The basis of this was the Attic. But a common dialect is of necessity a mixed speech, retaining much that is of local origin, and adding much that is new. The old grammarians have collected for us all these phenomena; and the results are given in our better lexicons, especially those of the New Testament. A Macedonian element is also discoverable: at least, we find certain things appearing in the language for the first time during the Macedonian supremacy.

But the influence of Alexandria on this form of the Greek language was most potent. In that city were combined social culture, trade, art, science, literature, so as to found an intellectual supremacy which continued for centuries. Hence we may speak of an Alexandrian dialect, which belonged not only to literature, but to social life in general. This is known to us from the manuscripts of the New Testament prepared there, and is held by many of the modern critics to be the very form of speech used by the apostles in composing their writings. From this it would follow that the printed Greek text of modern times is of more recent origin in its forms. But into this discussion we cannot enter.

The chief matter to be considered is what the Greek language became in the hands of these Orientals, especially in its application to religious thought. As is well known, the Pentateuch was translated into Greek at Alexandria, during the reign of the second Ptolemy; that is, at a time when a race of Jews flourished whose fathers had been the first to whom the use of the Greek language became a necessity. Despite the fables which have been attached to the story of this version, we may be confident that it originated in an ecclesiastical necessity which was already felt, and not on the literary whim of a prince, as is generally represented. Grecian literati would have been engaged upon it, if the latter view were correct. In fact, the fables alluded to point to an origin deemed sacred, rather than to one of interest mainly to learned librarians. The king's name can be regarded as that of the patron saluted by the Jews and their rabbins; and a dedication copy was naturally placed in

the royal library by these faithful subjects. Be this as it may, the first glance shows with how little knowledge of the Greek this translation was attempted. Even the parts made after an interval, the length of which cannot be exactly determined, show in general the same character. Aside from blunders due to faulty hermeneutics or a corrupt text, we find numberless examples of the misuse of Greek terms, of Hebraistic constructions, such as could be fully understood only by those who thought in Hebrew. It is true that adequate Greek expressions were wanting for many ideas of religion and ritual: for others, these unread translators knew of none among the linguistic material collected in the market and the shop. They chose the nearest equivalent, without reference to usage, just as beginners in a foreign tongue are wont to do. We are familiar with such Hebraisms: what must a Greek have thought when he heard them for the first time? Of course it was intelligible to the Jew. He knew the ideas: the form of speech concerned him little. The particles were almost entirely Hebrew; the oath took the form of an elliptical hypothesis; the "construct state" served its common Hebrew purposes; and the entire complex of Greek syntax was smoothed out into the clear, simple, naïve Old Testament structure of clauses. But, despite all this, such a theory and practice of translation was for Judaism itself an inestimable benefit not yet sufficiently recognized. We affirm that the formation of this Judæo-Grecian Bible language was the first and most indispensable prerequisite for the maintenance of the religion of the people. The Hebrew spirit so completely dominated the Greek form, that to-day we are often compelled to seek the Hebrew original to understand the Septuagint.

What was done without purpose became an effective agent for important results. The Septuagint had its influence on all Hellenistic literature, which was mainly religious. It was, to a certain extent, for the Hellenists what Luther's Bible has been for the Germans. But there were variations in this literature, the causes of which we must indicate. The chief cause is, that not all of the authors possessed the same linguistic training. Some were more gifted than others, and the difference in the style of the books composing the so called Old-Testament Apocrypha is very great, although all of them have the Hellenistic coloring. The same difference exists in the New Testament also. Compare the style of the Epistle to the Hebrews and that of the Apocrypha, which is Hebraistic through and through.

But another cause must be named. The frame of a language is the words which form it. A change of vocabulary was continually going on in Hellenistic usage. On one side it kept pace with the transformation of the newer Hebrew, and on the other it was enriched from purely Greek sources. Of the latter fact we have abundant evidence in the New Testament, in which words occur that were unknown to the Alexandrian translators, and these are often used with more Hellenic than Hebraistic signification. But the influence of the language of Palestine was constant. There the classical Hebrew had given place to an Aramaic form of speech, which not

only had its grammatical peculiarities, but included expressions and figures not found in the Old Testament. A large number of these occur in the New Testament, and they must have been familiar to the Hellenists. So, too, old words received new forms and new senses. But the greatest influence in producing this change was that of Christianity itself. It demanded expressions for its new ideas and their manifold applications, and sought them in the Greek vocabulary. Hundreds of significant terms and phrases now naturalized in all modern languages received the stamp of the first disciples who spoke Greek. Among these are some of the most important of our theological terms. To sum up: in the Jewish period the Hellenistic idiom slavishly translated, in the Christian it freely formed, a speech, without, however, denying its cradle.

It is evident that the authors of the New Testament differ in their use of the art of speech. John, for example, does not represent the coarser Hellenism in his choice of words; but how entirely Hebraistic is his syntax! The sentences follow each other, the connection appearing, not from grammatical analysis, but from theological reflection. This reiteration of "and" and "then" is not Greek. On the other hand, what rhetorical periods are found in the Epistle to the Hebrews, in the preface of Luke, in some of the discourses in the latter part of the Book of the Acts! In Paul's language we plainly see two partially antagonistic tendencies,—that of the Jewish dialectics, with its incomplete syllogisms, its interjected quotations, producing obscurity and harshness; and by the side of this that transporting rhetoric of the heart, the true issue of a new fountain of life, representing wealth of feeling in a corresponding wealth of synonymes and figures.

The discussions of the Hellenistic idiom have been confined too much to lexical and grammatical questions, and have failed to recognize the profound connection between it and the mental history of the people who produced it. The hints given in this article will enable the reader, with the help of the Bible in his own tongue, to understand the matter from a psychological and historical point of view.

The details of grammar and lexicography do not belong to an encyclopædia, but we conclude with some critical and historical remarks on these topics.

At the time of the Reformation, philological learning had not reached an accurate knowledge of the Hellenistic idiom and its history. H. Stephanus and Beza took the right view; but their investigations were too imperfect to guide public opinion. In the middle of the seventeenth century there began an interminable squabble over the Hebraisms of the New Testament, the point at issue being a dogmatic one; namely, what kind of a style might be ascribed to the Holy Spirit, whether it could be deemed less pure than the classic style of profane authors. The discussion was mechanical and unscientific on both sides, but lasted for more than a century. (See the Introduction to WINER's *Grammar of the New Testament*). Fortunately during this century a truer method has been adopted; and the lexical and grammatical results are not only

accessible, but have influenced all the recent commentaries on the New Testament, irrespective of theological opinion. But comparatively little has been done in the study of the Hellenistic literature which preceded Christianity.

The complete literature on this subject will be found in the author's *Geschichte des Neuen Testaments*, 5th ed., § 41, etc. ED. REUSS.

The phrase "Hellenistic Diction" is frequently substituted by English and American scholars for "Hellenistic Idiom;" since the latter is in English applied to single peculiarities of speech, rather than to a collection of such peculiarities having an organic character. In the main the positions of Professor Reuss are now generally accepted. Too little emphasis is laid by some authors on the providential aspect of the subject. On the theory that Christ is the centre of history, a main task of all the nations about the Eastern Mediterranean was to assist in the preparation of this form of Greek, as best adapted to express the universal revelation. Properly held, this view stimulates the study of the historical and psychological causes which resulted in the formation of Hellenistic Greek. To recognize God in history does not hinder investigation.

The lexical questions have in recent years been treated from a philological and historical point of view, and the *a priori* dogmatic method lost ground. Many of the results are contained in the larger commentaries, and in special essays on words. The American edition of Lange's Commentary is a *thesaurus* in this respect. (See the Index in vol. X., New Testament.) The New-Testament lexicons of Wahl, Bretschneider, and Robinson, have all served a useful purpose. That of WILKE (rewritten by C. L. W. GRIMM, Leipzig, 1868; last ed., 1877-78) will shortly appear in an English translation by Professor J. H. Thayer, Andover. A special lexicon on New-Testament theological terms is that of H. CREMER, Gotha, 1866-68, 2d ed., 1872, 3d ed., 1882; translated into English, Edinburgh, 1869, 3d ed., 1880. On synonyms of the New Testament see TITTMANN and TRENCH (the latter originally appearing in two parts; a new edition in one volume, London, 1865).

Of New-Testament grammars, that of WINER has long been the standard. The first accurate English translation was that of Professor Thayer, 1869 (from the seventh German); also one by Professor W. F. Moulton (Edinburgh, 1870), containing numerous additions. A. BUTTMANN'S (Berlin, 1869) has also been translated by Thayer, with numerous corrections and additions by the author (Andover, 1876). In England the New-Testament grammar of T. S. GREEN (London, 1862; 1st ed., 1842), and *Syntax and Synonymes of the Greek Testament*, WILLIAM WEBSTER (London, 1864), deserve mention. The former is very convenient and suggestive. The progress made in the knowledge of Greek grammar in general has contributed greatly to the excellence of modern helps for study in this special field.

The most valuable list of works bearing on the Hellenistic diction will be found in the supplementary volume of Lange's Commentary on the Old-Testament Apocrypha, by Professor E. C. BISSELL. The volume itself is among the most valuable American contributions in this field.

Much remains to be done in two directions: first, in securing for the LXX. proper recognition as the basis of the peculiarities of the Hellenistic diction; secondly, in giving proper place to New-Testament stylistics and rhetoric. The latter subject has been discussed and rediscussed in connection with the questions of the genuineness of the various books of the New Testament; but very little has been done from any point of view other than the polemic one. The rhetoric of the Pauline Epistles deserves more thorough treatment.

The numerous works which have appeared in recent years on the life of Christ, on the history of the New-Testament times, have made great use of the material which belongs to a thorough discussion of the Hellenistic diction; and the same remark holds true of the treatises on New-Testament hermeneutics. For a general discussion of the language of the Greek Testament and the idiosyncrasies of the evangelists and apostolic writers, we refer to the first chapter of SCHAFF'S *Companion to the Study of the Greek Testament*, New York, 1882. M. B. RIDDLE.

HELLENISTS was the name applied by the Greeks to those foreigners who became like themselves in habits or speech. The term had a special application to those Jews who were brought under Greek influences, and is of importance in connection with the early history of Christianity. The usual view of the word is not incorrect, but too often superficial.

In the time of Alexander the Hellenizing of foreign nations, which until then had been limited, began to be extensive. His successors, the Seleucidæ and the Ptolemies, advanced it, sometimes by force. Even more than the sword was this influence the defence of the new dynasties.

The tendency to emigrate, and engage in foreign trade, was not, however, confined to the Greeks. About the time of the spread of Hellenic civilization in the East, various political causes fostered among the Jews the same tendency, which has now become, so to speak, the ground tone of their life as a people. The two streams, Hellenic and Hebrew, met at first in the young Macedonian cities. Soon the Jews were found everywhere manifesting the same commercial spirit, the same fondness for portable salable property, which is to-day the most obvious trait of their character. But the two streams did not mix. The Mosaic law had sought to fasten the Jewish people to the soil of Palestine. From this external regulation they now broke away; but the same law had stamped upon them, not only a higher religious and ethical culture, but also a personal abhorrence of foreigners. All that pertained to their religious belief made between them and the Greeks an impassable gulf, thus guarding their religion from every danger and temptation, maintaining their peculiar type of morality, while at the same time all the evil passions which can divide races were permitted to arise and to operate. We are to inquire, How far, under these conditions, did the Jewish element yield to or withstand the foreign influence it encountered? In other words, What spheres of public and private life, what phases of national character, were affected or unaffected by this Hellenizing tendency?

With household life we need not here concern ourselves. In art and science the foreigners might have furnished a welcome instructor to the Jews, so far as these troubled themselves about such things. The warlike spirit was gone, or what little remained was connected with religious ideas in a way to remove it from the usual political spheres. Moreover, trade is essentially cosmopolitan; and every advance in this direction was at bottom a removal from the spirit of the law and the prophets, all the more so because the Jews did not recognize it as such. The two opposing dynasties on either side of Palestine sought at the same time to obtain entrance into the law and the heart of the Jewish people. Assuring them of material advantage, encouraging their love of money, these rulers succeeded in dulling entirely the conservative national feeling, though without winning any affection in return. Without the mighty restraint of their religion, the Jewish people would at once, and more rapidly than any, have given way to Hellenism. The strongest proof of this, aside from the affectation of adopting Greek names, is to be found in the fact that they sacrificed what is most precious and peculiar to a people,—their language, and this with an unexampled readiness and rapidity. This remarkable revolution in speech has been discussed in the preceding article [HELLENISTIC IDIOM].

But, though the language of their fathers was forgotten, their religious faith remained, as it still remains. This conserved their nationality; and one cannot fail to admire not only the reorganization after the return from Babylon, with its effect upon the people, but also the Pharisaism, which, with its separatism, contributed so largely to the maintenance of the undying national feeling. An edifice that has lasted for thousands of years, that has proved stronger than the Roman Empire, itself praises the builders. However far removed from home, among the Jews apostasy was a rare exception. Wherever they went, they soon established synagogues (now Grecian) as fortresses of the national spirit, and targets of foreign antipathy,—in both directions the upholders of Judaism in its peculiar position.

Here is that phase of our subject which is of most importance for the history of Christianity; here the providential ordering of the relations of peoples is most evident. The transformation of Hebrew Jews into Hellenists is of more than statistical and philological interest: its results were far-reaching. It was more than the acceptance of the Greek language and customs on the part of the Jews: it brought the Jewish faith and life close to the Greek population, and that, too, at the very time when heathenism was moving toward a remediless catastrophe. Its power was broken: in some cases a tasteless, unpoetic, foreign superstition had taken its place. Here and there were individual souls that could not find satisfaction, either in the intoxication of sense, the abstractions of philosophy, or the prevalent mysteries and occult sciences. These often found their way to the synagogue, and learned to know the God of Israel, and to join in the worship of him. Especially was this true of the women. No one was hindered from sharing these privileges. The relations of commercial and social

life favored the custom. Certain general rules of a religious and domestic character were observed in the introduction of these proselytes [see PROSELYTES]: otherwise the fellowship was without hindrance from either side.

But an important counter-influence was thus exerted upon the Hellenistic Jews. It could not be otherwise. The Greek-speaking Jews were brought into the closest contact with the Greeks, and inevitably they learned to judge the aliens less unfavorably, to recognize what was common to humanity, and, while holding fast to their monotheism as their most precious possession, to cease to identify it with all the details of their religious forms. Their worship, it should be remembered, was, insensibly to them, less and less associated in their thoughts with the temple at Jerusalem and its sacrificial rites. The Hellenist, without wishing or knowing it, was more and more released from the bonds of the Levitico-Pharisaical institutions. He had preachers, but no priest. This change was not caused by antagonism or indifference, but was the natural result of circumstances. All of the Greek-speaking Jews did not become less exclusive; the Book of the Acts furnishes proof to the contrary: but the same history shows how greatly the circumstances sketched above prepared the way for the gospel. Those things made prominent by the gospel, that, too, by Jesus himself,—the distinction between what was essential and unessential in religion, the recognition of true faith outside of Israel, and of salvation designed for all nations,—these things, to say the least, were intelligible to the Hellenistic ear, if not at once acceptable. In Palestine, where the Jew wished to be master, the foreigner was doubly unwelcome, was called sinner, godless, unrighteous, because he was a foreigner. These national prejudices helped to create antagonism to the gospel. But elsewhere the Jew was the foreigner. He soon felt that there was room in the world for many kinds of people, and this feeling had its influence within the sphere of Christianity. In Jerusalem many would not hear of a gospel that they should have in common with the uncircumcised. In Antioch, not only the market, but the synagogue, to a certain extent, had been occupied together with the latter class. The depth of the gulf between these two elements of the Jewish people at the time of the establishment of the Church may be learned from the first mention of them in the Book of the Acts (chap. vi.). The unfriendly collusion was occasioned, it is true, by a trivial external matter; but the true cause was the national division. The further application of the positions here taken belongs more properly to exegesis.

ED. REUSS (M. B. Riddle).

HELVETIC CONFESSIONS. I. *First Helvetic Confession* (*Confessio Helvetica Prior*, also called *Second Confession of Basel*, *Confessio Basiliensis Posterior*). Though in the fourth decade of the sixteenth century the Reformed churches of Switzerland could point to the writings of Zwingli and the first confession of Basel (1534) as expressions of their beliefs, a common confession, formally adopted, was still lacking. For the purpose of drawing up such an instrument, delegates from Zürich, Bern, Basel, Schaffhausen, St. Gall, Mülhausen, and Biel, assembled

at Basel, Jan. 30, 1536. Bullinger and Leo Judæ from Zürich were present, Megander from Bern, Myconius and Grynæus from Basel, and others. Soon after, Butzer and Capito from Strassburg arrived; for there were also other motives at work. The moment was considered favorable for the effecting of a union between the Reformed and the Lutheran churches, and such a union was the great idea of Butzer's life. Nor was the council called by Paul III. to Mantua left out of view. It was the intention of the Swiss Reformed churches to lay their confession before that council. The instrument was first drawn up in Latin, and then translated by Leo Judæ into German. The German version was immediately adopted by all the delegates; but the Latin encountered some difficulties from the side of the Zürich delegates, who found the phraseology approaching the Lutheran too closely. It was revised and altered by Myconius and Grynæus; and both versions, the German and the Latin, were then formally adopted on Feb. 26, 1536.

II. The Second Helvetic Confession (*Confessio Helvetica Posterior*) is the work of Bullinger. The first sketch of it he made in 1562. During the plague, in 1564, he revised and elaborated this sketch, and laid it beside his will, to be presented, in case of his death, to the magistrates of Zürich, as a testimony of his faith. An incident brought it before the public. Maximilian II. called a diet to Augsburg, Jan. 14, 1566. As the elector-palatine, Friedrich III., who had seceded from the Lutheran, and joined the Reformed Church, was afraid, that, for this very reason, he should be put under the ban of the realm, he addressed himself to Bullinger (after the death of Martyr and Calvin, unquestionably the first theologian of the Reformed Church), and asked him to draw up a confession showing that the Reformed Church in no point differed from the true apostolical doctrine. Bullinger sent him the above-mentioned memoir; and it pleased him so much that he asked permission to have it translated into German, and published. The interest which Bullinger's work thus awakened naturally attracted the attention of the Swiss to it. They had for some time felt the need of such a confession as a bond of union. The first Helvetic confession was too short, and was suspected of having yielded somewhat to a Lutheran influence. Bullinger's, on the contrary, seemed satisfactory in every respect; and in the course of 1566 it was adopted by Zürich, Geneva, Bern, Schaffhausen, Mülhausen, Biel, St. Gallen, the Grisons, Glarus, Appenzell, Thurgau, and elsewhere. In the same year it was adopted in Scotland, in 1567 in Hungary, in 1571 in France, in 1578 in Poland. It is also the creed of the Reformed Church in Bohemia. The first edition of the Latin text appeared at Zürich 1566; at the same time appeared also a German translation by Bullinger, and a French by Beza. It is, next to the Heidelberg Catechism, the most generally recognized confession of the Reformed Church.

LIT. — L. THOMAS: *La Confession Helvétique*, Geneva, 1853; BECK: *Symbolische Bücher d. reform. K.*, vol. i.; [BÖHL: *Conf. Helv. Posterior*, Vienna, 1866; PHILIP SCHAFF: *Creeds of Christendom*, New York, vol. i. 390-420, and vol. iii. 234-306].

K. SUDHOFF.

HELVETIC CONSENSUS, *Formula Consensus Ecclesiarum Helveticarum*. The severity with which the synod of Dort (1618-19) defined the doctrines of absolute election and reprobation gave rise to a re-action in France, where the Protestants lived surrounded by Roman Catholics. Saumur, the home of Amyraut, Cappel, and Placæus, became the centre of this movement. Amyraut taught a hypothetical or conditioned universalism; Cappel denied the verbal inspiration of the Hebrew text of the Old Testament; Placæus rejected the immediate imputation of Adam's sin as arbitrary and unjust. These ideas found much favor, both in France and in Switzerland; but in the latter country they also met with a very decided opposition. F. Spanheim wrote against Amyraut: the city of Zürich called her sons home from Saumur, and sent them to study at the orthodox Montauban. In 1649 A. Morus, the successor of Spanheim, but suspected of belonging to the liberal party, was compelled by the magistrates of Geneva to subscribe to a series of articles, in the form of theses and antitheses, the first germ of the *Formula Consensus*. As the movement continued to spread, the idea naturally occurred to stop the further invasion of such novelties by the establishment of a formula obligatory to all teachers and preachers. After considerable discussion between Gernler of Basel, Hummel of Bern, Ott of Schaffhausen, Heidegger of Zürich, and others, the last-mentioned was charged with drawing up the formula. In the beginning of 1675 it was laid before the ministers of Zürich; and in the course of the year it was adopted, not only by Zürich, but also by Basel, St. Gall, Glarus, Appenzell, Mülhausen, Neuenburg, the Grisons, etc. It consists of a preface and twenty-six canons, and gives a clear statement of the difference between strict Calvinism and the school of Saumur. Though a product of the reigning scholasticism, and hence styled a "symbolical afterbirth," it is by no means so exclusive as might be suspected: it disapproves the ideas of the school of Saumur, but does not directly declare them to be heretical. Outside of Switzerland it never acquired authority; and, even in Switzerland itself, it gradually dropped out of use in the course of half a century. In 1722 Prussia and England applied to the respective magistracies of the Swiss cantons for the abolition of the formula for the sake of the unity and peace of the Protestant churches. The reply was somewhat evasive; but, though the formula was never formally abolished, it gradually fell entirely into disuse.

LIT. — The formula was first printed as an appendix to the Second Helvetic Confession at Zürich 1714, then 1718, 1722, etc., and in NIEMEYER: *Coll. Conf.*, pp. 729-739. For its history see BARNAUD: *Mémoires pour servir à l'histoire*, etc., Amst., 1726; SCHWEIZER: *Die prot. Centraldogmen*, Zürich, 1856; [SCHAFF: *Creeds of Christendom*, N.Y., 1877, vol. i. 477, where the lit. is given in full.]

F. TRECHSEL.

HELVETIUS, Claude Adrien, b. at Paris, January, 1715; d. there Dec. 26, 1771; was the son of a farmer-general; a farmer-general himself, a rich man, and an idler, solely occupied with the idea of making a sensation. He succeeded. His

book, *De l'esprit* (Paris, 1758), was burnt by the hangman of Paris on the instance of the Roman-Catholic clergy, translated into all European languages, and read more than any other book of its time. It has interest, however, only as having reached the nethermost bottom of atheistic materialism, the point where stupidity turns into perversity. The Pagan virtues the author describes as conventionalities; the Christian, as vicious fancies.

HELVICUS, Christoph, b. at Sprendlingen, Hesse, Dec. 26, 1581; d. at Giessen, Sept. 10, 1617; studied at Marburg; and was appointed professor of Hebrew at Giessen in 1605, and of theology in 1610. He held a disputation in Hebrew with the rabbis of Francfort, and wrote *Chronologiæ Systema Novum*, 1610, which was translated into English.

HELVIDIUS, a layman, living in Rome in the time of Bishop Damasus, 366-384; published about 380 a book against the spreading Mariolatry and the ascetic over-estimation of the celibacy. Jerome wrote against him *Adversus Helvidium* (comp. his letters to Pammachius, to Eustochium, and *Contra Jovin.*, I. 495), but in an excited tone, and with forced sophistical argumentation. Gennadius, who recognizes his piety and good intention, but criticises his lack of erudition, states that Helvidius was a pupil of the Arian Auxentius from Milan, and an imitator of the Pagan rhetor Symmachus. Of his book nothing is left but quotations in Jerome.

HELYOT, Pierre, b. in Paris, 1660; entered the third Franciscan order (1683) in the convent of Picpus, Paris, under the name of *Père Hippolyte*, and d. there Jan. 5, 1716. He immortalized himself by writing a *Histoire des ordres monastiques, religieux, et militaires, et des congrégations séculières de l'un et de l'autre sexe*, Paris, 1714-19, 8 vols. The idea of the work occurred to him while in Rome on business of his order. In its composition he was assisted by such eminent scholars as Hardouin, Mabillon, and Ruinart: the last three volumes were edited by Maximilien Bullot. This great work has been repeatedly reprinted, notably with large additions, as part of Migne's *Encyclopédie théologique*, in 5 vols., Paris, 1847.

HE'MAN. See PSALMS.

HEMMERLIN, Felix, b. at Zürich, 1389; d. in the dungeon of the Franciscan monastery at Lucerne, 1457; studied at Bologna; was present at the Council of Constance; visited Rome, and was appointed provost of St. Ursus at Soleure 1421, and cantor at the cathedral of Zürich 1427. He was a bright and learned man; and his writings, numbering thirty-nine, most of which, however, are only pamphlets, give a very vivid picture of ecclesiastical affairs in his time. But he was a critic only, not a reformer, and his criticism made him many enemies. By his *De nobilitate* he became mixed up with politics, was imprisoned (1454), and never released. He is not, however, to be classed among the martyrs to the cause of the Reformation. See B. REBER: *Felix Hemmerlin*, Zürich, 1846. GÜDER.

HEMMINGSSEN, Niels (Nicholaus Hemmingius), b. in the Danish island of Lolland, 1513; d. at Helsingore, 1600; studied at Wittenberg, and was appointed professor of theology in Copen-

hagen, but was dismissed in 1579, on suspicion of Crypto-Calvinism. His works, *Opuscula* (Geneva, 1583), have of late attracted considerable attention both in Denmark and Germany, especially his book against J. Andreae, on the doctrine of ubiquity, not published until after his death, 1615.

HENDERSON, Alexander, b. in the parish of Creich, Fifeshire, in 1583; d. in Edinburgh, Aug. 19, 1646. He entered St. Salvator's College, St. Andrew's, in December, 1599, and took the degree of M.A. in 1603. He taught philosophy in St. Andrew's University till early in 1612, when he was presented to the church of Leuchars. So unpopular was his settlement there, that the people fastened the church-doors on the day of his ordination, and he had literally to enter by the window. A year or two afterwards he went, perhaps out of curiosity, to hear Robert Bruce preach in the adjoining parish of Forgan. In order to be hid, he sat in a dark corner of the church; and there the sharp arrows of the King pierced his heart as Bruce read for his text, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Soon after this he gave up Episcopacy for Presbytery, and in 1618 opposed "the five articles" in Perth Assembly. Next year he was summoned, with other two ministers, before the High Commission; but they answered for themselves so wisely, that they were dismissed with threatenings. He seems to have spent the next eighteen years in Leuchars in comparative peace, storing his mind with useful knowledge, doing good work among his people, and educating young men boarding with him. Many of those in the neighborhood who loved "the good old way" resorted to his ministry; and the Presbyterial meetings he attended were precious and refreshing, and helped to unite the faithful ministers. He bought a house and some land, which, with a thousand pounds scots, he gave as an educational endowment to the parish. To the school of his native parish he bequeathed two thousand merks.

Instigated by Laud, Charles I. sent down to Scotland in 1636 a book of ecclesiastical canons and a book of ordination, which were followed by the Book of Common Prayer for the Church of Scotland. The arbitrary manner in which it was sought to impose these on the Scottish Church was perhaps even more offensive than their matter. Most of the bishops raised letters of horning, charging the ministers in their diocese to buy two copies of the Book of Common Prayer for the use of their parishes within fifteen days; but the ministers supplicated the Privy Council to suspend the charge. Henderson's petition was much esteemed by the people. Soon the body of the nation was embarked in the cause; and four committees were appointed to represent the noblemen, gentlemen, burgesses, and ministers. These committees, each of which contained four members, were called "The Tables," and met in the Parliament House. On their meetings being prohibited by royal proclamation, they resolved to renew the National Covenant. Henderson wrote the bond, adapting it to the time; and Warriston prepared the portion known as "the legal warrant." On the 28th of February, 1638, it was

sworn and subscribed by thousands in the Greyfriars Church and Churchyard, Edinburgh. This was a day, as Henderson said, in which the people offered themselves in multitudes to the service of Heaven, like the dewdrops in the morning, wherein the arm of the Lord was revealed, and the princes of the people assembled to swear allegiance to the King of kings. Copies were circulated through the country; and almost everywhere it was sworn with zeal and alacrity by all ranks and classes. All the shires subscribed by their commissioners, and all the towns but Aberdeen, St. Andrew's, and Crail. Henderson preached at St. Andrew's, and gained it, not a burghess refusing to sign, though no threatenings were used, except of the deserved judgment of God, nor force, except the force of reason. Henderson, Dickson, and Cant were sent to the north, and preached to great crowds in the open air at Aberdeen, securing several hundreds of subscriptions. But with the doctors of divinity they had only a fruitless controversy. The king had to call a General Assembly and Parliament to consider the national grievances. Henderson was unanimously chosen moderator of the former, which met on the 21st of November, 1638, in the High Church or Cathedral of Glasgow. Though the royal commissioner dissolved it in the king's name, it continued its sittings, condemned the spurious assemblies from 1606 to 1618, as well as the Service Book, excommunicated eight of the bishops, deposed the other six, and prohibited episcopacy and the articles of Perth. Despite his arduous duties by day, Henderson spent the greater part of the night in prayer and conference. At its close, on the 20th of December, he said, "We have now cast down the walls of Jericho: let him that rebuildeth them beware of the curse of Hiel the Bethelite." Though anxious to remain in Leuchars, Henderson was translated by this assembly to Edinburgh, and was inducted into the Greyfriars Church on the 10th of January, 1639.

The *Remonstrance of the Nobility*, etc., which Henderson drafted, strongly impressed the English with the justice of the covenanted cause. He accompanied the Scotch army to Dunse Law, and took part in the treaty at Birks in June, 1639. Next year he was appointed rector of Edinburgh University. On the king refusing to carry out the stipulations of the pacification, denouncing the Covenanters as rebels, and preparing again to invade the country, the Scotch army entered England in August, 1640, and the king was fain to treat a second time. For this treaty Henderson was appointed a commissioner. While in London, he wrote several pamphlets, held service according to the Scottish form, and preached in St. Antholine's Church to crowded audiences, and heartily concurred with William Castell's petition to the English Parliament for propagating the gospel in America as "most pious, Christian, and charitable." Toward the end of July, 1641, he returned to Edinburgh, and was chosen moderator of the assembly then sitting. The king having come to Scotland to preside in Parliament, Henderson was appointed royal chaplain, and dean of the Chapel Royal. By his exertions the revenues of the bishopric of Edinburgh were secured for the university of that city, and probably he helped to secure for the university of St.

Andrew's a grant of a thousand pounds per annum from the revenues of the archbishopric. In January, 1642, he was translated to the East Kirk, and the same year gave "willingly and of his own accord a thousand pounds Scots for perfecting the house appointed for the library" of St. Andrew's university. As he was anxious to reconcile the king and the English Parliament, he was sent with the Scotch commissioners to Oxford. There he perceived that there was no hope of accommodation consistent with the liberties of England. On his return he had a conference with Montrose, and, seeing that he was determined to support the king, cautioned his friends against him. He was moderator of the General Assembly in 1643, when commissioners were present from the English Parliament; and he drafted the Solemn League and Covenant, which was cordially adopted by the Assembly and Convention of Estates. The assembly renewed the commission's appointment of members to assist at the Westminster Assembly. Henderson accordingly sailed from Leith for London on the 30th of August. He addressed the English House of Commons and the Westminster Assembly, when met in St. Margaret's Church to swear the Solemn League and Covenant on the 25th of September. He was of great service in Westminster Assembly, and often took a leading part in its debates. Early in 1645 he was appointed to assist the commissioners of both Parliaments in their treaty with the king at Uxbridge. On this treaty being broken off without success, he returned to his duties at Westminster, though his health was now failing him.

In the spring of 1646 the king threw himself into the Scottish army, who retired with him to Newcastle. The Independents were now supreme in the English army, which had crushed his forces; and his only hope lay in speedily coming to terms with the Presbyterians. He sent for Henderson as the fittest man to remove the difficulties of his mind. Though unfit for the journey, he complied, and reached Newcastle in May. But he soon found that there was little hope of Charles agreeing to abolish prelacy in England. It was arranged that the conscientious scruples of Charles should be discussed in a series of papers between him and Henderson. Of these there are eight, five being by the king. Henderson prepared four; but, perhaps to let the king have the last word, only three have been printed. The object of Charles seems to have been to gain time; and, as the discussion lasted fully six weeks, he was not altogether unsuccessful. As Henderson's health had grown much worse, he returned to Scotland, arriving in Edinburgh on the 11th of August, sick and exhausted. To Sir James Stewart, provost of Edinburgh, he said, "I am near the end of my race: in a few days I am going home, and I am as glad of it as a schoolboy when sent home from the school to his father's house." Eight days after his arrival he entered into his rest. When dying, he opened his eyes, and looked up with a pleasant smile. The company were amazed, for his eyes shone and sparkled like stars; and immediately he expired. He was undoubtedly, after Knox, the greatest of Scottish ecclesiastics, and has been held in universal honor for his tact, statesmanship, and patriotism, as well as for his attachment to the faith and polity of the Reformed Church.

LIT. — Life, in M'CRIE'S *Miscellaneous Writings*, and *Life and Times* by AITON, Edin., 8vo, 1836. Most of the principal public papers of the Presbyterians from 1637 to 1646 were drafted or polished by Henderson. In 1641 he published *The Order and Government of the Church of Scotland*, 4to, preface of 5 leaves, and 68 pp. *The Platforme of the Presbyterian Government*, published by authority in 1644, is substantially the same without the preface. He seems to have published a pamphlet against Episcopacy and another against Independency. Several of his sermons have been printed separately; and a volume of *Sermons, Prayers, and Pulpit Addresses*, from the notes of a hearer, was issued in 1867, 8vo, 529 pp. His speech before the Solemn League and Covenant was sworn at Westminster is in the Appendix to REID'S *Memoirs of the Westminster Divines*. The papers which passed between him and the king are in AITON'S Appendix, and are printed with Charles's Works.

D. HAY FLEMING (of St. Andrew's, Scotland).

HENDERSON, Ebenezer, D.D., b. Nov. 17, 1784; d. May 16, 1858; an eminent linguist and biblical scholar, and a devoted Christian missionary, whose labors in this capacity were carried on chiefly in connection with the British and Foreign Bible Society. He was the son of humble parents; and his birth took place, as his youth was passed, in the landward part of the parish of Dunfermline, in Fifeshire, Scotland, where, owing to distance from schools, he had few educational advantages; most of his scholarship, which, besides the classical languages, is said to have included Hebrew, Syriac, Ethiopic, Russian, Arabic, Tartar, Persian, Turkish, Armenian, Manchoo, Mongolian, and Coptic, having been acquired in the midst of the engrossing duties of a singularly active professional life. He was originally intended for a mechanical trade, and apprenticed to a watchmaker; but more suitable prospects opened up for him. Though his parents were members of the Scottish Secession Church, which had indeed found its birthplace in the immediate neighborhood of his native parish, it was not in connection with that dissenting body, but with the communion which numbered among its members James and Robert Haldane, — names well known in the religious annals of Scotland in the beginning of the nineteenth century, — that young Henderson received those decided religious impressions which led to his choice of the ministry as a profession; and it was in the seminary in Edinburgh, instituted and supported by one of these brothers, that he received his theological training. The course extended over only two years, and appears to have been every way inadequate. Before he had completed his studies at this theological seminary, his future work was determined; and in the year 1806 he left Scotland in company with the Rev. John Patterson, with whom he continued to be associated in missionary labor and in friendship for a great part of his life. His original destination was the East Indies; but difficulties connected with the then existing policy of the East India Company led Mr. Henderson, who with his colleague Mr. Patterson had gone to Denmark with the view of a passage to India in a Danish ship, to alter his plans, and confine his future labors to the northern countries of Europe,

including Denmark, Sweden, and portions of the Empire of Russia. Iceland and Finland, where, for various reasons, Christianity, or at all events the Bible, had almost ceased to exist, especially engaged his attention. His linguistic powers were of great use to him in his work, both in the publication of new versions of the Bible, and also in preaching the gospel among men whose languages were scarcely known, even by name, outside their own territories.

Mr. Henderson was led, chiefly by family reasons, to return to England in the year 1823, from which time he exchanged directly missionary labor for the not less important duty of training missionaries for the same work in which he had himself so long engaged, and in which he never ceased to take a lively interest. Thirty years of usefulness in academical labor at home followed his twenty years of foreign service. His first home employment was the theological tutorship in the seminary for the training of missionaries at Hoxton, which he held for five years with much acceptance. In 1830 he was appointed to the theological lectureship at Highbury. In 1850 he practically retired from public life, though still discharging occasional duties in connection with his profession as a minister of the gospel, till his powers failed him, and the end came. In addition to a number of popular reprints which appeared under his editorship, the works of Mr. Henderson (who in 1840 had received the degree of D.D. from the University of Copenhagen) comprise the following: *Translation of Roos on the Prophecies of Daniel*, Edin., 1811; *Two Dissertations on Hans Mikkelsen's (Danish) Translation of the New Testament*, Copenhagen, 1813; *Iceland, or the Journal of a Residence in that Isle in 1814, 1815*, Edin., 1818; *Biblical Researches, and Travels in Russia*, Lond., 1826; *The Great Mystery of Godliness*, 1813; *An Appeal to the Members of the British and Foreign Bible Society*, 1824; *The Turkish New Testament Incapable of Defence*, 1825; *Divine Inspiration*, 1836; *Translation of Isaiah, with Commentary*, 1840; *Translation of Ezekiel*, 1855; *Translation of Jeremiah and Lamentations*, 1851; and *Translations of Minor Prophets*, 1858. See *Memoir of Rev. E. Henderson, D.D.*, by T. S. HENDERSON, Lond., 1859. WILLIAM LEE.

HENGSTENBERG, Ernst Wilhelm, a distinguished German theologian; b. Oct. 20, 1802, at Fröndenberg, where his father was pastor of the Young Ladies' Institute; d. in Berlin, May 28, 1869. He was of delicate constitution, and educated in his father's house till 1819, when he entered the University of Bonn. He there devoted himself more particularly to the study of Aristotle under Brandis, and Arabic under Freytag. Fruits of these studies were an edition of the Arabic Moallakah of Amru'l' Kais (*Amrulkasi Moallakah cum scholiis*, etc.), Bonn, 1823, which won the prize in philosophy, and a German translation of Aristotle's *Metaphysics*, Bonn, 1824. Lack of means preventing him from carrying out a desire to sit under Neander and Tholuck, he went to Basel in the capacity of tutor to J. J. Stähelin, afterwards professor of Oriental languages at the University of Basel. The death of his mother, and the comfort which he received from the Scripture in his bodily sufferings and mental gloom, awoke in him a strong faith in

the gospel, and determined him to study theology, an intention which he once had had, but subsequently, at least in part, relinquished. He belonged to the Reformed Church; but, finding in the Augsburg Confession the best expression of his own views, he united with the Lutheran Church.

In 1824 he was teaching as *privat-docent* at the University of Berlin. From the very start he advocated the truth of the Old and New Testaments, and entered a protest against rationalism, especially in its attitude toward the Old Testament. These views brought him into disfavor with the ministry of worship, which endeavored, but in vain, to tempt him away from Berlin with offers of *extraordinary* professorships at Königsberg (1826) and Bonn (1828). In 1828 he became ordinary professor in Berlin; and his influence for nearly half a century over his students, as teacher and adviser, was exceeded only by that of Tholuck. He was married in 1829, and his home life was very pleasant; but all his children and his wife preceded him to the grave.

In 1827 Hengstenberg became editor of the *Evangelische Kirchen-Zeitung* ("Evang. Church Journal"), through which he perhaps exerted even a greater influence upon the theology and religious opinion of the age than through his critical and exegetical works. The plan of this journal was conceived by Le Coq, who communicated it to the brothers Von Gerlach. They selected Hengstenberg for editor; and for forty-two years he continued to edit the paper in the interest of evangelical truth, with fearless daring, and undaunted by the attacks of critics. Hardly a man of the century has been the object of so much bitter opposition and vituperation as he. He was accused of pietism, dead orthodoxy, fanaticism, Jesuitism, on the one hand, and of demagogism and servility to the State on the other. The main foe against which the paper contended was rationalism, "the born and sworn enemy of Christ and his Church." Without fear it condemned it as the "theology of the natural man," and held up its teachings and legitimate consequences before the people. One instance was its sharp and unsparing participation in the agitation for the removal of Wegscheider and Gesenius, professors in Halle, and rationalists, in 1830. "God's Word and the Confession of the Church" was its motto; and every real or supposed principle subversive thereof was condemned.

No less prominently did Hengstenberg stand forth as the champion of evangelical Christianity and as the opponent of rationalism in his critical and exegetical works. Of these the first was *D. Christologie d. A. T.* ("Christology of the Old Testament"), 3 vols., 1829-35, 2d ed., 1854-57 (English translation by Keith, 1835-39, and in Clarke's *For. Theol. Lib.*, 1854-58). In this work the author proposes "to restore to the Old Testament its ancient and well established rights;" and according to Delitzsch he is acknowledged to have been "the one who again for the first time, and with a truly heroic enthusiasm of faith, uttered the word of the Lord over the Old Testament, which had been cut up into parts by a despiritualizing rationalism and a critical school bent on destruction, and vindicated for the Old Testament an exegesis from the Church's stand-point, without denying a real progress under divine leadership." Although he did not distinguish sharply enough between the Old and the New Testaments, and often carried spiritualizing too far, there can be no doubt, as Kahnis has said, that the work contributed largely to revive the recognition of the divine revelation of the Old Testament.

Hengstenberg's next most important exegetical work was his *Commentary on the Psalms*, 4 vols., 1842-47, 2d ed., 1849-52 (English translation, Edinburgh, 1844-48). In this department he also published *Gesch. Bileams u. s. Weissagungen* ("History of Balaam and his Prophecies," Edinburgh, 1848), Berlin, 1842; *D. Hohelied Salomonis* ("Song of Songs"), Berlin, 1855; *D. Prediger Salomo* ("Ecclesiastes," English translation, Philadelphia, 1860), Berlin, 1859; *Weissagungen d. P. Ezechiel* ("Ezekiel"), 2 parts, Berlin, 1867, 1868; *D. Buch Hiob* ("Job"), Berlin and Leipzig, 2 parts, 1870-75; *Offenb. Johannis* ("Revelation"), 2 vols., 1849-51, 2d ed., 1862; *Evang. Joh.* ("Gospel of John"), 3 vols., 1861-63, 2d ed., 1867; *Vorlesungen ü. d. Leidengesch.* ("Lectures on the Passion"), Leipzig, 1875. His historico-critical works are *Beiträge z. Einl. ins A. T.* ("Contributions to the Introduction of the Old Testament," English translation, Edinburgh, 1847, 1848), 3 vols., Berlin, 1831-39, in which he vindicates the Messianic character of Daniel's and Zechariah's prophecies, and the authenticity of the Pentateuch; *Gesch. d. Reiches Gottes u. d. A. B.* ("History of the Kingdom of God under the Old Covenant"), Berlin, 1869-71; *D. Bücher Moses u. Aegypten* ("The Books of Moses and Egypt"), Berlin, 1841, which Diestel calls his most meritorious work. He also published a number of smaller treatises (*Freemasonry*, 1854; *Duelling*, 1856, etc.), some of which had before appeared in the *Church Journal*. See BACHMANN: *Hengstenberg u. s. Leben u. Wirken*, 2 vols., Gütersloh, 1876-79. BACHMANN.

HENHÖFER, Aloys, b. at Völkersbach, Baden, July 11, 1789; d. at Spöck, near Karlsruhe, Dec. 5, 1862; was educated in the school of Rashatt; studied in the university of Freiburg and the seminary of Meersburg; received the lower orders by Dalberg, the higher by Hohenlohe; and was appointed pastor at Mühlhausen in 1818. Suspected of heresy, he was tried, convicted, and excommunicated from the Roman-Catholic Church in 1822: but the larger part of his congregation entered with him the evangelical church; and in 1823 he was appointed minister at Spöck, where he labored for the rest of his life with great effect. Of his numerous works, polemical against Romanism and rationalism, the principal are *Christliches Glaubensbekenntniss* and *Der Kampf des Unglaubens mit Aberglauben und Glauben*. His life was written by K. F. Ledderhose (Heidelberg, 1863) and by E. Frommel (Karlsruhe, 1865).

HENKE, Heinrich Philipp Konrad, b. at Hehlen in Brunswick, July 3, 1752; d. at Helmstädt, May 2, 1809; studied at Helmstädt; and was appointed professor there in philosophy (1777) and in theology (1780). He was a pupil and representative of the rationalism of his time; and even his best work (*Allgemeine Geschichte der christlichen Kirche*, Brunswick, 1799-1808, 6 vols.)

has lost its interest. His life was written by Bollmann and Wolff, Helmstädt, 1816. — His son, **Ernst Ludwig Theodor Henke**, b. at Helmstädt, Feb. 22, 1804; d. at Marburg, Dec. 1, 1872; studied at Göttingen and Jena; was professor of theology at Marburg from 1839 to his death; wrote *Georg Calixtus und seine Zeit*, Halle, 1853–60, 2 vols., and published, together with Lindenkohl, the first complete edition of Abelard's *Sic et Non*, Marburg, 1851. His *Neuere Kirchengeschichte* (1874, 1878, and 1880, 3 vols.) and *Nachgelassene Vorlesungen über Liturgie u. Homiletik* (1876) were published in Halle. See MANGOLD: *Ernst Ludwig Henke*, Marburg, 1879. MANGOLD.

HENOTIKON, The, a "decree of union" or "instrument of union," probably drawn up by Acacius, Patriarch of Constantinople, and issued by the Emperor Zeno (482), for the purpose of reconciling the Monophysite and Orthodox divisions of the Church. Neither party was satisfied with it, however. The Monophysites demanded a more explicit condemnation of the Council of Chalcedon, while the Orthodox were scandalized at the least shadow of disparagement. In the East, however, the Henotikon was made obligatory on all bishops and teachers. In the West it was anathematized by Felix II., and a schism of forty years followed, until the death of Anastasius (518); his successor, Justin, belonging to the Orthodox side, and suffering the Henotikon to fall into disuse without formally repealing it.

HENRY OF CLUGNY. See HENRY OF LAUSANNE.

HENRY OF GHENT (*Henricus de Gandavo*), b. at Muyden, a suburb of Ghent, 1217; d. as archdeacon of Tournay, June 29, 1293; was a pupil of Albertus Magnus; taught philosophy and theology in Paris; obtained the surname of *doctor sollemnis*, but formed no school, as he followed Plato in a time completely ruled by Aristotle. His principal works are *Summa questionum ordinariarum* and *Quodlibeta theologica*, a commentary on the metaphysics of Aristotle. See K. WERNER: *Heinrich von Gent als Repräsentant des christlichen Platonismus im 13. Jahrhundert*, Berlin, 1878. G. PLITT.

HENRY OF GORCUM (*Henricus Gorcomius*), b. at Gorcum, Holland, in the beginning of the fifteenth century; was vice-chancellor of Cologne; and wrote *De ceremoniis ecclesiasticis*, Commentaries on Aristotle, Thomas Aquinas, etc., besides several works (*Contra Hussitas*, etc.) which still remain in manuscript.

HENRY OF HUNTINGDON, canon of Lincoln, afterwards archdeacon of Huntingdon, wrote in the middle of the twelfth century a *Historia Anglorum*, from Cæsar to 1154, printed in Savile's *Scriptores post Bedam*, London, 1596, and translated into English by T. Forester, London, 1583. In D'Achery, *Spicilegium*, is found a *Libellus de contentu mundi*, by him.

HENRY OF KETTENBACH. See KETTENBACH.

HENRY OF LANGENSTEIN (*Henricus de Hassia*), b. in Hesse, 1325; d. in Vienna, 1397; studied in Paris, where he afterwards taught philosophy, theology, astronomy, and mathematics, and was one of the leaders of the opposition to the prevailing materialism; and went in 1390 to Vienna as rector of the newly founded univer-

sity. His principal works are *Consilium pacis de unione ecclesiarum*, in Hardt's *Magnum Oecum. Const. Consil.*, T. II., and *Secreta sacerdotum*, in Fabricius: *Bibliotheca mediæ et infimæ latinitatis*. See HARTWIG: *Heinrich von Langenstein*, Marburg, 1858.

HENRY OF LAUSANNE, also called **HENRY OF CLUGNY**, was born in Switzerland or Italy towards the close of the eleventh century, and became a monk in Clugny, but left the monastery, put off the cowl, and began, starting from Lausanne, to wander from place to place, barefooted, carrying a cross in his hands, and preaching penitence, with singular effect. In 1116 he came to Mans, and was received with enthusiasm. But his attacks on the corruption of the Church and the depravity of the clergy caused a tremendous popular excitement; and Bishop Hildebert drew him away. For some time he wandered together with Peter of Bruys, whose heretical opinions, however, he did not share. But Peter was burnt at the stake; and in 1134 Henry was arrested by the Bishop of Arles, and brought before the Council of Pisa. The details of his trial are not known; but he was soon set free, and repaired to Southern France, where he continued his reformatory labor with great success. Whole congregations left their churches, and joined him; and in 1148 Pope Eugene III. sent Bernard of Clairvaux to Toulouse, to preach against him. He was again arrested, and condemned to lifelong imprisonment, but seems to have died shortly after. About his doctrines, only very little is found in the *Acta Episcoporum Cenomannensesium* (Mabillon: *Veterum Analectorum*, T. III.); and what the letters of St. Bernard contain bears so strong an imprint of passion that it cannot be accepted without restrictions. See NEANDER: *Der hl. Bernhard und sein Zeitalter*, Berlin, 1813. DIBELIUS.

HENRY OF NÖRDLINGEN. See JOHN OF RUTBERG.

HENRY OF ZÜTPHEN. See MOLLER.

HENRY IV., king of France (1589–1610), was b. at Pau, in Béarn, Dec. 15, 1553; a son of Antoine de Bourbon-Vendôme and Jeanne d'Albret, Queen of Navarre, and was educated in the Reformed faith. From early youth he stood as the acknowledged head of the Huguenot party in France, not only on account of his high rank, but also on account of his brilliant military talent. On the death of his mother he ascended the throne of Navarre (1572), and in the same year he married Marguerite of Valois. But he escaped from the Massacre of St. Bartholomew only by abjuring his faith; and, during the three next years which he spent at the court of Catherine of Medici, he seemed to have become entirely lost to the Protestant cause. Suddenly, however, he left the court (1576), re-entered the Calvinist Church, took the lead of the Huguenot party; and then followed a long series of inextricable intrigues, violent feuds, and regular campaigns, until at the death of Henry III. (in 1589), he found himself, according to the Salic law, the legitimate heir of the French crown. In order to gain the Roman Catholics, who formed the great majority of his subjects, he abjured a second time the Reformed faith, and solemnly entered the Roman Church, July 23, 1593. In order to satisfy the Protestants, his old friends and com-

rades, he signed the Edict of Nantes April 15, 1598; and from that time he reigned in peace and with great success.

That the conversion of Henry IV was sincere, it is impossible to believe: he was one of the clearest heads of his age, and he was educated a Protestant. It was simply a political measure, an act of shrewdness, a stage-trick set in scene with all the circumstantiality which the intended effect demanded. More than once he confessed, with his usual incurable open-mouthedness, that he had joined Rome only to make sure of the French crown. But, even if his words had been silent, his acts would have told the truth. His internal policy was conciliatory, tolerably impartial, though rather in favor of the Roman Catholics. But his foreign policy was from the first to the last moment, in its highest aims and in its smallest details, so invariably, so steadily, so decidedly, set against Rome, Spain, the Catholic League in Germany, and for England, the Netherlands, the Protestant Union of Germany, that it soon became evident to the opposite party that there was only one means of preventing France from placing herself at the head of Protestant Europe against the Pope; namely, the death of the king. Consequently he was assassinated in his carriage in the streets of Paris, May 14, 1610, by Francis Ravalliac, a former Jesuit.

LIT.—The letters of Henry IV., and other documents relating to his reign, have been published by Rabanis, Galitzin, Rommel, Pierre d'Estoile, and Xivrey. Contemporary or nearly contemporary information may be found in the works of Sully, Palma Cayet, Du Plessis-Mornay, and De Thou. Monographs have been written by Poirson, Philippon, Mercier de Lacombe, Carné, Wolowski, etc. See especially E. STÄHELIN: *Der Uebertritt König Heinrichs des Vierten von Frankreich zur römisch-katholischen Kirche*, Basel, 1856, 2d (title) ed., 1862.

HENRY VIII. OF ENGLAND. See ENGLAND, CHURCH OF.

HENRY, Matthew, a distinguished nonconformist divine and biblical commentator; b. Oct. 28, 1662, at Broad Oak, Flintshire; d. June 22, 1714, at Nantwich. He received his education under his father's (Rev. Philip Henry) roof, and in an academy at Islington. On account of the severe laws against the nonconformists, he began the study of law in London, 1685. It was, however, his strong desire to enter the ministry, and he preached from time to time, while pursuing the study of law, until 1687, when, toleration being granted to the nonconformists, he was ordained, and became pastor at Chester. In 1712 he accepted a call to Hackney, near London. The first Sunday of his settlement he expounded in the morning Gen. i., and in the afternoon Matt. i., intending to take up the whole Bible, chapter by chapter. On the return journey from a visit to Chester, he was seized with apoplexy, and died.

Mr. Henry is said to have been a good preacher; but his reputation rests upon his celebrated commentary, *The Exposition of the Old and New Testaments*. It was begun in 1704, and the Pentateuch was published 1706. He lived to complete it only as far as to the end of the Acts. This work is justly celebrated as the best of the English com-

mentaries for devotional purposes. The author betrays a remarkable fertility of practical suggestion; and, although the work at first sight seems diffuse, it will be found on closer study to contain rich stores of tersely spoken truths, which hold the attention by their quaint freshness and aptness, and feed the spiritual life by their scriptural unction. It has no critical value; and Mr. Henry in the Preface expressly says, that, in this department, he leaves the reader to Poole's *Synopsis*. His object is thus stated in the *Preface*: "Some complain, after the stone is rolled away from the well, that the well is deep, and they have nothing to draw with. Some such, perhaps,

may find a bucket here, or water drawn to their hands; and pleased enough shall I be with this office of the Gibeonites to draw water for the congregation out of those wells of salvation." It is commendation enough for Henry's Commentary, to remember that three of the greatest preachers have used it incessantly, and commended it heartily, — Robert Hall, Whitefield, and Mr. Spurgeon. Whitefield read it through four times, the last time on his knees. Mr. Spurgeon says (*Commenting and Commentaries*, p. 3), "Every minister ought to read it entirely and carefully through once at least." The work has been republished many times since its author's death. The most accessible editions are Carter's, New York, in five and nine volumes, with *Prefatory Remarks* by ARCHIBALD ALEXANDER and Rev. EDWARD BICKERSTETH.

Mr. Henry published other works, such as a *Life of Rev. Philip Henry* (1696), *Catechism for Children*, and *Scripture Catechism in the Method of the Assembly's* (1702), etc. These are published in two volumes, under the title *Miscellaneous Works of M. Henry*, New York, 1855. His life has been written by TONG, London, 1716, Sir JOHN B. WILLIAMS, London, 1850. See also *Memoir* in Carter's edition.

HENRY, Paul Emile, b. at Potsdam, March 22, 1792; was pastor of the French Huguenot Church at Berlin; d. there Nov. 24, 1853. He wrote *Das Leben Johann Calvin's*, Berlin, 1844, 3 vols., afterwards abridged in 1 vol. (1846). It is rather a valuable collection of materials for a life than a good biography.

HENRY, Philip, a Presbyterian divine of much holiness of life, and father of Matthew Henry; b. at Whitehall, London, Aug. 24, 1631; d. at Broad Oak, June 24, 1696. He was educated at Westminster school, under Dr. Busby, graduated at Christ Church, Oxford, and in 1659 was presented with the living of Worthenbury. He refused to conform in 1662, and fell under the Five Mile Act (1665). He is remembered for the purity and exemplariness of his life. Bishop Wordsworth says he "could nowhere find nonconformity united with more Christian graces than in him." His *Memoir* was written by his son, MATTHEW HENRY, and is printed in the latter's *Miscellaneous Works* (New York, 1855, 2 vols.), and separately by the Tract Society, New York. See also *Diaries and Letters of Philip Henry*, edited by Matthew Henry Lee, London, 1882.

HENSCHEN, Gottfried, the associate of Bolland in the preparation of the famous *Acta Sanctorum*; b. at Venrad, in Flanders, Jan. 21, 1600; d. at

Antwerp, 1681. He entered the Society of Jesus in 1619: in 1635, Bolland, whose pupil he had been, summoned him to his aid; and upon the *Acta* Henschen gladly spent the rest of his life. The present scope of the work was his idea, for Bolland had contemplated one much less elaborate. See the art. **BOLLANDISTS**; also, in Wetzler u. Welter (ed. I., vol. xii. 554, 555), art. *Henschen, Gottfried*.

HEPPE, Heinrich Ludwig Julius, Reformed theologian; b. in Cassel, March 30, 1820; d. at Marburg, July 25, 1879. He studied at the university of Marburg, 1839-43, in which, in 1850, he became professor extraordinary, and 1864 professor ordinary, of theology. Although not a man of first-class ability, he produced a number of useful works, which evince great industry and competent scholarship. His writings may be thus classified: Theological. — *Die Dogmatik des Protestantismus im 16. Jahrhundert*, Gotha, 1857, 3 vols.; *Ursprung u. Geschichte d. Bezeichnungen "reformirte" u. "lutherische" Kirche*, Gotha, 1859; *Die Dogmatik d. evangelisch-reformirten Kirche*, Elberfeld, 1860. Historical. — *Geschichte d. hessischen Generalsynoden von 1568-82*, Cassel, 1847, 2 vols.; *Geschichte d. deutschen Protestantismus in d. Jahren 1555-85*, Marburg, 1852-59, 4 vols., 2d ed., Frankfurt-a.-M., 1865, 1866; *Zur Geschichte d. evangelischen Kirche Rheinlands u. Westphalens*, Iserlohn, 1867; *Geschichte d. theologischen Facultät zu Marburg*, Marburg, 1873; *Geschichte d. quietistischen Mystik in d. katholischen Kirche*, Berlin, 1875; *Kirchengeschichte beider Hessen*, Marburg, 1876-78, 2 vols. Miscellaneous. — *Gebelbüchlein*, Marburg, 1852, 4th ed., 1876; *Die confessionelle Entwicklung der hessischen Kirche*, Frankfurt-a.-M., 1853; *Die confessionelle Entwicklung d. alt. protestantischen Kirche Deutschlands*, Marburg, 1854; *Die Bekenntnisschriften d. reformirten Kirchen Deutschlands*, Elberfeld, 1860; *Philipp Melanchthon*, Marburg, 1860, 2d ed., 1867; *Theodor Beza*, Elberfeld, 1861; *Die presbyteriale Synodalverfassung d. evangel. Kirche in Norddeutschland*, Iserlohn, 1868, 2d ed., 1874; *Die Verfassung d. evang. Kirche in ehem. Kurhessen*, Marburg, 1869; *Christliche Ethik und Christliche Sittenlehre*, both Elberfeld, 1882.

HERACLAS, Bishop of Alexandria (232-247); was a Pagan by birth; studied philosophy under Ammonius Saccas; was converted to Christianity by Origen, whom he succeeded as director of the catechetical school. His stand-point was probably identical with that of Origen; but he was adroit enough to avoid giving offence, and after the death of Demetrius he was chosen bishop. He left no literary monuments.

HERACLEON. See **GNOSTICISM**.

HERBERGER, Valerius, b. at Fraustadt, Prussian Poland, April 21, 1562; d. there May 18, 1627; was school-teacher in his native city since 1584, and pastor of the evangelical church since 1598, and acquired a great name as a preacher. He published several collections of sermons, and his *Postille* is still read. See S. F. LAUTERBACH: *Vita, Fama et Fata V. H.*, 1708.

HERBELOT, Barthelémy d', Orientalist; b. in Paris, Dec. 4, 1625; d. there Dec. 8, 1695. His life was spent upon the composition of his invaluable thesaurus of Oriental learning, — *Bibliothèque orientale, ou dictionnaire universal contenant*

généralement tout ce qui regarde la connaissance de peuples de l'Orient, edited by A. Galland, Paris, 1697. It is mainly an abridged translation of the immense biographical and bibliographical cyclopædia of Hajji Khalfa, but enlarged from various sources. In spite of its occasional inaccuracies and inconsistencies, it is "the one available source for much information to others than Oriental scholars; and as such it retains its importance." It was reprinted, unaltered, Maestricht, 1776, and, with additions by Galand, The Hague, 1777-79, 4 vols.; reprinted in Maestricht, 1780; German translation, Halle, 1785-90, 4 vols.

HERBERT, Edward. See **DEISM**.

HERBERT, George, one of the quaintest but holiest poets of England; b. at Montgomery, Wales, April 3, 1593; d. at Bemerton, Eng., February, 1633. He was a fellow of Trinity College, Cambridge (1615), and public orator of the university (1619-27), in which capacity he came in contact with King James, and was for a time more or less a courtier; but in 1625 he took holy orders, and was in 1630 made rector of Bemerton. His life as a minister was so exemplary and so devoted, that he was called "Holy George Herbert." His fame rests upon his poems, *The Temple, Sacred Poems and Private Ejaculations*, Cambridge, 1633. They abound in oddities of expression, but breathe so pure and holy a spirit that they are religious classics, and give Herbert claim to be, with Keble, the poet of Anglican theology. Herbert's prose-work, *The Priest to the Temple, or the Character of a Country Parson*, is an excellent treatise upon pastoral theology. It has doubtless helped Herbert's reputation that Izaak Walton was his biographer (1670). There are many editions of Herbert. Perhaps the best is that by Professor Nichol. London, 1863. Coleridge edited his complete works, London, 1846.

HERDER, Johann Gottfried, b. Aug. 25, 1744, at Mohrungen, East Prussia; d. at Weimar, Dec. 18, 1803; studied theology, philosophy, languages, and literature, at Königsberg, where he acquired the friendship of Kant and Hamann, and was in 1764 appointed teacher in the cathedral-school of Riga, and in 1767 afternoon-preacher in one of the suburban churches. In Riga he first distinguished himself as a pulpit-orator, drawing larger and larger audiences; and at the same time he also attracted the attention of literary Germany by his *Fragmente über die deutsche Literatur* and *Kritische Wälder*. In 1769 he left Riga, accompanied the Prince of Holstein-Eutin for some time, made in Strassburg the acquaintance of Goethe and Jung-Stilling, and was in 1771 appointed court-preacher and superintendent at Bückeburg. To this period of his life belong, of his theological writings, the *Provinzialblätter*, *Älteste Urkunde des Menschengeschlechts*, *Erläuterungen aus einer neueröffneten morgenländischen Quelle*, and *Briefe zweier Brüder Jesu*, which made a deep impression, and established it as an axiom in biblical exegesis, that the Bible is not simply a doctrinal code, a dogmatical system, but a whole literature, which must be viewed in the light of its time, its place, and its historical surroundings, in order to be fully understood. In 1776 he moved to Weimar as court-preacher and superintendent-general, and there published

the ripest and most important of his works, philosophical as well as theological. To the former class belong his *Ideen zur Philosophie der Geschichte, Gott*, etc.; to the latter, his *Lieder der Liebe* (1778), half a paraphrase of, half a commentary on, the Canticles, *Vom Geist hebräischer Poesie* (1782), which remodelled the whole conception, popular and scientific, of Hebrew poetry, and especially his so-called *Christliche Schriften*, which gave the first impulse to that immense literature generally known under the name of *The Life of Christ*. Not belonging to any special theological school, Herder formed no school himself; but, by his wide historical horizon and vivid psychological intuition, he exercised an elevating and ennobling influence on almost all departments of theological science and Christian life. Of the common edition of his collected works, his theological writings occupy the first twelve volumes.

LIT. — CAROLINE HERDER (his wife): *Erinnerungen an H.*; E. HERDER (his son): *Lebensbild*; DÖRING: *Herders Leben*, 1823; A. WERNER: *Herder als Theolog*, 1871. [A new edition of Herder's *Sämmtliche Werke* appeared in Berlin, 1877 sqq., 32 vols.] A. WERNER.

HEREFORD, an English bishopric, the cathedral of which is situated in the town of this name. The see was detached from Lichfield in 673. Hereford is situated on the left bank of the Wye, has a population of nineteen thousand. The cathedral was founded 825, rebuilt 1030, burnt by the Welsh 1055, again rebuilt 1079–1115: the great western tower fell 1786. There have been two modern restorations, — 1842 and 1863. The cathedral is three hundred and forty-two feet long. "But for the fall of the western tower, the consequent curtailment of the nave, and other solecisms, few cathedrals could offer so complete a field of progressive architecture, from Early Norman to latest Perpendicular." The present (1882) incumbent of the see of Hereford is John Atlay, D.D., and the income is forty-two hundred pounds.

HERESY (*αἵρεσις*, "a selection") designates in the New Testament a party or school; and the Pharisees (Acts v. 5, xxvi. 5), the Sadducees (Acts v. 17), and even the Christians (Acts xxiv. 14, xxviii. 22), are called "heresies." The use of the term, however, in connection with schisms, proves that it did not exclusively designate dissent in matters of doctrine (1 Cor. xi. 19; Gal. v. 20). At a later period the term was employed principally in the sense of doctrinal departures from revealed truth, or erroneous views (Tit. iii. 10; 2 Pet. ii. 1).

The apostles treated very seriously all departures from their doctrine. We need only think of such expressions as "grievous wolves" (Acts xx. 29), "dogs" (Phil. iii. 2), and the terms in which Paul speaks of the Judaizing teachers in the Galatian Church, and of the Gnostic teachers referred to in the Epistle to the Colossians and the Pastoral Letters. With no less severity did the fathers of the first three centuries treat departures from the catholic doctrine. Polycarp regarded Marcion as the first-born of the Devil. Ignatius sees in heretics poisonous plants, or animals in human form. Justin and Tertullian condemn their errors as inspirations of the Evil One;

Theophilus compares them to barren and rocky islands on which ships are wrecked; and Origen says, that as pirates place lights on cliffs to allure and destroy vessels in quest of refuge, so the Prince of this world lights the fires of false knowledge in order to destroy men. [Jerome calls the congregations of the heretics synagogues of Satan (Ep. 123), and says their communion is to be avoided like that of vipers and scorpions (Ep. 130)]. They included under heresy all dissent from the fundamental doctrines of salvation, attributed it to insubordination to the apostolic faith, and regarded pride and ambition as its ultimate causes.

The apostles and fathers could not have tolerated all possible construction of its doctrine without being guilty of treason toward the Church of Christ. The same is true, in a smaller measure, of the Reformation period. Luther could not have tolerated the Zwinglian view of the Lord's Supper without doing violence to his own convictions of the meaning of Scripture [?]. But, while the fathers were justified in insisting upon the fundamental truths of Christianity, it ought not to be overlooked that they knew how to distinguish between doctrines subversive of Christianity (such as Ebionism, Gnosticism, and Manichæism) and dissent in unessentials (as in the case of the Montanists, Novatians, Donatists, etc.). The baptism of Novatians, Donatists, Arians, etc., was recognized as valid (Augustine, *De Bapt.*, I. 13, etc.). Heresy disturbed the unity of doctrine and of fellowship in the early Church. The Church was, therefore, forced to exclude heretics from its communion. Once excluded, they formed societies of their own. This was the case with the Novatians, Gnostics, Manichæans, Donatists, Nestorians, etc. But, relatively justified as the Donatists and others were, all these heretical organizations lacked vital power, and soon succumbed to disintegration, or dragged out a lingering existence. On the other hand, the Church was represented by such figures as "the pillar of truth," "the body of Christ." "No one can have God as a father, who does not accept the Church as his mother," says Cyprian; or "Christ for head, who does not belong to the Church as the body," says Augustine. Notwithstanding this sharp distinction, Augustine and the early Church generally regarded only such false doctrine heresy which is persistent, and prompted by animosity to the Church (*perlinaci animositate*).

In the middle ages the Latin Church pronounced the Eastern Church schismatic, and itself the catholic or universal Church. The procession of the Holy Spirit from the Father and the Son (*Filioque*), adopted as a doctrine at the Fourth Lateran Council (1215), has never been accepted by the Eastern Communion. But the Latin Church has never pronounced the Greek doctrine heretical. The dualistic errors of the Cathari, however, it did; and, when the Reformation came, it pursued the new sects with fire and sword.

If the visible Church be the body of those who confess Christ, then the Latin, Eastern, and Protestant churches are parts of the one Church. The Latin Church, however, appropriating to itself the appellation "catholic," calls the Greeks "schismatics," and the Protestants "heretics." If it be the Church, then the congregations outside of

its pale do not belong to the Church, or participate in salvation; for the Church is the channel of salvation. Roman-Catholic theologians have avoided this conclusion by distinguishing between two kinds of heretics, — *material* heretics, or those who hold to error in ignorance, and are free from guilt, and *formal* heretics, or those who wittingly and resolutely put themselves in antagonism to the Church (Perrone, *Prælectiones*, § 265). The Protestant Church does not pretend to be the Church, but only a part of it. Its confessions never declared either the Roman or the Eastern Church heretical, nor did the Lutheran Church call the Reformed doctrine of the Lord's Supper a heresy.

What, then, is the fundamental idea of heresy? Heresy is erroneous doctrine which has grown up in the Church, but denies its essential teachings as they were formulated by early Christianity. If that which is peculiar to and essential in Christianity is the confession in the Apostles' Creed of Father, Son, and Holy Ghost, — three persons in a unity of essence, — then Tritheism, Ebionism, Monarchism, and Arianism are heresies. If Christ is the God-Man, then Docetists, Samosetians, Monophysites, and Nestorians are heretics; and if it be the office of the Holy Spirit alone to apply the benefits of redemption, and to regenerate, then the Pelagians belong in the same category.

Among the mistakes of the visible Church, which for many centuries disturbed the spiritual vision of Christians, and led to horrible crimes in the name of religion, must be counted the delusion that heresy ought to be punished by the civil power. While Luther raised his voice in indignation at the blood of the first heretic, Augustine found in the words of our Lord (Luke xiv. 23), "compel them to come in," a justification of the interference of the State to check the growth of heresy. Could he have read the commentary which the persecutions of the Albigenses, the holocausts of the Inquisition, and the St. Bartholomew's Night, wrote to his words, he would not have been content, as he was, with simply saying that he did not desire that heretics should be put to death. But even Protestants have been guilty of holding the doctrine that heretics should be put to death. Not only was Servetus burned at Geneva, but Calvin defended the right of the civil power to punish heretics with death by the sword in a tract published 1544: *Defensio orthodoxæ fidei ubi ostenditur hæreticos jure gladii coercendos esse*, etc. ("A defence of the orthodox faith wherein is shown that heretics should be coerced by the punishment of the sword," etc.). Luther's words speak the truth: "To burn heretics is contrary to the will of the Holy Ghost" (*Grund u. Ursache aller Artikel, so durch d. röm. Bulle un-rechtlich verdammt worden*, 1520). For a discussion of the treatment of heretics see INQUISITION.

[Lit. — The principal heresiologists of the early Church are JUSTIN MARTYR, 103–166 (*Συντάγμα κατὰ πάσων τῶν γεγενημένων αἵρεσέων*: the work is lost), IRENÆUS, d. about 200 (*Ἐλέγχος*), TERTULLIAN, 150–220 (*De Præscrip. adv. omnes Hæreses*), CLEMENT OF ALEXANDRIA, 150–216 (*Στρωματεῖς*), HIPPOLYTUS, 160–236 (*Ἐλέγχος*), EPIPHANIUS, 303–400 (*Ἀγκυρωτός* and *Πανάριον*), PHILASTRIUS, Bishop of Brescia 378–387 (*Liber de Hæresibus*), AUGUS-

TINE, 354–430 (*De Hæresibus Liber*), THEODORET, 390–450 (*Αἰρετικῆς κακομυθίας ἐπιτομή*). — Modern Histories. GOTTFRIED ARNOLD: *Unparteiische Kirchen- und Ketzer-Historie*, 1700, best ed., Schaffhausen, 1740; LARDNER: *History of the Heretics of the First Two Centuries*, London, 1780; WALCH: *Historie d. Ketzereien bis auf d. Zeit d. Reformatoren* (down to the Reformation) Leipzig, 1762, 7 vols.; BURTON: *Heresies of the Apostolic Age*, Oxford, 1829; HAHN: *Geschichte d. Ketzer im Mittelalter*, 1846–50.] KAHNIS.

HERETICAL BAPTISM. See BAPTISM BY HERETICS.

HERIGER, b. in Flanders, in the first half of the tenth century; came in 965 to Lobbes or Lobach, a monastery situated on the Sambre in Hainaux, and at that period the seat of a famous school; became teacher in the school, and in 990 abbot of the monastery, and died there Oct. 31, 1007. Besides some historical works (*Gesta episcoporum Tungrensium*, etc.), and a mathematical work (*Regula de abaco*), he wrote a work in defence of Paschasius Radbertus, from which it appears that the doctrine of transubstantiation had not yet become generally adopted by the Church. See MABILLON: *Annales O. S. B.*, IV. 60, 178.

HERIMANN CONTRACTUS. See HERMANN.

HERLE, Charles, b. at Prideaux Herle, Cornwall, Eng., 1598; d. Winwick, Lancashire, September, 1659. He entered Exeter College, Oxford, in 1612, and took his master's degree in 1618. He settled as a minister, at first in Devonshire, but soon after became rector of Winwick in Lancashire, where he remained until his death. He was appointed one of the Westminster Assembly of Divines in 1643, and, after the death of Dr. Twisse, as prolocutor of the same; in which position he continued to the close. He was a generous-minded Puritan and Presbyterian, with an irenic spirit, and took an active part in the organization of the Provincial Assembly of Lancashire, and in providing a learned and faithful ministry for the churches, and excluding the scandalous and ignorant, for which he received much ill-deserved reproach. His principal works are of a practical character: *Contemplations and Devotions*, pp. 546, London, 1631; *Independency on Scriptures of the Independency of the Churches*, 4to, pp. 44, London, 1643 (irenic towards the Independents); *Wisdom's Tripos*, London, 1655, in which he shows the excellency of Christian wisdom above that of worldly policy and moral prudence. He also delivered several sermons before Parliament, of which we would mention *A Pair of Compasses for Church and State*, November, 1642, and *David's Song*, June, 1643. For further information see WOOD: *Athenæ Oxoniensis*, III. 477; and REID: *Memoirs of Westminster Divines*, Paisley, 1811. C. A. BRIGGS.

HERMAN, Nicolaus, one of the earliest evangelical hymn-writers; was cantor at Joachims-thal in Bohemia, and died there May 3, 1561. His hymns, intended for the school and the home, rather than for the church, appeared originally single on fly-leaves, and then in two collections, 1560 and 1562. Some of them are still in use. His "Mine hour appointed is at hand," was translated by Massie, and was sung at the funeral of Prince Albert in 1861. His life was written by

K. F. Ledderhose, Halle, 1855, and by E. Pfeifer, Berlin, 1858.

HERMANN or **HERIMANN CONTRACTUS** (*the lame*), b., of noble descent, July 18, 1013; entered, when he was only seven years old, the monastery of Reichenau, situated on an island in Lake Constance; took the vows when he was thirty; and d. in 1054. He was a man of vast learning and varied authorship; but his principal work is his chronicle, from the birth of Christ till 1054, and specially valuable for the time of Henry III. It was first printed at Basel, 1529, afterwards often. See PERTZ: *Monum.*, V; HANS JACOB: *Herman der Lahme*, Mainz, 1875.

HERMANN OF FRITZLAR, a mystic from the middle of the fourteenth century; was probably a rich layman, who, after travelling in France, Italy, and Germany, retired from the world, and devoted himself to study and authorship. His *Die Blume der Schauung* is lost; but his *Heiligenleben*, a compilation from sources now mostly lost, is printed in PFEIFFER: *Deutsche Mystiker d. 14. Jahrhunderts*, I.

HERMANN VON DER HARDT, b. at Melle, Westphalia, Nov. 15, 1660; d. at Helmstädt, Feb. 28, 1746; studied at Jena; became in 1686 a member of the *Collegium Philobiblicum* in Leipzig; staid for some time in Dresden in the house of Spener; and was in 1690 appointed professor of Oriental languages at Helmstädt. There he developed a very comprehensive literary activity, his writings numbering about three hundred; but he entirely abandoned his pietistic tendency, and pursued a strongly pronounced rationalistic course until in 1727, on account of his *Ænigmata Prisci Orbis* he was dismissed from his office, and forbidden to publish any thing without special permit. His principal works are *Authographa Lutheri* (1690), *Magnum Œcumenicum Constantiense Concilium* (1697-1700), *Historia literaria Reformationis* (1717), etc.,—all more or less unreliable on account of the author's passion for the paradoxical.

P. TSCHACKERT.

HERMANN VON WIED, or **HERMANN V.**, b. Jan. 15, 1477; d. Aug. 15, 1552; was elected Archbishop of Cologne by the chapter in 1515, and confirmed by Leo X. In 1536 he convened a provincial synod, and introduced a number of reforms in his diocese, though without causing any conflict with Rome. But in 1542 he invited Butzer from Strassburg to preach the Reformed faith in the cathedral of Bonn; and at once began the attacks of the Roman curia and the opposition of his own chapter. When the contest became critical, the emperor, Charles V., stepped in; and, as the Protestant princes were unwilling to interfere, the archbishop was deposed, and retired to his estates at Wied. See C. VARRENTAPP: *Hermann v. Wied u. sein Reformationsversuch in Köln*, Leipzig, 1878.

HERMAS ["the *Pilgrim's Progress* of the Church of the second century," Dean Stanley], a name under which a book has come down to us, called the *Shepherd* (pastor, ποιμήν), and held in high esteem by the early Church [quoted by Irenæus, Clement of Alexandria, Origen, etc.]. The title *Shepherd* evidently was derived from the first words of the angel to the author, "I am the shepherd" (Εγώ εἰμι ὁ ποιμήν).

Text.—We are now in possession of two Greek

copies,—the one in the Sinaitic manuscript, discovered 1859 (not complete); the other in the Leipzig manuscript, together with three pages found on Mount Athos. Editions appeared at Leipzig by RUD. ANGER (1856), TISCHENDORF (1856), DRESSSEL (1863), HILGENFELD (1866), [2d ed. 1881]. There are two *Latin* translations,—the *Vulgata* and the *Palatina* (in the Vatican Library). The *Vulgata* was first edited by Faber Stapulensis, Paris, 1513; since then many times. Hilgenfeld's edition (Leipzig, 1873) is critical. D'Abbadie issued an *Ethiopic* translation, Leipzig, 1860. Its probable date is 543. The edition of Gebhardt and Harnack (*Patres Apost.*, Leipzig, 1877), based upon the Sinaitic manuscript, is the best.

Contents.—The book contains a number of visions accorded to Hermas. Their intent is to arouse Hermas, and the Church through him, to repentance. The time of repentance is limited, and will soon be at an end. The uniformity of style stamps the whole as one composition. The author divides the book into two parts; an aged woman explaining the visions of the first part, an angel those of the second. The visions contain revelations, commandments (to believe in the one God, practise alms, avoid falsehood and fornication, etc.), and similitudes. Hermas was neither a Judaizing Christian (Schwegler, Lipsius), nor an intense Paulinian, but a member of the orthodox church of his day.

Authorship.—The opinions may be reduced to four: (1) Relying upon the testimony of the Muratorian canon, a real Hermas, the brother of Bishop Pius (139-154), was author (Heyne, Gebhardt, Harnack); (2) Relying upon the statement in the book itself (Vis. II. 4, 3), that Hermas delivered the book to Clement, assumed to be Clement of Rome, the author is regarded as having been his contemporary (Gaab, Caspari, Alzog, Zahn); (3) Hermas wrote his book under Pius, but gave himself out for a contemporary of Clement, or for the Hermas of Rom. xvi. 14 (Behm, Ewald, Credner, Ritschl, Hefele, Dorner, Thiersch); (4) an unknown author of the second century who simulated the old Hermas (Schwegler, Lechler, Hilgenfeld, Lange, Donaldson). We hold to the first view, on the ground of the explicit statement in the Muratorian canon. The Clement referred to in the book is not necessarily Clement of Rome. The condition of the Church represented is that of the first half of the second century, with its Gnostic errors and its hypocrites. The work was probably written about 130, for we are not shut up to the period between 139-154, which, according to Lipsius, was the term of Pius' administration. Pius was not bishop in our sense, but a prominent presbyter. The book of Hermas speaks only of presbyters in the Roman Church (comp. Vis. II. 2, 6; III. 8, etc.).

LIT.—GRATZ: *Disquisit. in Pastor. Hermæ*, Bonn, 1820; JACHMANN: *D. Hirt d. Hermas*, Königsf., 1839; HILGENFELD: *Apost. Väter*, Halle, 1853; GAAB: *D. Hirte d. Hermas*, Basel, 1866; ZAHN: *D. Hirt d. Hermas*, Gotha, 1868; DONALDSON: *Apostolical Fathers*, London, 1874; BEHM: *D. Verf. d. Schrift, v. d. Titel "Hirt."* führt, Rostock, 1876; SCHODDE: *Hermâ Nabî, The Ethiop. V. of Pastor H., Examined*, Leipzig, 1876; [SMITH and WACE, *Dict. Biog.*, Trans. of Hermas in CLARKE'S *Lib. of Fathers*, vol. i., 1867]. UHLHORN.

HERMENEUTICS, Biblical. I. DEFINITION.

—The term “hermeneutics” is derived from *ἑρμηνεύειν* (from *Ἑρμῆς*, the messenger of the gods), and allied with *εἰρω* (“to inquire”), and has the broader meaning of explaining the thoughts of another (Xen., *Mem.*, I. 2, 52; Thuc., II. 60), and the narrower meaning of translation (John i. 38, etc.). Hermeneutics differs from exegesis as the theory differs from practice, and has for its object the definition of the laws by which the meaning of the Scriptures is to be ascertained and communicated. Augustine spoke long ago of two qualifications of an interpreter of Scripture, — the capacity to find out the author’s meaning, and the capacity to express it (“*Modus inveniendi quæ intelligenda sunt et modus proferendi, quæ intellecta sunt*,”—*De Doct. Chr.*, I. 1); and Ernesti speaks in the same way (“*Subtilitas intelligendi et explicandi*”).

II. PLACE. — There was an exegesis of the Bible before there was a science of exegesis; and hermeneutics cannot make an exegete, any more than homiletics can make a preacher, or rhetoric an orator. Notwithstanding this, however, hermeneutics has its own place, and trains up the natural talent, and lays down laws for its exercise. “The same considerations,” as Landerer has said, “which make theology, or the science of the true religion, necessary, make also hermeneutics necessary as a special theological discipline.” It is a branch of historical theology, or more especially of exegetical theology, which investigates the historical origin of Christianity, and expounds its records. It regards the canon as fixed, and rests upon the shoulders of the science of biblical introduction, as well as upon those of biblical criticism, which is concerned with the integrity of the text. But on the other side, without the aid of hermeneutics, the occasion of the biblical writings and their design cannot be fully known; and even textual criticism depends to some extent upon the exposition of the text. The relation of hermeneutics, therefore, and biblical criticism and introduction, is one of mutual dependence.

III. METHOD. — The method which hermeneutics pursues is twofold, — the ascertainment of the meaning of Scripture, and its communication. The *ascertainment* of the author’s thoughts is conditioned upon the accurate study of the language in which he has clothed them. The laws of grammar are to be strictly followed, and all the results of lexicographical learning to be applied. But it must not be forgotten that the man himself is the style, and that the thoughts of the author regulate the language; so that the letter of the grammar is by no means an infallible guide. In the interpretation of the Psalms and the Epistle to the Philippians, for example, it is necessary that the mood of the writer, and his peculiar environments, should be taken into consideration. Schleiermacher well says, “No biblical book can be perfectly understood, except as it is studied with reference to the whole environment out of which it grew, and in connection with the position of author and readers” (*Kurze Darstell.*, § 140). There is also a subjective qualification; namely, that the interpreter is able to enter into the thoughts of the author, and is willing to do it. Experience teaches that only kindred souls can understand each other; or, as

Luther says, “He only understands Virgil’s *Eclogues* who has lived with the shepherds; and he who will understand a poet must travel to the poet’s country.” The interpreter must have religious feeling, but under no circumstances approach his work with dogmatic prepossessions. Bengel says, “A living faith is the first qualification of a biblical interpreter;” and Landerer says, “The interpreter must be led by the spirit of truth which rules in the Bible.” Absolute freedom from prepossessions is as impossible as it is uncalled for. Indifferent to the truth of the Scripture he can not and ought not to be.

The *communication* of the meaning of the biblical writer may be effected in three ways, — by simple translation, by paraphrase, and by commentary. Paraphrases have their justification in the pregnancy and fulness of Scripture. As for the commentator, he should not merely give grammatical criticisms, but give a clear insight into the organism and aim of the book upon which he is commenting.

IV PRINCIPLES OF INTERPRETATION. — Departures from the true method of interpretation result from a failure to appreciate all the requirements of the exegete, and from a purpose, voluntary or involuntary, to put into the author’s words a meaning which is not there. The first in point of historical origin is the *allegorical* method. The word comes from *ἀλληγορεῖν*, which means to say something else than is expressed in the language. The allegorist therefore seeks to uncover a meaning which is not apparent on the surface; the presumption being, that the Spirit has concealed a sense behind the words, of which the human writers were not even conscious. According to this principle, there is a simple meaning, but also another, which the interpreter is to detect. This method was carried to ridiculous extremes in the ancient church and during the middle ages; and Luther says, “When I was a monk, I allegorized every thing; but now I have given up allegorizing, and my first and best art is to explain the Scriptures according to the simple sense (*simplici sensu*); for it is in the literal sense that power, doctrine, and art reside.” The *dogmatic* method led to about the same results as the allegorical. The interpreter approaches the Bible with a rule of faith which is the norm of interpretation. In a special sense is this true of Roman-Catholic interpreters, who may not depart from the ecclesiastical tradition and the decrees of councils. Löhnis well expresses it, when he says (p. 151), “As a diplomat must explain and look at every thing in the spirit, and with an eye to the interest, of his prince so must the Catholic expositor follow the instructions, and interpret in the spirit, of the Catholic Church.” Interpretation is thus made in a true sense of the word impossible.

The so-called *rational* method, according to which the interpreter is to approach the Bible with a mind absolutely devoid of prepossessions, did the very thing which its advocates professed to deprecate. The last method is the so-called *emphatic* method, by which the meaning of every special word is emphasized, and, as far as possible, enlarged.

V HISTORY. — The interpretation of Scripture flourished long before hermeneutics was

reduced to a science, just as preaching was practised before there was a science of homiletics. Not only the rabbins, but also Christ and the apostles, interpreted the Old Testament; the only difference being that the latter nowhere prove a religious and ethical principle which is false (Landerer). The rabbins and Philo both practised the allegorizing method; the former using it as a bridge to the ceremonial laws and false Messianic hopes which we meet in Christ's time; the latter, to Neo-Platonism. The apostolic fathers likewise applied it to extract from the Old Testament that which was specifically Christian. This was the case with Clement of Rome, Barnabas, and Justin Martyr, who speaks of the gift of interpretation as a special grace, but derives the capacity to allegorize from this. The real home of this method was Alexandria. Clement, who spoke of all Scripture as being uttered, as it were, in a parable (*Strom.*, V 575), was followed by Origen, who vigorously pursued this method, and found three senses in Scripture, corresponding to the three divisions of man's nature,—body, soul, and spirit. Cyril of Alexandria (d. 444) carried allegorizing to a great excess in his commentaries on the Old Testament.

The Antiochian school was the birthplace of a principle of interpretation opposed to that of Origen. It sought to do justice to the literal sense, and to the historical environment of the biblical authors, and found its principal advocate in Theodore, Bishop of Mopsuestia (d. 429). His somewhat jejune method did not pass over to Chrysostom (d. 407), who, however, practised allegorizing in moderation, and more moderately than Theodoret (d. 457), in his commentaries on the Old Testament.

The contemporary exegetical productions of the Western Church were neither as extensive nor as important as those of the East. Jerome (d. 420) deserves the first mention, on account of his philological attainments. He not only advocates the triple sense of Origen, but even speaks of a "forest of senses" (*silva sensuum*, Ep. 64). Augustine (d. 430), in his rules for the treatment of the Scriptures (*De Doctr. Christ.*, III.), gives some valuable hints, and emphasizes the importance of the literal sense. Gregory the Great (d. 604), in his exposition of Job, does almost every thing else but explain the literal meaning of the text. Isidore of Seville (d. 636) only made a collection from the works of his predecessors. Walafrid Strabo's (d. 849) *Glosses* (*Glossa ordinaria in biblia*) continued to be used for a long time, and were cited by Petrus Lombardus (d. 1164) as the authority (*auctoritas dicti*). More valuable contributions were offered in the Orient by Ecumenius (tenth century), Theophylact (d. 1107), and Euthymius Zigabenus (twelfth century). Nicolaus of Lyra in Normandy (d. 1340) dealt more honestly with the text in his *Postillæ Perpetuæ*, but shows the influence of the humanism which later affected Laurentius Valla (d. 1457), Faber Stapulensis (d. 1536), and especially Erasmus (d. 1536), in their *Annotationes*.

The Reformation marks a new period in the history of biblical interpretation. Luther and Melancthon only cursorily give hints of their exegetical principles; but both wrote extensive

commentaries, and avoid the allegorical method except where it may serve the purpose of illustration. Zwingli also wrote commentaries, and made it his main end to get at the grammatical sense. But the great commentator of the Reformation was John Calvin, whose principles of interpretation are enlarged upon in his Prefaces to the Psalms and Romans. He was strongly opposed to allegorizing, and sought to reproduce the author's train of thought.

Hermeneutics was first treated as a special science in the Lutheran Church by Flacius, in his *Clavis Sac. Script.* (Basel, 1567), Franz, in his *Tract. philol. de interpr. Sac. Script.* (Wit., 1619), and especially by Glassius, *Philol. Sacra* (Jena, 1629, ed. Buddæus, 1727). The intense dogmatism which followed in the Lutheran Church was opposed by the historical method which the Arminian Grotius (d. 1645) pursued in his *Annotationes* on the whole Bible. But of more influence upon exegesis was the Pietism of the latter part of the seventeenth century, which regarded it more as an exercise of worship than a work of science. Spener (d. 1705) interpreted several of the New-Testament writings under the influence of this theory; but Bengel (d. 1752) followed with the keen and suggestive notes of his *Gnomon* (Tüb., 1742); and a few years later Ernesti (d. 1781) became the eloquent champion of a strictly philological and grammatical exegesis in his *Institutio interpretis N. T.* (Lips., 1761, 5th ed., 1809, Eng. trans. by Terrot, 1843). Without denying its divine character, he held that the Bible should be interpreted by the same rules as any other book. Semler (d. 1791), on the other hand, advocated the so-called historical method, according to which the interpreter places himself in the environment of the writers. Ernesti's principles were followed by Beck (*Monogrammata herm. libr. N. T.*, Lips., 1803) and Keil (*Lehrb. d. Herm. d. N. T.*, Leip., 1810); Semler's, by Bretschneider (*Hist.-dogm. Ausleg. d. N. T.*, Leip., 1806), and, to a greater or less extent, by the exegetes of the rationalistic period,—Paulus (d. 1851), and others. In this century criticism has seen itself forced by the works of Strauss, and the historical investigations of the Tübingen school, to pursue a strictly historical method. But in the mean time Winer, by his *Grammar* (Leip., 1822), had laid the "sure foundation of New-Testament exegesis." Thus the exegesis of the last two generations has been built up on a grammatical-historical foundation. See EXEGESIS and INTRODUCTION.

LIT. — KAISER: *Grundriss eines Systems d. neutest. Hermeneutik*, Erl., 1817; OLSHAUSEN: *D. bibl. Schriftausleg.*, Hamb., 1825; DÜPKE: *Herm. d. neutest. Schriftst.*, Leip., 1829; KLAUSEN: *Herm. d. N. T.*, Leip., 1841; WILKE: *D. Herm. d. N. T.*, 2 vols., Leip., 1843-44; [CELLÉRIER: *Manuel d'Herméneutique*, 1852, abridged trans. by Elliott and Harsha, *Biblical Hermeneutics*, N.Y., 1881; FAIRBAIRN: *Hermeneutical Manual*, Philadelphia, 1859; S. DAVIDSON: *Sac. Hermeneutics*, Edinb., 1843]; LUTZ: *Bibl. Herm.*, 2d ed., Pforzh., 1861; KUENEN: *Critices et herm.*, etc., Lugd., 1858; [DOEDES: *Manual of Hermeneutics*, Edinburgh, 1867]; IMMER: *Herm. d. N. T.*, Wittenb., 1873 [Eng. trans. by NEWMAN, Andover, 1877]; J. P. LANGE: *Grundr. d. bibl. Herm.*, Heidelb., 1878; [J. C. K. VON HOFMANN: *Hermeneutik*, Nördlin-

gen, 1880]. Roman-Catholic works by LÖHNIS: *Grundzüge d. bibl. Herm. u. Kritik*, Giessen, 1839; RANOLDER: *Herm. bibl. principia*, Fünfkirch, 1838; SCHMITTER: *Grundlinien d. bibl. Herm.*, Regensb., 1844; KOHLGRUBER: *Herm. bibl. gener.*, Wien, 1850; REITHMAYR: *Lehrb. d. bibl. Herm.*, Kempt., 1874. See also HAGENBACH: *Observat. c. Origenis methodum interpr. s.s.*, Basel, 1823; HERGENRÖTHER: *D. antioch. Schule u. ihre Bedeutung a. exeg. Gebiete*, Würzb., 1866; MEYER: *De Chrysostom. lit. s.s. interprete*, Nor., 1806; CLAUSEN: *August. Hipp. s.s. interprete*, Copenhagen, 1827; THOLUCK: *De Thoma Aqu. et Abel. s.s. interpretibus*, Halle, 1842; RUNGE: *De Luth. ss. ll. interprete*, Vit., 1770; VESSON: *Calvin exegete*, Mont., 1855; [and art. *Hermeneutics*, by Professor SALMOND, in *Cycl. Britan.*]. WOLDEMAR SCHMIDT.

HERMES and the **HERMESIANS**. **Georg Hermes**, b. at Dreyerwalde, Westphalia, April 22, 1775; d. at Bonn, May 26, 1831; studied theology and philosophy in the academy of Münster; was ordained priest in 1799, and in 1819 appointed professor of theology at Bonn. His writings are few (*Ueber die innere Wahrheit des Christenthums*, 1805; *Einleitung in die christkatholische Theologie*, I. 1819, II. 1829; *Christkatholische Dogmatik*, edited after his death by his pupil, J. H. Achterfeld, 1834); but the influence he exercised personally and as a teacher was both wide and deep. Not only the theological faculty of Bonn — Achterfeld, professor in morals and practical theology; Braun, in church history and exegesis; Vogel-sang, in dogmatics; and Müller, in exegesis — was wholly devoted to his ideas, but also the episcopal seminaries throughout the whole Rhine region; and in many places, as, for instance, in the diocese of Cologne, as long as Spiegel was archbishop, his pupils were openly and avowedly preferred. Nevertheless, as his power and influence increased, his relation to the Roman-Catholic Church was questioned. There was no dogma which he did not accept fully and without qualification; but his assertion, that, even if the dogmas of the Roman-Catholic Church had no other authority, reason would, when rightly applied, be compelled by itself to accept them, indicated a principle of speculation incompatible with the maxims of the Roman-Catholic Church; and the bold application of this principle to the development of their dogmatic system naturally appeared very dangerous in the eyes of the hierarchy. In September, 1835, a papal brief suddenly and unexpectedly met the movement with a detailed and unconditional condemnation. The Hermesians tried to avoid the blow by declaring that the views condemned by the papal brief were indeed abominable, but they were not theirs, nor were they to be found in the writings of Hermes; and two of the most prominent pupils of Hermes — Braun of Bonn, and Elvenich of Breslau — repaired to Rome to urge a new investigation. In this they failed, however; and at home a strong re-action set in against the Hermesians, especially in the diocese of Cologne, where Droste-Vischering had succeeded Spiegel. In a short time the movement died out, or was suppressed.

LIT. — NIEDNER: *Philosophia H. Explicatio*, Liepzig, 1839; PERRONE: *Zur Geschichte d. H.*, Ratisbon, 1839; ELVENICH: *Pius IX. und die Hermesianer*, Breslau, 1848. H. SCHMID.

HERMIAS, the author of a satire on Greek philosophy (*διασυμπός τῶν ἔξω φιλοσόφων*), written from a Christian stand-point, not without wit and adroitness, though without scientific interest, and probably belonging to the close of the second or the beginning of the third century. Neither the book nor the author is mentioned in ancient literature. The book was edited by Seiler (Zürich, 1553), Dommerich (Halle, 1764), and Otto in *Corpus Apolog.*, vol. IX. (Jena, 1872, with ample introductory remarks. WAGENMANN.

HERMOGENES, an African heretic, a painter by profession, and probably a resident of Carthage, against whom Tertullian wrote his *Adversus Hermogenem*, between 199 and 207 (cf. BONWETSCH: *Die Schriften Tertullians*, Bonn, 1878). His principal tenet, the root of all his errors, was the eternity of matter. He seems to have written books, and he had pupils; but he formed no school. Theodoret, Origen, and Theophilus of Antioch, also wrote against him; but the notices of him found outside of Tertullian are often difficult to reconcile with each other. G. UHLHORN.

HER'MON (*peak*), the present **Jebel-esh-Sheikh** (*the chief mountain*), the highest point of Anti-Lebanon, situated forty miles north-east of the Sea of Galilee, and thirty miles south-west of Damascus; rises 9,053 feet above the Mediterranean, and about 11,000 feet above the valley of the Jordan. It consists of three distinct peaks, and is covered with ice and snow all the year round, though in summer time only in the ravines. It formed the north-eastern boundary of Israel (Deut. iii. 8; Josh. xii. 1), and is often mentioned in the Old Testament. In the New Testament it is not mentioned, unless it be the scene of the transfiguration (Matt. xvii.; Mark ix.). In many points it fits the narrative of the Gospels better than Tabor.

HER'OD. — [1. **The Herodian Family**, a family which for a century played a most conspicuous part in Jewish history, and witnessed the birth and career of Jesus of Nazareth, and the progress of the Apostolic Church; came in conflict with, used, intermarried with, and finally exterminated, the once noble Asmonean family (see **MACCABEES**); catered at any cost to the Roman power, and in more than one instance won the warmest friendship of its emperors; ascended the throne of Judæa, rebuilt the temple, and gave to the kingdom an external glory and importance which were never excelled, except in the reigns of David and Solomon. It gave birth to men of fine intellects, strong wills, and unusual talent for ruling, — a talent, which, as exhibited in Herod the Great, as has been well said, might, with other environments, have won for him a name amongst the great rulers of nations. But, with these natural endowments of intellect, they combined an unscrupulousness in securing the ends of their ambition, and a licentiousness, which have seldom been equalled in history. Herod the Great's throne was bathed in the blood of his relations; and the intermarriages within the family were so numerous, that their genealogy becomes a problem no less complicated than astounding. But in the now violent, now loathsome deaths of some of their number, one may be permitted to see the nemesis of defied law.

The founder of the family was Antipas, an

Idumean (Joseph., *Antiq.*, XIV 1, 3), who was made governor (σπαρτηγός) of Idumea by Alexander Jannæus (d. 78). He was succeeded in this position by his son Antipater (d. 43), the father of Herod the Great. He was an ambitious man, and saw in the weak will of the Asmonean prince, Hyrcanus II., a handle for his plans. When the latter was forced by his brother Aristobulus (in 69) to renounce his royal claims and high priestly office, Antipater's artifice succeeded in inducing him to escape from Jerusalem, and assert his rights. The close friendship between them continued. They together espoused Pompey's cause (64 B.C.), and, after the battle of Pharsalus, Cæsar's (48 B.C.). Cæsar rewarded both, confirmed Hyrcanus in the high priesthood, but made the wily Idumean procurator of Judæa (47). The object of his ambition was probably gratified. It remained for his son to win the name and dignities of the royal office.]

2. **Herod the Great**, king of Judæa from 37 to 4 B.C.; of Idumean descent, and second son of Antipater. He was a man of restless ambition, strong will, and keen intellect, but cruel and unscrupulous. When, in 47 B.C., Antipater was rewarded for his services to Cæsar with Roman citizenship and the procuratorship of Judæa, Herod, who was then twenty-five (the *πέντε καὶ δέκα* of Josephus, *Antiq.*, XIV 9, 2 is probably a mistake of the copyist), was intrusted with the governorship of Galilee, and soon afterwards with the procuratorship of Coelestria. He soon displayed his ability by ridding the territory of dangerous bands of robbers, and winning, by a rapid collection of tribute-money, the favor of Cassius (after Cæsar's assassination 44 B.C.). In order to secure the confidence of his Jewish subjects, he put away his wife Doris, and married Mariamne, the grand-daughter of the high priest Hyrcanus. In 41 B.C. he was appointed tetrarch by Anthony, whose favor he had purchased with rich gifts. Forced the following year, by an irruption of the Parthians, to abandon Jerusalem, he fled to Rome. By a generous use of money he secured the favor of Anthony and Augustus, and through their influence was named king of Judæa by the senate. This, however, did not relieve him of the necessity of winning his kingdom by arms. After defeating Antigonus, the Asmonean king of Judæa, in a pitched battle in Galilee, he besieged Jerusalem, and took it in 37 B.C.

Herod's reign divides itself into three periods. During the first period, stretching from 37 to 28 B.C., he firmly establishes his throne; the second, from 28 to 14 B.C., is marked by a brilliant patronage of architecture, and close intimacy with the Roman government; the third, from 14 to 4 B.C., is the period of domestic troubles, cruelty, and growing melancholy.

The First Period (37-28 B.C.).—With great shrewdness and boldness Herod proceeded to remove the influences hostile to his power. Antigonus was executed, and forty-five of his more eminent supporters. Hyrcanus, who was living at Babylon, was recalled, that he might be under his eye. A Jewish priest of Babylon was appointed high priest; but, to appease his step-mother Alexandra, Herod soon after substituted in his stead her son Aristobulus, then seventeen years old. His Maccabean descent and popu-

larity aroused the king's suspicion, and paid the forfeit of a violent death by drowning. Herod simulated sorrow before the Jewish people, but, being summoned to answer for the crime before Anthony, was acquitted. Before setting out to meet Anthony, he provided that Mariamne should be killed, in case of his being found guilty. His plea was, that she might not come into the embraces of Anthony. But her love for her husband was from thenceforth changed into hatred. Another of Herod's enemies was Cleopatra. Anthony, whom she was then ruling by her charms, compelled Herod to surrender the territory of Jericho into her hands, and to institute a campaign against the Arabian king to compel him to pay the tribute he owed her. In 31 B.C. he ordered the execution of Hyrcanus, and, after Anthony's defeat at Actium, went to meet the victor Augustus at Rhodes, and had his royal title confirmed. His brilliant hospitality to Augustus at Ptolemais (30 B.C.), and his generous treatment of his army on its way to Egypt, were rewarded by the addition of Gadara, Gaza, Samaria, and other cities, to his kingdom. In 28 Mariamne was accused by Herod of infidelity, and executed. He vainly endeavored to drown his remorse, and forget his passionate love in a tumult of lust. He was only aroused from his depression by the suspicion of plots against his throne. Alexandra was murdered, and the sons of Babas, who were of Maccabæan descent.

The Second Period (28-14 B.C.).—Once firmly established on his throne, Herod inaugurated a period of architectural splendor and munificence. He erected a theatre in Jerusalem, and an amphitheatre outside of its walls, introducing the Greek games in honor of Augustus. He built fortresses in Galilee and Peræa, and also in Jerusalem. The old city of Samaria he reconstructed, calling it Sebaste, and erected the new city of Cæsarea on the site of Straton's tower. Twelve years were consumed in this last work: a theatre and an amphitheatre, with a temple dedicated to Augustus, and overlooking the city, were among its more magnificent buildings. The introduction of heathen games, and the construction of heathen temples, enraged the Jews to the highest pitch. They plotted the king's death; but the plot was betrayed, and the guilty parties, executed. Herod endeavored to win their affection by munificent charities and by politic accommodation to their religious prejudices. In the year 25 B.C. his generous gifts alleviated the misery of a widespread famine; and five years afterwards he began the reconstruction of the temple. It was built with a lavish outlay; and, in deference to Jewish scruples, a thousand priests were employed as workmen upon the temple proper.

In the mean time Herod was winning more and more favor with the Roman emperor by timely aid to the army of the proconsul of Egypt in 24 B.C., and other evidences of loyalty. He sent his sons Alexander and Aristobulus to Rome to be educated. Augustus invited them to his palace, added to the king's dominion Trachonitis, Batanea, and Auranitis, and regarded Herod as his best friend after Agrippa.

The Third Period (14-4 B.C.).—The last years of Herod's life were darkened by suspicion, and made wretched by domestic troubles. His

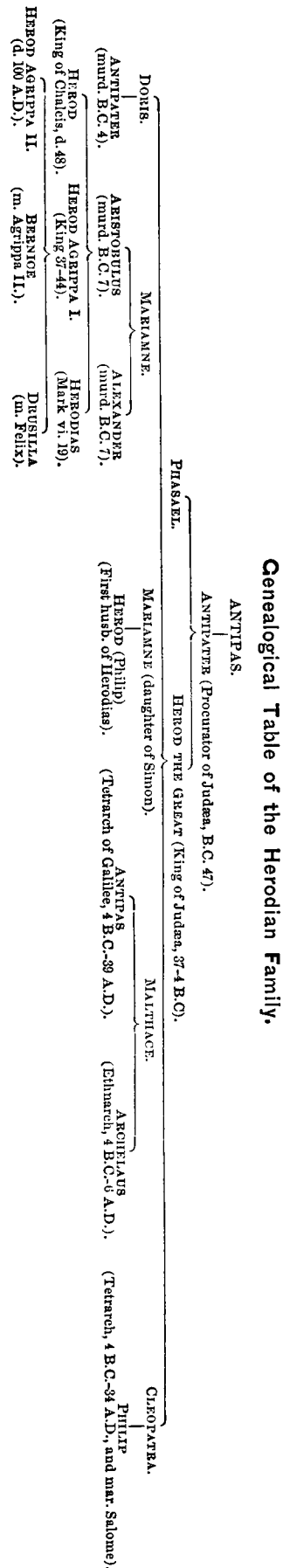
activity in building extends over into this period. He built Antipatris on the site of the Kapharsaba, the fortresses of Cyprus and Phasaelis near Jericho, and beyond the confines of Palestine he adorned Ascalon, Tyre, Sidon, Damascus, Tripoli, Ptolemais, and other cities, and even Athens and Lacedæmon. The activity, however, which made him famous outside of his kingdom, im-bittered his own subjects, the Jews, against him.

Herod's court, with his many wives and eunuchs and hæteræ, was a scene of jealousy and plots. The first to be struck by the tempest were Herod's two sons by Mariamne, Alexander and Aristobulus, whom he sentenced to be executed 7 B.C. It was their murder which drew from Augustus the remark that he would rather be Herod's hog than his son. Then followed suspicion against Antipater, Herod's son by Doris, whom his father recalled from Rome, and executed. The restless discontent of the Jews, breaking out in continual acts of violence, added to the unhappiness of the monarch. A loathsome disease set in, his feet swelling, and his bowels being afflicted with ulcers. He went to the baths of Callirrhoe, at Jericho, for relief; and there he died, suffering great pains, but not before he had ordered the elders of the chief cities of the land to be confined in the amphitheatre, and to be executed at his death, that there might be some tears over his grave. This order the officers dared to disobey.

Herod was a man of fine physical powers, rare force of intellect and will, keen insight, calm presence of mind in the midst of difficulties, and daring courage. The combination of these qualities fitted him to be a general and a ruler. Nor did he lack generosity and noble magnanimity. But a bad environment and a passionate nature turned him into a heartless, despotic, and suspicious tyrant.

[It was in Herod's reign that Christ was born. The adroit invitation to the Wise Men from the East to return to Jerusalem and tell about the whereabouts of the child Jesus, under the plea of desiring to go and worship him, is in exact accord with Herod's shrewd cunning, as the destruction of the children of Bethlehem was in harmony with the otherwise suspicious and cruel policy of his last years.] SIEFFERT.

3. **Herod Antipas**, tetrarch of Galilee and Peræa (Luke iii. 1) from 4 B.C. to 39 A.D., and son of Herod the Great, by his fourth wife, Malthece. Like his father, he was ambitious, and lavished large sums on public buildings. He built Tiberias, which he named in honor of the emperor. His first wife was the daughter of King Aretas; but he put her away, in order to marry Herodias, the wife of Herod Philip, his brother (not the tetrarch Philip, who married Salome). Instigated by Herodias, he went to Rome, to secure the title of king. Her ambition was his ruin. He was charged with crimes by the emissaries of Agrippa, and banished by Caligula to Lyons. Antipas is mentioned several times in the New Testament. He was openly rebuked by John the Baptist for adultery, and, at the instigation of his enraged wife Herodias, put the prophet to death (Mark vi. 16-28). Jesus was sent to Antipas by Pilate, at his trial, on the ground that he belonged to his jurisdiction.



The king had been desirous of seeing Jesus (Luke xxiii. 7-12). The Gospels represent him as superstitious, cunning, and depraved.

4. **Archelaus**, ethnarch (4 B.C.-6 A.D.). See **ARCHELAUS**.

5. **Philip**, tetrarch of Gaulonitis, Auranitis, etc. (4 B.C.-34 A.D.), and son of Herod the Great, by his fifth wife, Cleopatra. Unlike the rest of the Herodian family, he was distinguished for moderation and justice, and seems to have kept aloof from the intrigues of his house. He married Salome, the daughter of Herod Philip. He is mentioned Luke iii. 1.

6. **Herod Philip**, son of Herod the Great and Mariamne, daughter of Simon. He occupied a private station. His wife was Herodias, whom Antipas seduced. In Mark vi. 17 he is called simply Philip.

7, 8. **Herod Agrippa I.** and **Herod Agrippa II.** See **AGRIPPA**.

LIT.—The chief source of the history of the Herodian family is **JOSEPHUS**, also notices in the New Testament, **STRABO**, and **DIO CASSIUS**. Modern works.—The histories of **EWALD** (iv.), **GRÄTZ** (iii.), and **MILMAN** (ii.); **HAUSRATH**: *N. Test. Zeitgesch.* (vol. i.); **SCHÜRER**: *N. Test. Zeitgesch.* (the best treatment of the subject); **VAN DER CHUJS**: *Dissert. chron. hist. de Herode Magno*, Lugd. Bat., 1855; **DE SAULCY**: *Hist. d' Hérode*, Paris, 1867.

HERODIANS are mentioned in association with the Pharisees as enemies of Jesus (Matt. xxii. 16; Mark iii. 6, xii. 13), and were probably followers of Herod Antipas, or the Herodian family generally. As such, they favored the Roman Government, and opposed the Jews, who were hostile to the Roman Government. Some of the fathers represent them as a separate Jewish sect (the fourth), whose peculiarity consisted in this, that they regarded Herod the Great as the Messiah (Epiphani., *Hær.*, XX.; Tertull., *De præscript. Append.*). But, as neither Josephus nor Philo mentions such a sect, we are justified in regarding this view as based upon a misunderstanding of the name, which confused a school of political opinion with a religious sect. See **STEUCH**: *Dissert. de Herodianis*, Lund., 1706; **LEUSCHNER**: *De secta Herod.*, Hirschberg, 1751; and [**SCHÜRER**: *N. Tliche Zeitgesch.*, **WESTCOTT**, in **SMITH'S Bible Dict.**]. **SIEFFERT**.

HERODIAS, the grand-daughter of Herod the Great, through his son Aristobulus and Berenice, the daughter of Herod's sister, Salome. Following the wish of her grandfather, she married his son Herod (Matt. xiv. 3; called Philip in Mark vi. 17), who lived as a private man. Herod Antipas, on a visit to her husband and his brother at Rome, was enamoured of her, and seduced her to become his wife, putting away his former wife, the daughter of King Aretas. This relation was denounced by John the Baptist as adultery; and the latter was put to death by the offended jealousy of Herodias (Mark vi. 25). Her ambition precipitated her husband's deposition, but she followed him into exile. **SIEFFERT**.

HERRNHUT, a town of Saxony, about fifty miles from Dresden, at the foot of Mount Hutberg; was founded by Zinzendorf in 1722 for the Moravian Brethren, who are sometimes called Herrnhutters, after it.

HERVÆUS, b. in Maine; entered, about 1100, the Benedictine monastery of Bourg-Dieu in Berry, and wrote commentaries, of which those on Isaiah and the Epistles of Paul have been printed (the former in 1721, the latter in 1544) among the works of Anselm, both in *MIGNE, Patrol. Lat.*, vol. 181.

HERVÆUS, Natalis (**Hervé de Nedellec**), b. at Brittany, whence surnamed **Brito**; entered the Dominican order; studied in Paris, and lectured there on theology 1307-09; became general of his order in 1318, and died at Narbonne 1323. His *Quodlibeta* were printed in Venice, 1486; his tractate, *De potestate ecclesie et papali*, in Paris, 1500; and his commentaries on Petrus Lombardus, in Venice, 1505.

HERVEY, James, popular religious writer; b. at Hardingstone, near Northampton, Feb. 26, 1714; d. rector of Weston-Favell, Dec. 25, 1758. He was educated at Oxford, there came under the influence of John Wesley, and was for a time inclined to follow him, but finally adopted a strongly Calvinistic creed. He is remembered for his *Meditations among the Tombs*, a treatise nowadays often quoted by title, but seldom read. This, with others of a similar character, was printed under the caption *Meditations and Contemplations*, London, 1746, 1747, 2 vols. Once these volumes were side by side with Bunyan's *Pilgrim's Progress* and the *Whole Duty of Man*, constituting the entire library of many a cottage in Great Britain. An edition of his works with *Memoir* was published in London, 1797, 7 vols. See **TYERMANN**: *Oxford Methodists*, New York, 1873.

HESS, Johann Jakob, b. at Zürich, Oct. 21, 1741; d. there May 29, 1828; was appointed preacher in his native city 1777, and antistes (that is, president of the clergy of the canton) in 1795. He was a very prolific writer, but his most remarkable works are his *Geschichte der drei letzten Lebensjahre Jesu* (Zürich, 1768-73, 6 vols.), and *Jugendgeschichte Jesu* (Zürich, 1773), which he afterwards combined and condensed into his *Leben Jesu*, Zürich, 1781, 2 vols. He also wrote *Die Apostelgeschichte* (Zürich, 1775, 3 vols.), and *Die Geschichte der Israeliten* (Zürich, 1776-88, 12 vols.), etc. He was a man of solid though not brilliant talents, a pillar of the church of his native canton for thirty-three years, universally esteemed, and a champion of historical and scriptural Christianity. His life has been written by Dr. H. Escher (Zürich, 1837), Gessner (1829), and Zimmermann (1878). **JUSTUS HEER**.

HESSE. On account of the great and frequent changes which have taken place, not only in the political organization of the country, but also in its boundary-lines, especially in 1803, 1805, 1815, and 1866, the history of the Hessian Church cannot be told, unless a great number of details are set forth which have no general interest. The state-church is evangelical, and according to the census of Dec. 1, 1875, it contains 602,850 members, divided into 418 congregations, with 445 ministers. It was organized by law of April 23, 1875, and is an imitation of the Prussian Church establishment. The Roman-Catholic inhabitants, numbering 250,130, divided into 146 parishes, belong under the jurisdiction of the bishop of Mayence. The relation between the Roman curia

and the Hessian government was established by the bulls *Provida solersque* (1821) and *Ad dominici gregis custodiam* (1827), and the edicts of Oct. 2, 1829 and Jan. 30, 1830, but proved unsatisfactory to both parties. A secret convention was made in 1854 with Bishop Ketteler of Mayence, but repudiated by the curia. Since 1866 all ecclesiastical relations have been arranged by secular legislation, to which the Roman curia, of course, has opposed its *Non possumus*. See MÜNSCHER: *Geschichte d. hess. ref. Kirche*, Cassel, 1850; VILMAR: *Geschichte d. Confessions-bestandes in Hessen*, Marburg, 1860. [H. HEPPE: *Kircheng. beider Hessen*, Marburg, 1876.] K. KOEHLER.

HESSHUSEN, Tilemann, b. at Wesel, in the duchy of Cleve, Nov. 3, 1527; d. at Helmstädt, Sept. 25, 1588; studied theology at Wittenberg; travelled in England and France; and was in 1553 appointed superintendent and *pastor primarius* at Goslar. That office he resigned in 1556. 1557 he was expelled from Rostock, where he had become professor in the university, and pastor of the Church of St. James. 1559 he was discharged as professor at Heidelberg, and superintendent-general of the Palatinate. 1562 he was by an armed force driven out of Magdeburg, where he had been appointed first preacher at the Church of St. John. 1569 he resigned his position as court-preacher at Neuburg. 1573 he fled from Jena, where he had become professor of theology. 1577 he was deposed as bishop of Samland. Fate had overtaken him. He who triumphantly had represented Flacius as teaching that the Devil was a creator as well as God, was now proved to teach that there were two divine beings, both omnipotent. Defending himself, the old gladiator retreated from the episcopal see of Samland to a professor's chair at Helmstädt; and, though wounded, he succeeded in raising new whirlwinds of strife. He could hold peace with none. Censure, condemnation, excommunication, persecution, were, if not his heart's desire, his conception of duty; and in his will he accuses himself of having been too lenient in denunciation, too slow to attack. Nevertheless, Heppe's judgment of him is too hard, calling him "one of the most odious Lutheran popes of the time, overbearing to one side, and crouching to the other, — a zealot and a weather-cock." He was a consistent representative of that stand-point which makes no distinction between Christianity and theology, between the purity of faith and denominational loyalty, between church discipline and police discipline.

LIT. — J. G. LEUCKFELD: *Historia Heshusiana*, Quedlinburg, 1716, containing a list of Heshusen's writing (not complete, however); HELMOLT: *T. H. und seine 7 exilia*, Leipzig, 1859; WILKENS: *T. H., ein Streittheologe der Lutherskirche*, Leipzig, 1860. K. HACKENSCHMIDT.

HESYCHASTS, *The*, a mystic and quietistic sect which originated in the Greek Church, among the monks of Mount Athos, in the fourteenth century, and caused the last great doctrinal controversy, within the Byzantine period, of that church. At the time when Mount Athos had reached the very acme of its fame and influence, during the reign of Andronicus the Younger, when Symeon was abbot, the monks began to speak of a divine light, uncreated, and yet capable of being communicated, — the same as surround-

ed the Lord on Mount Thabor, but approachable by a process of complete seclusion from the world, and persistent introspection; whence the name of the sect, *ἡσυχασταί*, "quietists." Such ideas were by no means strange among the Greek monks. Pseudo-Dionysius speaks of some extraordinary means of devotion by which men are drawn nearer, intellectually, to God. Similar hints may be found in the writings of Maximus. Most probably the movement started on Mount Athos would have run its course unnoticed, if it had not been mixed up with the political and politico-ecclesiastical fermentation of the time, especially with the question of union with Rome. At the head of the Hesychasts stood Palamas, afterwards archbishop of Thessalonica. Their great adversary was Barlaam, a learned monk, who, during the reign of Andronicus the Elder, had come from Calabria to Constantinople. Barlaam protested that the divine light which the Hesychasts felt diffused through them when they sat quietly in a secluded corner and looked at their navel (whence their name, *ὀμφαλόψυχοι*) must belong to the essence of God, if it is uncreated, and cannot without blasphemy be said to be communicable, if it belongs to the essence of God. Palamas explained that a distinction must be made between the essence of God (*οὐσία*) and the activity of God (*ἐνεργεῖν*); that the activity of God as a mere movement of his essence cannot be said to be created, and yet it is most certainly communicable. But Barlaam rejoined that this was simply to teach the existence of two gods; and now the case went before the "first" synod of Constantinople (1341), presided over by the Emperor Andronicus himself. Barlaam, however, got frightened when he stood before the assembly. People suspected him of being willing to sacrifice something of the famous Greek orthodoxy for the sake of his unionistic aspirations, and he felt that they suspected him. He recanted, and returned to Italy. A friend of him, Gregorius Acindynus, continued the controversy, but was condemned by the "second" synod. On the "third" synod the course seemed to have turned: the Barlaamites succeeded in condemning and deposing the Patriarch John. But the "fourth" synod, presided over by the Emperor Cantacuzenus (1351), finally settled the matter in favor of the Hesychasts.

LIT. — *The Hist. Byzant.* of Cantacuzenus sides with the Hesychasts; the *Hist. Byzant.* of Nicephorus Gregoras, with the Barlaamites. See STEIN: *Studien über die Hesychasten des XIV. Jahrhunderts*, Vienna, 1874. GASS.

HESYCHIUS is a name of frequent occurrence in the history of ancient ecclesiastical literature. We notice: (1) The editor or reviser of the Greek text of the Bible, that is the Septuagint and the New Testament, mentioned by Eusebius (*Hist. Eccl.*, VIII. 13) as bishop of Egypt, and martyred under Maximinus. Jerome knew his work, but rejected it. Historically, however, it has some interest to notice that a revision of the text of the New Testament should have been deemed necessary already in the third century. (2) The presbyter of Jerusalem who died 428 or 433, and of whose writings some have been published in Greek or Latin version (*Explanaciones in Leviticum*, Basel, 1527, etc.), while others still remain

in manuscript. (3) The else unknown grammarian of Alexandria, who, probably in the fourth century, wrote the famous Greek dictionary, invaluable to the philologists, and also of some use to theologians, though the biblical *glossæ* are mostly later interpolations. Last and best edition by Schmidt, Jena, 1858-68, 5 vols. quarto. See WACHSMUTH: *De fontibus Suidæ*, Leipzig, 1863. GASS.

HETÆRIÆ denotes, in the terminology of the Roman jurisprudence from the time of the emperors, any association or assembly for purposes not recognized by law; and it was as *hetæriæ* that the Christian assemblies were first interfered with by the Roman authorities. See PLINIUS: *Epist.* X.

HETHERINGTON, William M., D.D., LL.D., b. near Dumfries, Scotland, June 4, 1803; d. at Glasgow, May 23, 1865. Educated at Edinburgh, ordained in the Church of Scotland, he joined the Free Church, and died as professor of apologetics and systematic theology in the Free Church College, Glasgow. He is favorably known by his *History of the Church of Scotland*, Edinburgh, 1841, last ed., 1853, 2 vols. (reprinted in 1 vol., N.Y.), and his *History of the Westminster Assembly*, Edinburgh, 1843. Dr. Alexander Duff edited a course of his Lectures, and prefaced it with a biographical sketch. *Apologetics of the Christian Faith*, Edinburgh, 1867.

HEUMANN, Christoph August, b. at Alstädt, Thuringia, Aug. 3, 1681; d. at Göttingen, May 1, 1764; studied at Jena; travelled in Germany, Holland, and France, and was appointed inspector of the theological seminary of Eisenach in 1709, inspector of the gymnasium of Göttingen in 1717, and professor of theology at the university of Göttingen in 1754, from which position he retired in 1758. He was an extremely prolific writer on historical, theological, and philosophical topics. Of his theological writings, the principal are his translation of the New Testament (Hanover, 1748), his commentary to the New Testament (Hanover, 1750-63, 12 vols.), and his *Erweis dass die Lehre der reformirten Kirche von dem heil-Abendmale die rechte sei*, published after his death.

HEUSSER, Mrs. Meta, the best female songwriter and hymnist in the German language; b. April 6, 1797; d. Jan. 2, 1876. She was the fourth daughter of pastor Diethelm Schweizer, a relative and friend of Lavater, and spent her quiet life in Hirzel, a beautiful Swiss mountain village, in sight of Mount Righi and the Lake of Luzerne. She married Dr. Heusser, an eminent physician, and became the mother of a large family. But her household duties did not prevent her from singing, "as the bird sings among the branches," to express her love of Nature and Nature's God, and the joys and sorrows of her heart. She never dreamed that her lays would be given to the world; but her friends, after many vain efforts, obtained her consent to publish anonymously some of them in Albert Knapp's *Christoterpe* (1834). They made a deep impression, and passed into many collections and German hymn-books of Europe and America, especially the Easter hymn, *Lamm das gelitten, und Löwe der siegreich gerungen*, and the Jesus hymn, *O Jesus Christ, mein Leben*. In 1857 Albert Knapp edited a volume of her poems, under the

title *Lieder einer Verborgenen*. It was followed by a second series (Leipzig, 1867), under her real name, which at last became generally known. A selection from both volumes was translated into English by Miss Jane Borthwick of Scotland (well known as the translator of *Hymns from the Land of Luther*), under the title *Alpine Lyrics* (Edinburgh and London, 1875). Mrs. Heusser was a woman of rare genius, piety, and loveliness of character. Her memory was stored with the choicest poetry, secular and religious. Knapp says that her "tender, spiritual lays far surpass those of former German poetesses;" and Koch, in his *History of German Hymnology* (3d ed.), calls her "the most eminent and noble among all the female poets of the whole Evangelical Church. Her poems flow freely from the fresh fountain of a heart in constant, holy communion with God." Mrs. Heusser wrote, at the request of her children, a chronicle of her family, but strictly forbade its publication. PHILIP SCHAFF.

HEWIT, Nathaniel, b. at New London, Conn., Aug. 28, 1788; d. at Bridgeport, Conn., Feb. 3, 1867. He was graduated at Yale College 1808, and pastor of the Old School (Presbyterian) Church, Bridgeport, 1853-67. He took a leading part in the early temperance agitation.

HEYLYN, Peter, church historian; b. at Burford, near Oxford, Nov. 29, 1600; d. in London, May 8, 1662, and buried in Westminster Abbey. He graduated at Magdalen College, Oxford, and lectured there on geography. These lectures were published in 1621, passed through eight editions, and appeared in an enlarged form, under the title *Cosmography*, 1662. He was appointed chaplain to the king in 1629, at the recommendation of Laud; in 1631 prebend of Westminster, and afterwards subdean; and was presented with several other livings. In 1631 appeared his *History of St. George*. He was a high Anglican, and very bitter against the Puritans. At the accusation of Prynne, whose *Histriomastix* he had analyzed for Charles, he was deprived by the Long Parliament of his livings, worth eight hundred pounds. He afterwards was plundered of his library, and obliged to go about in disguise to save himself from further hardships. At the restoration he preached a jubilant sermon to a large audience in Westminster Abbey. Heylyn was a patient investigator of history, and his learning was held in high esteem by Charles I.; but his writings display violent prejudices and controversial rancor. The Presbyterians were the special objects of his spleen; but even the witty churchman, Thomas Fuller, at the publication of his *Church History of Britain* (1655), did not escape his attacks. The latter, in an elegant epistle, however, quaintly asked, "Why should *Peter* fall out with *Thomas*, both being disciples of the same Lord and Master?" The *Aërius Redivivus, or History of the Presbyterians, containing the Beginnings and Successes of that Active Sect, their Opposition to Monarchical and Episcopal Government*, etc. (from 1536 to 1647), 2d ed., 1672, is a violent arraignment of the Presbyterians for being actuated with the spirit of the Devil, and the promoters of sedition, murder, and other crimes. In 1660 appeared his *Historia Quinquarticularis, or a Historical Declaration of the Judgment of Western Churches, and more particularly of*

the Church of England, in the Five Controverted Points reproached with the Name of Arminianism, reprinted (1681) in the work named below. Of his many other writings, the best is *Eccles. Restaurata, The History of the Reformation of the Church of England* (from Edward VI. to 1566), 1661, reprinted in 2 vols. by the Ecclesiastical History Society, Cambridge, 1849. This work is written in a good style, and, in spite of Bishop Burnet's disparaging criticisms (Preface to *Hist. of the Reformation*), is in the main reliable, although strongly biassed in the direction of High Anglicanism. In London, 1681, there appeared a reprint of several of his *Historical and Miscellaneous Tracts*. To this volume was prefixed his *Life*, written by his son-in-law, Dr. BARNARD, London, 1681, reprinted in the Cambridge edition, 1849,—a quaint and bombastic work. The alleged mistakes of this *Life* led to the preparation of another by VERNON, 1682. On pp. ccviii sqq. of the Cambridge edition will be found a list of Heylyn's writings.

HEYNLIN DE LAPIDE, Johannes, one of the last eminent representatives of scholasticism; a native of Germany; studied at Leipzig, Basel, and Paris, and settled in 1473 at Basel, as teacher of philosophy and theology. He was a decided realist, and caused, first in Basel, afterwards at Tübingen, whither he moved in 1477, so violent a contest between realism and nominalism, that he finally determined to retire altogether from the world. From 1487 till his death in 1496 he lived in a Carthusian monastery in Basel. His commentary on Aristotle was written during his stay in Paris, but not published until many years later, by his pupil, Amerbach. See his *Life*, by F. Fischer, Basel, 1851.

HEZEKIAH (חֶזְקִיָּהוּ, חִזְקִיָּהוּ, or abbreviated חִזְקִיָּה, חֶזְקִיָּה, "Jehovah strengthens"), son of Ahaz, and at the age of twenty-five his successor on the throne of Judah; reigned twenty-nine years, or, according to the usual chronology, from 725 to 696 B.C. But he seems to have begun his reign before 725; for the fall of Samaria (in 722) happened in its sixth year (2 Kings xviii. 10). The biblical sources of his life are 2 Kings xviii.–xx., Isa. xxxv.–xxxix., 2 Chron. xxix.–xxxii., and the contemporary utterances of Isaiah, and the Book of Micah, which was written in the first six years of Hezekiah's reign. He had no sooner ascended the throne than he entered upon a twofold policy; on the one side seeking to elevate his subjects by abolishing idolatry, and restoring the theocratic worship, and on the other to re-establish the independence of the kingdom by shaking off the yoke of Assyria. He began his reformatory activity by cleansing the temple, destroying the high places, and breaking in pieces the brazen serpent "that Moses had made" (2 Kings xviii. 4). Then followed the restoration of the worship of Jehovah. A great passover was celebrated, to which all the members of the remaining tribes living in Palestine were invited. It was celebrated at an unusual but not illegal time (Num. ix. 10–14), and lasted fourteen days. Idolatry continued to be prevalent in Judah during the first year of the reign, and was never wholly abolished by Hezekiah (2 Kings xxiii. 13; Isa. xxx. 22, xxxi. 7); but, by the irrefutable testimony

of Isaiah (xxxvi. 7; comp. 2 Chron. xxx. 14, xxxi. 1), it was he, and not Josiah, who centralized the worship at Jerusalem, and destroyed the high places.

A great injury to the state was done by the aristocratic party, which perpetuated the unhealthy policy of Ahaz, and instead of bearing with resignation the Assyrian yoke, as Isaiah advised (x. 24, 27, xxx. 15 sqq.), clamored for an Egyptian alliance, which would enable them to shake off the Assyrian power. It was formerly thought that an alliance with Egypt was made soon after the beginning of Sennacherib's reign; and it would seem, from Isa. xxxvi. 1, that he combined with his campaign against Egypt one against Judah in the fourteenth year of Hezekiah's reign. But monumental records have shown that Sennacherib did not ascend the throne till 705 B.C.; so that his campaign against Egypt and Judah did not occur till the last period of Hezekiah's reign; and the false date of Isa. xxxvi. 1 is to be attributed to a wrong arrangement of the four incidents in Isa. xxxvi.–xxxix. Hezekiah purchased, as he thought, a permanent peace by the payment of an immense tribute (2 Kings xviii. 13 sqq.), but wrongly; for the king, after receiving the money, broke his word, and continued his march against Jerusalem. The city seemed to be hopelessly doomed (Isa. xxxvii. 1–3); but Isaiah predicted supernatural succor, which came in the descent of "the angel of the Lord, who smote the camp of the Assyrians" (Isa. xxxvii. 36). In the monumental records of Sennacherib's campaign against Hezekiah, this terrible calamity is not referred to; but a striking gap occurs in the account. After stating, "I shut him up in Jerusalem, the place of his residence, like a bird in a cage. I raised up walls against him, and closed up the exits of his city door," it suddenly breaks off, and does not speak of the city's having been taken. Herodotus (ii. 141) relates the remarkable story, that, when Sennacherib advanced upon Egypt, armies of mice, in answer to the prayer of the Egyptian king, Sethon, invaded the Assyrian camp by night, and gnawed away the quivers, bows, and the handles of the shields of the Assyrians, so that they fled the next morning in terror. He also mentions a stone statue of Sethon holding a mouse in his hand, which was preserved in the temple of Hephestos. Ewald refers these two records to two different calamities, and supposes, with Josephus, that the angel of the Lord spread a virulent plague in the Assyrian army. However, the account of Herodotus points to this very thing (for mice were symbolical of plagues: 1 Sam. vi. 4), and is to be regarded as based upon a false reproduction of the causes of Sennacherib's disaster in Judah. The profound impression which this calamity made is seen in Ps. xlv., lxxv., lxxvi., and in the honor in which Hezekiah was held by surrounding nations (2 Chron. xxxii. 23). The miraculous deliverance is also referred to in 1 Macc. vii. 41; 2 Macc. viii. 13; 3 Macc. vi. 5.

Hezekiah was taken ill after this event; but fifteen years were added to his life in answer to prayer (Isa. xxxviii. 5). The meaning of the sign on the sun-dial, which vouched for Hezekiah's recovery, is clear (Isa. xxxviii. 8). The life of the king, which was regarded as being at an

end, was, as it were, put back fifteen years. As in the case of the sun standing still over Gibeon, there was, in this instance, no change of the usual relations of the sun and the earth. As at Gibeon the reference is only to an extraordinary continuance of the daylight, so here the reference is to a remarkable shining of the sun's rays, which stood in a relation of cause and effect to the prophet's knowledge and desire.

Hezekiah was one of the restorers of the שִׁירָה (that is, the instrumental and vocal music of the Levites), and revived the use of David's and Asaph's psalms. He also appointed a commission to edit the second collection of the Solomonic proverbs. [See the Histories of Israel by EWALD (vol. iii.) and STANLEY, who devotes a whole chapter (xxxviii.) to Hezekiah, and the art. *Hezekiah* in Smith's *Bible Dictionary* by Canon FARRAR.] OEHLER (DELITZSCH).

HICKS, ELIAS, a prominent minister of the society of Friends; b. at Hempstead, L.I., March 19, 1748; d. in Jericho, L.I., Feb. 27, 1830. He was a mechanic in the early part of his life, but later devoted himself to agriculture. When he was twenty-seven, to use his own words, he began to have "openings leading to the ministry," and subsequently became a noted preacher, and travelled extensively among the Yearly Meetings of American Friends, preaching. When the more liberal element of the society of Friends, in the Yearly Meeting of Philadelphia in 1827, broke off from the more conservative wing, they were called Hicksites. They became Unitarians; but, although Mr. Hicks used ambiguous language concerning the Trinity, it can hardly be made out that he promulgated views subversive of the doctrine. He published *Observations on Slavery*, (N.Y., 1811), *Extemporaneous Discourses* (Phila., 1825), *Journal of Religious Life and Labors* (N.Y., 5th ed., 1832). See art. FRIENDS, etc.

HICKSITES. See HICKS and FRIENDS.

HID/DEKEL. See TIGRIS.

HIERAPOLIS (Ἱεράπολις, "holy city"), a city of Phrygia, situated a few miles north of Laodicea, in the basin of Mæander, owed its name to its thermal springs. It received Christianity at the same time as Laodicea and Colosse, and is mentioned by Paul (Col. iv. 13). A council was held there in 173, under presidency of Apollinarius, its bishop; and the Cataphryges, a Montanist sect, were condemned.

HIERARCHY (from ἱερός, "sacred," and ἄρχων, "ruler") denotes a form of government in which the governing body claims to hold its power by divine injunction, and to transmit it through a sacramental act. The Roman Church probably presents the most perfect instance of a hierarchy which history ever saw, organized monarchically, the whole power centring in the Pope, and most minutely graded, both with respect to orders, — bishops, priests, deacons (the *ordines juris divini*), and subdeacons, acolytes, exorcists, lectors, doorkeepers, etc. (the *ordines juris ecclesiastici*), and with respect to jurisdiction, — archbishops, metropolitans, exarchs, patriarchs, deans, vicars, cardinals, legates, etc. In the Greek Church the hierarchical organization is oligarchical: above the several patriarchs there is no pope. In the evangelical churches, where the State rules the Church, more or less of the hierarchical apparatus may be

retained, as may be noticed by comparing the Church of England and the Prussian Church; while, when the Church is established on the principle of universal priesthood, and the congregation rules itself, as in the American churches and many free churches in Europe, all hierarchy disappears. See CHURCH, CLERGY, JURISDICTION.

HIERACAS, or **HIERAX**, was born about 275 A.D.; lived at Leontopolis as a copyist; acquired a vast knowledge of Greek and Egyptian lore, medicine, the exact sciences, philosophy, literature, etc.; wrote commentaries on the Old and New Testaments in Greek and Egyptian, and a work on the creation in six days; formed an association of pupils or friends, which combined study with ascetic exercises, and seclusion from the world, and exercised thereby a considerable influence on the development of monasticism. He is known, however, only from EPIPHANIUS: *Hæc.*, 67. ADOLF HARNACK.

HIEROCLES, governor of Bithynia 303, of Alexandria 306, and afterwards of Syria and Phœnicia; took an active part in Diocletian's persecution of the Christians, and wrote a work against Christianity, which has become lost, but is tolerably known to us through Eusebius' answer, *Contra Hieroclem*. According to Eusebius, the only thing new and original in the book was a parallel drawn between Christ and Apollonius of Tyana; else the work was only an imitation of Celsus and Porphyry. Not to be confounded with this Hierocles is the Neo-Platonist philosopher of the same name, but of a much later date.

HIEROGLYPHICS (from the Greek ἱερός, "sacred," and γλύφειν, "to carve") are pictures of animate or inanimate objects which are intended to convey ideas and words. They are found in all parts of the world, but the term usually relates to the Egyptian variety. For many years these latter hieroglyphics were a puzzle to the curious, but now they are perfectly intelligible. The key to them was the Rosetta Stone, now in the British Museum. One of Napoleon's officers discovered it in 1798 among the ruins of Fort St. Julien, near the mouth of the Rosetta branch of the Nile; but by the treaty of Alexandria it was given up to the English (1802). It has upon it a decree in honor of Ptolemy V. (B.C. 195), written in Greek, hieroglyphic and demotic. The first clew was the discovery, that the name Ptolemy occurred in the Greek, and that, in a corresponding part of the hieroglyphics, there were characters enclosed in a ring, and these, it was conjectured, might be the hieroglyphics for Ptolemy. De Sacy announced the phonetic character of the name; Young and Champollion simultaneously (1817) announced the union in the characters of ideographic and phonetic elements. The Egyptian hieroglyphics are for the most part engraved: in old temples they are found in high relief. They are generally written from right to left, but are read either vertically or horizontally. They ceased to be written about 300 A.D. See for their decipherment, etc., the elaborate article by R. S. Poole, in the ninth edition of *Encycl. Brit.*, vol. xi. 794–809. The great dictionary of Egyptian hieroglyphics is by HEINRICH BRUGSCH: *Hieroglyphisch-demotisches Wörterbuch*, Leipzig, 1867–82, 7 vols.

HIERONYMITES, or **HERMITS OF ST. JEROME**, is the name of several independent orders

which chose St. Jerome for their patron saint, and flourished in Spain, Portugal, and Italy. The most remarkable of those orders was that founded in 1370, in the diocese of Toledo, by Vasco and Ferdinand Pecha, chamberlains to Peter the Cruel of Castile. It was confirmed by Gregory XI., and spread in Spain, Portugal, and America. It had its principal seats at Guadaloupe, St. Just, whither Charles V retired, and the Escorial in Spain, and at Belem in Brazil. It is now extinct. As a branch of this order, Lupus Olivetus, the third general, or, according to others, Lupus d'Almeda from Seville, founded the *Congregation of St. Jerome of Lombardy*, which was confirmed by Martin V. in 1426, and still has some monasteries in Lombardy. See HOLSTEN-BROCKIE: *Cod. reg. monast.*, Tom. VI. and Tom. III.; REINKENS: *Die Einsiedler des heiligen Hieronymus*, Schaffhausen, 1864.

HIERONYMUS. See JEROME.

HIGH CHURCH is the designation of a school in the Church of England and the Episcopal Church of the United States, which lays stress upon the apostolic origin of ministerial orders, and the sacerdotal view of the sacraments, and the propriety of an elaborate ritual in worship. These views were not represented among the Reformers of England, and did not show themselves among the theologians of the Anglican Church until after the controversy with the Puritans in the mid part of Elizabeth's reign. Their highest representative was Archbishop Laud (1633-45). The distinction became more sharp and definite in the early part of the present century. The tendency culminated in the so-called Tractarian movement, which carried Dr. Newman and a number of the best spirits of the Anglican communion over to the Church of Rome. Keble and Dr. Pusey, who still survives, were among the leaders of this movement. A wing of the High-Church party is known as the Ritualists. While High-Churchmen differ among themselves, they hold, in general, to baptismal regeneration, a real sacramental though not necessarily a corporeal presence in the Eucharist, and to the apostolic succession of the bishops, and the sole validity of episcopal ordination. They practise an elaborate ritual, and often introduce into the service articles (as candles and crucifixes) and practices (as the confessional) which the majority of the Reformers of the Elizabethan period condemned. The High-Church party in England includes at the present time much piety, and has displayed an extraordinary amount of zeal in introducing daily services, building churches and charitable institutions. The late Dr. Pusey, Regius professor of Hebrew at Oxford, was long their leader. In the U. S. the party has grown rapidly within the last twenty years. The late eloquent Dr. De Koven of Racine College was its most advanced advocate. See BLUNT: *Dict. of Sects*, etc., and LOW CHURCH.

HIGH PLACES is the usual translation in the Old Testament of the Hebrew *bamah* (בָּמָה, see Ezek. xx. 29). I. MEANING. — *Bamah* was at first a designation of any eminence, and is used of the "heights of the clouds" (Isa. xiv. 14), the "waves of the sea" (Job ix. 8, see margin), but especially of hills and mountains (Deut. xxxii. 13; 2 Sam. i. 19, 25; Ps. xviii. 33; Isa. lviii. 14, etc.). The term came to be applied in

a technical and limited sense to eminences on which worship and sacrifices were offered both to idols (Num. xxii. 41, etc.) and to Jehovah (1 Sam. ix. 12, etc.). There was still another step in the progress of the meaning of the term. It became the specific designation of a sanctuary, or any place where sacrifice was offered. The idea of elevation was perhaps still retained, but attached to the altar rather than the ground. Altars of sacrifice in the valley, as those of Baal in the Valley of Hinnom, were called "High Places" (Jer. vii. 31, xix. 5, 6, xxxii. 35, etc.), as also altars in cities (2 Kings xvii. 9; 2 Chron. xiv. 5, etc.). The high places were of the nature of buildings, and are described as having been built (1 Kings xi. 7; 2 Chron. xxxiii. 3), removed (2 Kings xviii. 4), thrown down (2 Chron. xxxi. 1), broken down (2 Kings xxiii. 8), and burned (2 Kings xxiii. 15). These activities point to elaborate structures; and express mention is made of the "houses," on the high places (1 Kings xii. 31, xiii. 32; 2 Kings xxiii. 19). From the isolated notice in Ezek. xvi. 16, it is to be inferred that in some cases they were richly furnished. Altars seem to have been invariably associated with the high places (2 Chron. xxxi. 1, etc.), and frequently groves also (2 Chron. xxxiv. 3, etc.). The worship at the high places seems to have consisted mainly of sacrifice (1 Sam. ix. 12) and the burning of incense (2 Kings xiv. 4, etc.). They were served by priests, who were, for the most part at least, not Levites (1 Kings xii. 31; 2 Chron. xi. 15).

II. HISTORY OF THE WORSHIP ON THE HIGH PLACES. 1. *From Abraham to Solomon.* — It was a natural and at first an innocent impulse which led men to resort to the hills for worship. There the worshippers were brought near to the heavens, and the separation of those retired eminences from the scenes of the usual routine of daily occupation suggested the idea of sacredness. The Trajans sacrificed to Jupiter on Mount Ida. The Greeks placed the habitation of the gods on Mount Olympus, and the Persians on Albordsch. The custom prevailed to a large extent among the neighbors of Israel, — the Moabites (Isa. xvi. 12, etc.) and the Canaanites (Deut. xii. 2, etc.). The Moabites set apart special hills or mountains for the worship of Baal. To these high places of Baal, Balak conducted Balaam (Num. xxii. 41). Baal-Peor was a mountain sacred to him (Num. xxxiii. 28, 29). Nebo was probably also sacred to the divinity of that name (Isa. xlvi. 1).

The patriarchs built altars wherever they pitched their tents (Gen. xxvi. 25, xxviii. 18), but they seem also to have frequently chosen eminences. Abraham went to a mountain in the land of Moriah to sacrifice Isaac (Gen. xxii. 2), and Jacob offered sacrifice on Mount Gilead (Gen. xxxi. 54). At a later period Mount Sinai was regarded as especially sacred; and Moses invested Eleazar with the garments of the high priesthood on Mount Hor (Num. xx. 25). It is altogether likely that the Hebrews were strongly influenced by the example of the Moabites and Canaanites, and adopted some of the sites of their religious observances (comp. Judg. vi. 25); but they were commanded to "pluck up" the high places of these peoples, as they were seats of idolatry (Num. xxxiii. 52; Deut. xii. 2, xxxiii. 29). At the entrance to the Holy Land an altar was erect-

ed on Mount Ebal (Deut. xxvii. 5; Josh. viii. 30). Of the period prior to Samuel, the term "bamah" is only used three times of high places where worship was offered, and only six times in all. Only in one of these cases is there reference to their use by the Hebrews (Lev. xxvi. 30). The words in this verse "I will destroy your high places," are proleptic, and announce the punishment to follow upon disobedience. In the time of the judges the high places are not once mentioned by name. In that period of anarchy, sacrifices were not confined to the tabernacle (Judg. ii. 5, vi. 26, xiii. 19): the more primitive custom of the patriarchs still prevailed. It was a period of transition; and, although the tabernacle was no doubt held in honor, the tribes were isolated from it by the constant warfare of the times. In the time of Samuel one high place is made prominent as a place of sacrifice (1 Sam. ix. 12, 19, 25). It is to be particularly noticed that only a single high place is referred to, and also that the prophets, as it would seem, had their dwelling-place there (1 Sam. x. 5). Of the reign of David, the term is not used; but it is evident that David worshipped on Mount Olivet (2 Sam. xv. 32), and offered sacrifices at local altars (1 Chron. xxi. 26). The survey of the history of Israel from Moses to the time of Solomon shows that the notices of high places are remarkably few: in fact, there is reference only to a single high place as being used for worship, and that under the rule of Samuel, if we leave out the isolated passage Lev. xxvi. 30, whose meaning is doubtful.

2. *From Solomon to Hezekiah.* — In the reign of Solomon we are suddenly confronted by an unusual development of the worship on high places. It was accounted as one of the sins of this king, that he burnt sacrifices on high places (1 Kings iii. 3). The "great high place" was at Gibeon (1 Kings iii. 4), where, however, the tabernacle was also deposited (1 Chron. xvi. 39; 2 Chron. i. 3). Bethel was another of the principal of these sanctuaries (1 Kings xii. 32). In order to satisfy his foreign wives, Solomon built high places for "Ashtoreth, the abomination of the Zidonians, for Chemosh, the abomination of the Moabites, and for Milcom, the abomination of the children of Ammon" (1 Kings xi. 7; 2 Kings xxiii. 13). In spite of the construction of the temple, this idolatrous worship introduced from foreign nations, and the worship of Jehovah on high places, went on increasing under Rehoboam (1 Kings xiv. 23) and Jeroboam in the two kingdoms. Elijah complains that the altars of God are thrown down, and himself burns incense on the reconstructed altar on Mount Carmel (1 Kings xviii. 19 sqq.). Both Asa (1 Kings xv. 14) and Jehoshaphat (1 Kings xxii. 43) allowed some of the high places to remain (presumably those on which sacrifice was offered to Jehovah), but destroyed the idolatrous shrines (2 Chron. xv. 17, comp. xiv. 5; xx. 33, comp. xviii. 6). Under Jehoash (2 Kings xii. 3), Amaziah (2 Kings xiv. 4), Azariah (2 Kings xv. 4), and Jotham (2 Kings xv. 35) it is also stated that they were allowed to remain untouched; but in each of these cases the fact is stated as derogating from their religious reputation. The number of these shrines greatly increased in "every city" (2 Kings xvii. 9-11;

2 Chron. xxviii. 25); and the people very generally participated in the worship. It is very difficult to determine how far this worship was idolatrous (1 Kings xviii.; 2 Kings xvii. 9-11), and how far it was rendered to Jehovah. The notices refer now to the one, now to the other, but leave the impression that the high places were regarded (after the construction of the temple) as illegitimate (1 Kings iii. 2-4), and the result of foreign and heathenish innovation (2 Kings xvii. 11, xxiii. 13, etc.).

3. *From Hezekiah to Ezra.* — With Hezekiah a new period begins in the history of the worship on high places. This king, so zealous in the cause of ecclesiastical reformation, sought to centralize the sacrifices of Israel at one altar. He declared war against the local shrines on high places (2 Kings xviii. 4, 22; 2 Chron. xxxii. 12; Isa. xxxvi. 7), which had tended so much to detract from the honor of the temple, and to make popular idolatrous rites. He was only partially successful. Under his successor, Manasseh, his policy was overthrown, and the worship on high places was again in full swing. But the fatal blow had been given. Hezekiah had acted out the determined voice of the prophets (Isa. lvii. 7; Jer. vii. 13; Ezek. vi. 3; Hos. x. 8, etc.); and it only remained for Josiah, under the pious impulse which the discovery of the book of the law had inspired (2 Kings xxiii. 2), to complete the work his great predecessor had inaugurated (2 Kings xxiii. 8). After the exile, the high places were not revived; and the need of having some places of worship subordinate to the one single altar of sacrifice was later supplied by the synagogues (Riehm).

III. *RELATION OF THE HIGH PLACES TO THE TEMPLE.* — It has been urged that there is no place in the Pentateuch for any other place of worship than the one central altar of sacrifice (tabernacle and temple). Such worship, however, was practised not only on the high places (*bamoth*), but at Bochim (Judg. ii. 5), upon a rock by Manoah (Judg. xiii. 19), at Mizpeh (1 Sam. vii. 10) and Bethlehem (1 Sam. xvi. 23) by Samuel, on the threshing-floor of Ornan by David (1 Chron. xxi. 26), by the priest of Nob (1 Sam. xxi. 2 sqq.), on Carmel (1 Kings xviii. 30, 38), and at other places of which we have distinct notice. On the basis of the prevalence and apparent legitimacy of such worship, and the prior assumption that the Law permits only one altar, the conclusion has been confidently drawn, that parts of the Pentateuch (Deuteronomy and the so-called priestly Torah) must belong to Josiah's reign, or a later date (Wellhausen, Professor W. R. Smith, Baudissin, etc.). The discussion of the bearing of this fact upon the date of the Pentateuch does not belong here (the supposition of a late origin of the Pentateuch makes it difficult to understand why the references to Hebrew worship on high places are confined to a solitary passage); but it is the place to consider the relation of these local shrines to the pentateuchal commandments and to the central altar of sacrifice. The above survey indicates that the state of the case after the construction of the temple, and before that event, when the tabernacle was shifted from place to place, is not the same, and the two periods must be discussed separately.

It has been urged that the worship at the local altars was practised in ignorance of the commandment in Deut. xii. 1-11, enjoining one central altar, or in deliberate disobedience of it, or out of a misunderstanding of its meaning. The rabbis supposed that the rule was superseded by a special divine intimation. But none of these considerations sufficiently present the case as it existed before the erection of the temple; and none of them are necessary for the explanation of the apparent anomaly.

1. It is quite doubtful whether the Mosaic ordinance (Deut. xii. 10, etc.) was meant to absolutely exclude all other places of worship (De Wette, Riehm, etc.). In Exod. xx. 24 a plurality of altars is presupposed, and the mode of erecting them definitely defined by Moses. These altars, so far as they were erected to Jehovah, were not necessarily a breach of the Mosaic law (Professor Smith, chap. ix.) before the erection of the temple (1 Kings iii. 2).

2. The necessities of the case demanded local shrines. The history of the times, as well as special events, is in favor of this view. The anarchy of the period of the Judges, the rivalries between the tribes, and the constant instability of affairs to the time of Solomon, made it impossible for the tribes to go up regularly to the tabernacle. An altar was erected on Ebal by Joshua (Josh. viii. 30), while the tabernacle was close by at Gilgal, and it was not felt to be an anomaly. Local shrines were a necessity of the case, and as natural to the instincts of the people as they were consistent with the Jehovah-worship. The whole land was the sanctuary of Jehovah (Riehm).

3. The commandment centralizing worship and sacrifice at one altar was *prospective* (Lev. xvii. 3-9; Deut. xii. 10), and not to be enforced till a later date (Farrar, Riehm, etc.). The law was proleptic; and the menace of Lev. xxvi. 30 had an eye to the Moabite idolatries, as is evident from the connection. The people were to be trained up to that idea, and principally by the subsequent construction of the temple itself; and the absence of notices of the principle of a single shrine in the time of the Judges argues as little against the priority of the injunction in Deuteronomy and the "Priestly Torah," as the absence of all notices of the Sabbath argues against its previous institution, or the almost complete ignorance of the Bible among the people in the dark ages against its existence. Nor may it be forgotten that the tabernacle held a conspicuous place in the eyes of the nation, and became more conspicuous as the affairs of Israel became settled, and the troublous anarchy of the period of the Judges was composed.

4. It is hard at this time to distinguish how far the sacrifices at local altars were genuine Jehovah-worship, and how far the practices followed the fashions of the surrounding nations. The people not only did not fully obey the command of Moses and Joshua to destroy the altars of the Canaanites (Judg. ii. 2, etc.), but adopted the idolatries of their neighbors (Judg. ii. 11, 12, etc.).

5. The principle of the local worship of Jehovah was preserved, long after the high places were destroyed, in the synagogues.

Of the continuance of the high places and their altars of sacrifice after the construction of the temple, the following is to be said. (1) The worship on high places increased enormously under Solomon, and was largely the result of contact with foreign nations. Solomon increased the shrines in proportion to the diffusion of his affections. The people, always inclined to idolatry, were not slow in following their king's example. (2) Under the worst kings (Rehoboam, Jeroboam, Ahaz) the high places were most numerous. Later and better kings seem to have made a distinction between idolatrous and Jehovistic shrines; but it is said of at least five of them (see above), to their disparagement, that they allowed them still to stand. (3) It is plain, that, after the temple was built, the worship at the high places was largely idolatrous. In proportion as the temple was forgotten, the sacrifices on local altars increased, and the people did "as the heathen did" (2 Kings xvii. 11, xxiii. 13, etc.). (4) It is evident that there must have been some development in the minds of the people in favor of the central temple, and against all high places, before Hezekiah's reign. (5) In general, the ritual and worship at these local altars, after Solomon's accession, must be regarded as having degenerated from the old and better standard. It has been said that the "temple of Solomon never stands contrasted with the popular high places as the seat of the Levitical system" (Professor Smith, chap. ix.). But the very construction and existence of the temple were a protest against the local worship. The statement also ignores the fact that the priests at the local shrines were, for the most part at least, not Levites, and stood in antagonism to the priesthood of the temple (1 Kings xii. 31; 2 Kings xxiii. 9; 2 Chron. xi. 15). They seem to have been a distinct order. Moreover, the same books of the Kings and Chronicles give the account of the temple, its building and furniture, which describe the development and flourishing condition of the worship on the high places; so that violent injustice must be done to the narrative as a whole in order to evade the conclusion that the temple was meant to be the central shrine, and that the sacrificial worship at the local altars was thenceforth illegitimate.

As in the case of so many other truths of divine revelation, the people in this one likewise failed for a while to comprehend its spirit, and to obey the letter, but afterwards were led to fall in with the providential design. Not only was the temple ignored by the erection of many local altars, but the very temple itself was despoiled by kings heathen in practice, like Ahaz (2 Chron. xxviii. 24 sq.), and made the receptacle for heathen altars and heathen rites.

LIT. — GESENIUS: *Thesaurus*; OEHLER: *A. T'liche Theol.*, I. pp. 393 sq.; *Speaker's Commentary*, *Leviticus*, *Excursus on chap. xxvi.*; the excellent art. *Höhendienst*, by RIEHM, in RIEHM'S *Handwörterbuch*; arts. *High Places*, in SMITH'S *Bibl. Dict.* (Canon FARRAR) and SCHAFF'S *Bible Dict.* For views opposite to those expressed above, see WELLHAUSEN: *Gesch. Israels*, pp. 17-53 (*Der Ort d. Gottesdiensts*); W. R. SMITH: *The O. T. in the Jewish Church* (chap. ix.); KUENEN: *Religion of Israel* (London, 1874); the art. *Höhendienst*, in HERZOG, *R. E.*, 2d ed. (by

WOLF BAUDISSIN); REUSS: *Gesch. d. h. Schriften A. T.* (§ 137); and the HISTORIES of EWALD and others. See also the Commentaries on Lev. xxvi. 30, and 1 Kings iii. 2-4. D. S. SCHAFF.

HIGH PRIEST. The high priest was the spiritual head and representative of the theocratic people before Jehovah. In him was concentrated the mediatorship between God and people; and in him the people could draw nigh to God. As in his person the people was represented, his sin offering and that of the congregation, which was to be brought for certain sins, as prescribed Lev. iv., were the same. His sin was the people's sin (Lev. iv. 3), and God's good will towards the high priest also belonged to the people. The high priest was in the midst of a holy people, "the saint of the Lord" (Ps. cvi. 16). In him the highest degree of purity had to be found, and only in exceptional cases (Lev. xxi. 1-6) could he defile himself, otherwise he had to avoid every thing whereby he could be defiled. He had even to keep away from his dead father or mother (xxi. 10-12). His wife was to be a virgin of his own people (xxi. 14). Aaron's consecration to the priesthood was in connection with that of his sons and the priests generally (Exod. xxix.; Lev. viii.). The ritual commenced by washing Aaron and his sons before the tabernacle of the congregation. Aaron was then invested with the sacred garments, and anointed with the holy oil, which was prepared according to Exod. xxx. 22-25. Aaron's successor was not anointed, but received only the high priest's garments. Without these garments, the high priest was only a private person, who could not represent the people, and incurred the penalty of death by appearing before Jehovah without them (Exod. xxviii. 35). His dress was peculiar, and passed to his successor at his death. The articles of his dress consisted of the following parts: (1) The *breeches*, or drawers, of linen, covering the loins and thighs; (2) The *coat*, a tunic or long shirt; (3) The *girdle*, also of linen: these three articles he had in common with the other priests. Over these parts he wore (4) the *robe*, or the *ephod*, being all of blue. The skirt of his robe had a remarkable trimming of pomegranates in blue, red, and crimson, with a bell of gold between each pomegranate alternately. The bells were to give a sound when the high priest went in and came out of the holy place (Exod. xxviii. 35). Over the robe came (5) the *ephod*, one part of which covered the back, and the other the front: upon it was placed (6) the *breastplate*. The covering of the head was (7) the *mitre*, or *upper turban*, which was different from (8) the *bonnet*. The mitre had a gold plate, engraved with "Holiness to the Lord," fastened to it by a ribbon of blue. For the functions to be performed annually on the day of atonement, dresses of white linen were prescribed (Lev. xvi. 4). The office of the Old-Testament priesthood was twofold, — that of mediatorship, and that of a teacher or messenger of the Lord (Mal. ii. 7). The functions of the high priest were the same as those of the common priests. He had oversight over the service of the temple and the temple treasury (2 Kings xxii. 4 sq.). The succession in the high priesthood was probably regulated in the manner of the right of succession, — that the first son, provided there were no legal difficulties, suc-

ceeded his father; and, in case he had died already, his oldest son followed. The number of high priests from Aaron to Phannias was, according to Josephus (*Antt.*, XX. 10) eighty-three: viz., from Aaron to Solomon, thirteen; and fifty-two in the time of the second temple. Aaron was succeeded by Eleazar (Num. xx. 28), who was followed by Phinehas (Judg. xx. 28). Who the successors of Phinehas were till the time of Eli, we do not know. To enter into the different theories of who they were, or were not, is not our object. From Shallum, the father of Hilkiah, the high priest in Josiah's reign, we can again follow up the succession of high priests. According to Josephus, Hilkiah was followed by Seraiah, who was killed by Nebuchadnezzar at Riblah (2 Kings xxv. 18 sq.). His son was Jehozadak, who went into the captivity (1 Chron. v. 41; A. V., vi. 15), and who was the father of Jeshua, who opens the series of high priests in Neh. xii., which ends with Jaddua, who was high priest in the time of Alexander the Great. Jaddua was followed by Onias I. his son, and he again by Simon I., the Just; then followed Onias II., Simon II., Onias III. The last high priest was Phannias, who was appointed by lot by the Zealots (Josephus, *War*, IV. 3, 8). With him the Old-Testament high priesthood ignominiously ended. DELITZSCH.

HILARION, St., b. at Thebathar, near Guza, 290; d. in the Island of Cyprus, 371; studied in Alexandria; embraced Christianity; visited St. Anthony; gave away all his wealth to the poor on his return to his native place in 307; retired to the desert near Magum to live as a hermit; gathered a great number of pupils, whom he settled in various places, and became thus the founder of monasticism in Palestine. He also visited Libya, Sicily, and Dalmatia; and, according to legend, he everywhere performed a great number of miracles. His life was written by St. Jerome. He is commemorated by the Roman Church on Oct. 21.

HILARY OF ARLES (Hilarius Arelatensis), St., b. 403; d. 449; entered very early the monastery of Lerinum, where his uncle, Honoratus, was abbot. Honoratus afterwards became Bishop of Arles; and on his death (429) Hilarius succeeded him in the episcopal chair. He was very enthusiastic for the ideas of monasticism, and lived together with the clergy of his church as monks in a monastery. In spite, however, of his personal humility, he was rather haughty when exercising his official authority. As Bishop of Arles he was metropolitan of the provinces of Viennensis and Narbonnensis; and as such he came into conflict with Leo I., who, however, compelled him to yield. He wrote a *Vita S. Honorati*, a poem on the creation, etc., which have been edited by Salinas, Rome, 1731, who, however, ascribes several works to him which are not by him, and are found in *Mar. Bibl. Patrum.*, T. VIII. See BÄHR: *Christlich-römische Litteratur*. HIERZOG.

HILARY THE DEACON (Hilarius Diaconus), a deacon of the Church of Rome; lived about 380; partook in the schism of Lucifer of Cagliari, and wrote, according to Jerome, a work in defence of his opinions on heretical baptism. The so-called *Ambrosiaster* and the *Questiones V et N. Test.*, in the works of Augustine, are also

often ascribed to him. See RICHARD SIMON: *Histoire critique des principaux commentateurs du N. T.*, p. 232.

HILARY (Hilarius), Bishop of Rome 461-468; the successor of Leo I.; was a native of Sardinia; and was present at the Robber Synod of Ephesus (449) as papal legate. As pope he showed himself very zealous for the maintenance of the metropolitan system, for the establishment of annual provincial synods, etc.

HILARY, Bishop of Poitiers (*Pictavium*), the place of his birth, was b. early in the fourth century; d. 366. He shone like a clear star alongside of the great champions of the Nicene Creed, — Athanasius, Basil, and the two Gregories. Among the teachers of the West of his day he was beyond dispute the first, and bore a strong resemblance to Tertullian, both in disposition and scientific method. He employed an elegant Latin style. His parents were Pagans, and of high social standing. Hilary enjoyed fine facilities for education. In the introduction to his treatise on the Trinity he describes the stages a Pagan passes through in reaching the knowledge of God, which heathen philosophy reveals dimly; Christianity clearly. This description evidently depicts his own experience. He had reached the years of manhood when he professed Christianity. A statement of uncertain value speaks of his wife and daughter as following him. About the year 350 the popular voice called him to the bishopric of Poitiers.

The times were times of conflict. The Emperor Constantius determined to make Arianism the prevailing creed of the West, as it had become of the East. This end he endeavored to secure by intimidating the bishops. Hilary placed himself in antagonism to the emperor, and devoted all his energies to resist the spread of Arianism. His persuasions induced a number of the Gallic bishops to refuse communion with the Arian bishop of Arles, — Saturninus; and in a letter to the emperor (355) he calls upon him to desist from his policy of coercion. At the Council of Beziers (356), presided over by Saturninus, the Arians were in the majority, and silenced Hilary by their tumult when he arose to defend the Nicene faith. A few months afterward he was banished to Phrygia, where his leisure was employed in studies of the Greek language and literature, and in making himself acquainted with the parties and doctrines of the Eastern Church. In 359 he wrote his work on synods (*De Synodis*), — an historical survey of the confessions of the Eastern Church, with a definition of his own position. The best product of the exile (359 or 360) was a treatise on the Trinity (*Lib. XII. de Trinitate*). Aroused by the Arian decrees of the Council of Constantinople (360), he wrote a second letter to Constantius, offering to defend his faith publicly before him and a synod. The court did not grant his proposal, but, deeming that he was doing more mischief in the East than he could do in Gaul, ordered him back to Poitiers.

On his return, Hilary was regarded as the champion of the Nicene faith. The Council of Paris (361), under his lead, excommunicated Saturninus. He now sought to clear Italy of Arianism, and appeared suddenly at Milan, to prefer

charges against its bishop, Auxentius. The latter, however, stood in high favor with the emperor; and Hilary was driven out of the city. He explained his course in this matter in a work against Auxentius (365). According to Sulpicius Severus (*Chron.* ii. 45), he died the following year.

Hilary was one of the most conspicuous and original characters of early Christianity. His distinguishing characteristics were fidelity to the church creed, acuteness in argument, and resolution in action. He knew no fear. He wielded a keen sword when he defended apostolic truth against heretics, or vindicated the prerogatives of the Church against the encroachments of the civil power. Yet, when the differences concerned non-essentials, he displayed a conciliatory disposition. His power lay essentially in his thorough acquaintance with the Scriptures. His earliest literary labor was a Commentary on Matthew, and one of the latest an Exposition of the Psalms. His other exegetical works are lost. Much to be regretted is the loss of his collection of hymns which the Spanish churches used.

His work on the Trinity is a scriptural confirmation of the philosophic doctrine of the divinity of Christ, and is of permanent value. It was not a mere restatement of traditional orthodoxy, but a fresh and living utterance of his own experience and study. In the discussion of the co-essentiality of the Son, Hilary lays emphasis on the Scripture titles and affirmations, and especially on his *birth* from the Father, which he insists involves identity of essence. In the elaboration of the divine-human personality of Christ, he is more original and profound. The incarnation was a movement of the Logos towards humanity in order to lift humanity up to participation in the divine nature. It consisted in a self-emptying of himself, and the assumption of human nature. In this process he lost none of his divine nature; and, even during the humiliation, he continued to reign everywhere in heaven and on earth. Christ assumed body, soul, and spirit, and passed through all stages of human growth, his body being really subject to pain and death. Redemption is the result of Christ's voluntary substitution of himself, out of love, in our stead. Between the God-man and the believer there is a vital communion. As the Logos is in the Father, by reason of his divine birth, so we are in him, and become partakers of his nature, by regeneration and the sacraments of baptism and the Lord's Supper.

The christology of Hilary is full of fresh and inspiring thoughts, which deserve to be better known than they are. He was created a doctor of the Catholic Church by Pius IX., at the synod of Bordeaux, 1851.

LIT. — Best editions of Hilary by ERASMUS, Basel, 1523, etc.; the *Benedictine* edition by CONSTANT, Paris, 1693; the same, reprinted and improved by MAFFEI, Verona, 1730; MIGNE: *Patrolog.*, vols. ix. x. (without critical value). For his life. — SULPIC. SEVERUS: *Chron.* ii. 39-45; HIERONYMUS: *Vir. Ill.*, chap. 100—Epist. 6 (*Ad Florent.*), Epist. 7 (*Ad Lelam*), Epist. 13 (*Ad Magnum*), etc.; CONSTANT.: *Vita St. Hilari*, Paris, 1693; REINKENS: *Hilar. v. Poitiers*, Schaffhausen, 1864; [BALTZER: *Die Theologie des heiligen Hilarius von Poitiers*, Rottweil, 1879 (pp. 51).

See the Church Histories of NEANDER, MILMAN, SCHAFF, etc., and DORNER'S *History of the Doctrine of the Person of Christ*. SEMISCH.

HILDA, St., a grand-niece of Edwin, king of Northumbria; b. about 617; devoted herself to a religious life from her thirteenth year; became abbess of Heorta (now Hartlepool) in 650, and founded the celebrated abbey of Whitby, where she died 680. See BUTLER: *Lives of Saints*, Nov. 18; Mrs. JAMESON: *Legends of the Monastic Orders*, pp. 58-62.

HILDEBERT, b. at Lavardin, in the department of Loir-et-Cher, 1055; d. at Tours, Dec. 18, 1134; was, according to some, a pupil of Berenger; according to others, a monk of Clugny; superintended the cathedral-school of Le Mans from 1079 to 1092, and was in 1096 or 1098 chosen bishop of that diocese. In this position he encountered much trouble from his own chapter, from William Rufus of England, from the revival preacher Henry of Lausanne, and others. At one time he even went to Rome, demanding to be relieved from his duties; but Paschalis II. would not give his consent. In 1125 he was chosen Archbishop of Tours; and there, too, he met with difficulties, though in the mean time he had raised himself to one of the foremost places among the ecclesiastics of his time. His works were first edited by A. Beaugendre (Paris, 1708), and then by J. J. Bourassé, in Migne: *Patr.*, 171. They consist of *Epistolæ* to Bernard of Clairvaux, Anselm, William of Champeaux, and others, *Diplomata*, *Sermones* (a hundred and forty-three in Migne), *Opuscula* (among which are *Libellus de quatuor virtutibus*, strongly influenced by Cicero, and *Tractatus theologicus*, probably nothing but a fragment of the *summa* of Hugo of St. Victor), and finally *Poemata*. His life was written by Hebert-Duperron (1858) and Deservillers (1877). Full information as to the literature is found in CHEVALIER: *Repertoire*, 1878. WAGENMANN.

HILDEBRAND. See GREGORY VII.

HILDEGARDE, St., b. in the castle of Böckelheim, 1098; was educated in the Benedictine nunnery of Disibodenberg, by Jutta von Sponheim, whom she succeeded as abbess in 1136; and founded in 1147 the monastery of Rupertsberg, where she died in 1178. She received prophetic visions; and, as these were recognized by the Church, she came gradually to occupy a very exceptional position, and to exercise a very extraordinary influence, in the German Church. She is commemorated on Sept. 17, but she was never canonized. Her writings, *Scivias* (first printed in Paris, 1513, and Cologne, 1628), *Liber Divinorum Operum*, *Explanatio Regulæ S. Benedicti*, *Physica* (nine books), Letters, etc., are found in Migne: *Patrol.*, T. 197. Her life was written by STILTING, in *A. S. Boll. ad 17 Sept.*, and by DAHL, Mayence, 1832. Complete bibliographical information is found in LINDE: *Die Handsch. d. Landesb. in Wiesbaden*, Wiesb., 1877. [See also RICHAUD: *Sainte Hildegard*, Aix, 1876.] BENRATH.

HILL, Rowland, an eccentric and popular English preacher; b. at Hawkestone, Aug. 23, 1744; d. in London, April 11, 1833. In 1764 he entered St. John's College, Cambridge; and during his university course he came under the influence of Mr. Whitefield and the Methodists. He aroused opposition by preaching without a license, and by

following the methods of the Methodists, and only secured ordination after six bishops had refused to perform the service. In 1773 he obtained the parish of Kingston, Somersetshire, but continued to indulge his favorite taste for open-air preaching. In 1783 he built Surrey Chapel, London, having fallen heir to a considerable fortune. He continued to preach almost up to the very day of his death, attracting immense audiences wherever he went. In the summer months he went off on preaching-tours through Great Britain. He was an eccentric man, and gifted with wit, and rare powers of drollery, which he used in the service of religion. Sheridan used to say, "I go to hear Rowland Hill, because his ideas come red-hot from the heart." In the Arminian controversy he espoused the Calvinistic side, and wrote some bitter pamphlets against John Wesley, the tone of which he afterwards regretted. His principal work was the collection of *Village Dialogues* (1810, 34th ed., 1839), in which he treats of current religious abuses, and general religious topics, in a homely and familiar, but terse and often sarcastic way. See *Life*, by SIDNEY, London, 1833 (4th ed., 1844); *Memoirs*, by Rev. W. JONES, London, 2d ed., 1840; and *Memoirs*, by SHERMAN, London, 1851.

HILLEL, the most distinguished rabbi of the century just preceding the Christian era, was the son of a poor Jewish family living in Babylon; d. in Jerusalem late in the reign of Herod the Great,—according to Delitzsch, about 4 B.C. Our knowledge of his life is drawn exclusively from the Talmud, which gives an admiring picture of his acuteness of mind, and suavity of disposition. The whole narrative is exaggerated, but, according to Delitzsch, is to be accepted in its general outline. In many cases it is evidently unreliable; and such statements as that Hillel reached the age of Moses (a hundred and twenty), etc., will be received, in spite of the Jewish writer Geiger, with some grains of allowance by a critical age.

At an early age Hillel went to Jerusalem, where he worked as a day-laborer, using half of his wages, a *victoriat* (twelve cents), for the support of his family, and the other half to gain admission to the *Beth-ha-Madrash*, where Shemaiah and Abtalion were teaching. On one occasion, unable to pay the admission-fee, he clambered up to a window, where he sat the night through, listening to the discussions, and unmindful of the snow, which was falling, and gradually covered him up. There he was espied the next morning by the teachers within. This incident opened to the day-laborer the way to fame; and he became the founder of a school which was rather more liberal than that of his contemporary, Shammai. Hillel's memory has been only recently rescued from oblivion. He was no doubt a pure moralist; but the little we know of him is wholly inconsistent with the claim which has been made for him as the teacher and peer, and even the superior, of Christ. Geiger says, "Hillel presents us with the picture of a genuine reformer. Jesus uttered no new thought." And Renan, in his *Life of Christ*, calls Hillel "Christ's real teacher, from whose example Christ had learned to bear poverty with patience, and to oppose priests and hypocrites."

It only requires, however, a careful reading of the stories handed down of Hillel's mental acuteness, to become convinced that he moved in the circle of Pharisaism, and never got beyond the narrow prejudices of his class. He was simply a rabbi (perhaps the best and purest of his order), a man of the school, following precedent; but he was in no sense a reformer for the race, nor do any of his sayings live as sources of power and influence in the world. Over his tomb the words were uttered, "Oh the gentle, the pious, the scholar of Ezra!" They were no doubt appropriate, but it would be preposterous to apply them to Christ. He is the author of the saying, "What is unpleasant to thyself, do not to thy neighbor. This is the whole law, and all the rest is commentary upon it." This has been highly praised, and it is no detraction of its beauty to say that Jesus gave a better summary of the law when he made a statement of its *positive* requirements (Mark xii. 30). The Talmudic illustrations of Hillel's intellectual adroitness betray, if not a want of veracity, at least the spirit of rabbinism and hair-splitting casuistry which Jesus so fearlessly rebuked. Of those incidents which place him in an unenviable light, the most striking, perhaps, is the one which relates how, at the sacrifice, he passed off an ox for a cow by swinging the animal's tail to and fro, and so concealing its gender.

The centuries have judged both the Jewish rabbi and the world's Redeemer. Hillel, says Delitzsch, "is dead, and has his place as the representative of a system of outlived ceremonies of the past: Jesus lives, and all the progress of civilization is the advancing victory of the light that goes out from him."

LIT. — The *Histories of the Jews*, of EWALD (v. 14–28), GRATZ (iii. 172 sqq.), STANLEY (iii. 499–512), etc.; GEIGER: *D. Judenthum u. s. Gesch.*, 2d ed., Breslau, 1866 (i. 99–107); KEIM: *Hist. of Jesus of Nazara*; FARRAR: *Life of Christ*, vol. ii., excursus iii; SCHÜRER: *N. T. liche Zeitgesch.*, pp. 455 sqq.; KISCH: *Leben u. Wirken Hillels d. Ersten*, Wien, 1877; and especially the able brochure of DELITZSCH: *Jesus u. Hillel*, Erlangen, 3d ed., 1879. D. S. SCHLAFF.

HILLER, Philipp Friedrich, b. at Mühlhausen, Württemberg, Jan. 6, 1669; d. at Steinheim, April 24, 1769; studied at Tübingen 1719–24; and was appointed pastor of Neckargröningen in 1732, afterwards of Mühlhausen, and finally of Steinheim. In 1751 he lost his voice; and, being thus excluded from the pulpit, he devoted himself to hymn-writing. He wrote more than a thousand hymns and religious songs, of which many are still living in the German Church. A complete collection, together with a life by C. Ehnmann, appeared at Reutlingen, 1844. WAGENMANN.

HIMYARITES. See ARABIA.

HIN. See WEIGHTS AND MEASURES.

HINCKS, Edward, D.D., b. in Cork, Ireland, August, 1792; d. at Killeleagh, County Down, Dec. 3, 1866. He was educated at Trinity College, Dublin, and in 1826 became rector of Killeleagh. His father was T. D. Hincks, LL.D., professor of Oriental languages in the Belfast Academical Institution, and he inherited a great fondness for languages. He occupies an honored place among the early scholars of Egyptology and Assyriology, and to him much of the brilliant prog-

ress in these directions is owing. His success is the more remarkable as his straitened means precluded the purchase of many books, or residence at the centres of such studies.

HINCMAR OF LAON was made Bishop of Laon in 858 by the aid of his uncle, Hincmar of Rheims; but opposing the king in the most wilful manner, refusing obedience to his metropolitan, and finally excommunicating his own chapter, he governed his diocese with such an arbitrariness, that he was deposed by the synod of Douzi (871), presided over by his own uncle. The king took him prisoner, and had him blinded. Adrian II. interfered in vain, in his behalf. John VIII. gave him permission in 871 to read mass. He died in 882. A few of his letters have come down to us, and are found in Sirmond's edition of the works of Hincmar of Rheims.

HINCMAR OF RHEIMS, b. about 806; d. at Epernay, Dec. 21, 882; was educated in the monasteries of St. Denis and Corwey; came to the court during the reign of the Emperor Louis, and formed the most intimate relation with his son, King Charles the Bald. At the synod of Verneuil (844), the king recommended him for the archiepiscopal see of Rheims, which had stood vacant since the deposition of Ebo in 835, and in the following year he was regularly elected and consecrated. He ruled his diocese with great firmness, and was generally successful in maintaining his metropolitan authority over his suffragan bishops, even in the face of the Pope; but, though he actually was the most prominent representative of the French Church, he failed in securing for himself the primacy of France; this dignity being conferred on Archbishop Ansegisus of Sens. Very remarkable is the use which Hincmar made of the Pseudo-Isidorean decretals in his administration. He evidently considered them fraudulent, and strongly opposed the introduction of this new law in the church, except in cases in which the law spoke in his favor; then he appealed to it himself. In the theological movements of his time Hincmar also played a conspicuous part, though as a theologian he was without originality. In the predestination controversy with Gotschalck (which article see) he stood alone. Rabanus left him in the lurch. John Scotus Erigena, Ratramnus, Prudentius, Servatus Lupus, and others, declared against him. But he never gave in. In the transubstantiation controversy he sided with Paschasius Radbertus. One of his best literary performances is his *Annals of Rheims* continued by Flodoard. Shortly before his death he was driven away from Rheims by the Normans.

LIT. — His works were edited by Sirmond, Paris, 1645; and in MIGNE: *Patrol.*, 125, 126. See GASS: *Merkwürdigkeiten aus d. Leben u. Schriften Hinkmars*, Göttingen, 1806; PRICHARD: *The Life and Times of Hincmar*, Littlemore, 1849; DIAZ: *De Vita et Ingenio Hincmar*, Agendici, 1859; NOORDEN: *Hinkmar v. R.*, Bonn, 1863; VIDIEU: *Hincmar d. R.*, Paris, 1875; [M. SDRELEK: *Hinkmars von Rheims kanonistisches Gutachten über d. Ehescheidung d. Königs Lothar II.*, Freiburg-in-Br., 1881]. ALBRECHT VOGEL.

HINDS, Samuel, b. in the Island of Barbadoes, 1793; d. at Notting Hill, London, Feb. 7, 1872. After graduation at Oxford, he went (1819) as

missionary to Barbadoes, but returned to England, and became successively vice-principal of St. Alban's Hall, Oxford (1827), vicar of Yardley, Hertfordshire (1834), chaplain to Archbishop Whately, and rector and prebendary of Castleknock, Dublin Cathedral (1843), dean of Carlisle (1848), and bishop of Norwich (1849). He resigned his bishopric in 1858. His principal works are *The History of the Early Rise and Progress of Christianity*, London, 1829, 3d ed., 1850; *An Inquiry into the Proofs, Nature, and Extent of Inspiration, and into the Authority of Scripture*, Oxford, 1831.

HINNOM, Valley of. See GEHENNA.

HINTON, John Howard, b. at Oxford, March 24, 1791; d. at Bristol, Dec. 17, 1873. He was educated at the University of Edinburgh; entered the Baptist ministry, and was for many years one of the most intellectual preachers of London. "He shared with Binney the honor of the designation 'the students' preachers.'" His best known work was *History and Topography of the United States* (1832, American edition, enlarged, N. Y., 1853). Among his theological works may be mentioned *The Harmony of Religious Truth and Human Reason* (1832), *Treatise on Man's Responsibility* (1840). There is a complete edition of his works, in seven volumes. — **James Hinton**, son of the preceding; b. at Reading, 1822; d. at St. Michael, Dec. 16, 1875. He was the foremost aural surgeon in London; at the same time he was greatly interested in philosophy, and wrote those remarkable works, *Man and his Dwelling-place* (1858), *Life in Nature* (1871, 2d ed., 1875), *The Mystery of Pain, Philosophy and Religion* (1882). See his *Life and Letters*, London, 1878, 4th ed., 1881.

HIPPO (the present Bona), a Roman colony on the northern coast of Africa; was the seat of two councils (393 and 426), of which the former is interesting, because it gave the first express definition of the New-Testament canon, in the form in which it has ever since been retained. Augustine was bishop there from 396 to 430. See PETIT: *Voyage à Hippone au commencement du V^e siècle*, 6th ed., Paris, 1876.

HIPPOLYTUS, a distinguished ecclesiastical writer; b. in the second half of the second century; d. about the year 240. Greek was his native tongue; and, although this may point to an Oriental birth, he was in Rome at an early age. He heard Irenæus lecture (Photius). The vivid minuteness with which he relates the fortunes of Callistus leads to the conclusion that he was in Rome under Victor (189-199). At the beginning of the third century he was a presbyter, conspicuous for learning, eloquence, zeal, and moral earnestness. He dissented, in matters of doctrine, from Victor's successors (Zephyrinus and Callistus), holding the view that heretics should not be received back into the Church, and favoring the subordination theory of the Trinity; while they were inclined to Patristianism. He seems to refer to himself as bishop, and stood at the head of a schismatic body in Rome (so also Prudentius). Thus much is extracted from the author's own work, the *Philosophoumena*. The other notices of his life are few. Eusebius (*Hist.*, vi. 20, 26) calls him bishop, and puts his life in the reign of Alexander Severus (222-235); and

Prudentius (400) designates his bishopric as Portus, the port of Rome. Jerome (*Cat. Vir. Illustr.*, 61) gives nothing more about him than a few of his writings. An ancient catalogue of Roman bishops, which Mommsen puts in 354, states that *Yppolitus presbyter*, with the Roman Bishop Pontianus, was banished by Severus to the unhealthy Island of Sardinia (about 235). It does not say that he died there; and so the account of his death by Prudentius can be harmonized with this statement, but is not corroborated by any other testimony. He says Hippolytus was regarded as a martyr by the Roman Church, and suffered martyrdom at Portus, being torn to pieces by horses. The authenticity of this account is justly denied by Dollinger, on the ground that this mode of punishment was not practised by the Romans. In 1551 a marble statue was exhumed at Portus, which represents Hippolytus in a sitting posture, with beard and high forehead. On the chair are inscribed the titles of his works.

Writings. — In 1842 a learned Greek, Minoides Minas, employed by the French Government, found at Mount Athos, and brought to Paris, a number of manuscripts. Among these was one which E. Miller published at Oxford in 1851, under the title *Origen's Philosophoumena; or, Refutation of all Heresies*. The first book of this work was known before, and was generally ascribed to Origen. Of the original ten books, the second, third, and a part of the fourth, are still wanting. It is almost universally agreed by critics that this work is by the hand of Hippolytus, and not Origen. Baur (*Theol. Jahrb.*, 1853) regarded the presbyter Caius as the author; but he has no followers in this opinion.

Hippolytus displays in this work wise judgment, large information, a wide acquaintance with the writings of philosophers, and acuteness in bringing out the relation of the ancient philosophies to the Christian heresies. He was as harsh and uncompromising a foe of philosophy as Tertullian. The *Refutation of all Heresies* (κατὰ πασῶν αἱρέσεων ἐλεγχος) is a polemical work whose main object is to refute the doctrines (and especially the secret doctrines) of the Gnostics, and to abash heretics by showing that their views were taken from Pagan philosophy and Oriental theosophy. Book i. gives a summary of the Greek, Druid, and Indian philosophies. Books ii. and iii. are lost. Book iv. begins in the middle of an account of Chaldaean astrology, and gives an account of the magic practised at that time, etc. Books v.-x. contain the account of the heresies. In v. the Ophites (Naaseni, Peraticæ, Sethites, Justinus) are treated; in vi., the followers of Simon Magus, and Valentinus and his disciples; in vii., Basilides (whose views appear to us in an altogether new phase) and Marcion; in viii., the Doketæ, an Arabian Monoïmos, the Quartodecimani, and the Montanists; in ix., Patristianism, the author giving a valuable picture of the congregation in Rome at that time; and in x. he summarizes the contents of books i. and iv.-ix. It was from this summary that Theodoret drew. From the fact that Hippolytus looks back upon the administration of Callistus (217-222) as belonging to the past, the date of composition may be assigned pretty confidently to the year 234.

Other writings of Hippolytus are mentioned on the statue discovered at Pontus, to the number of thirteen. The greater number of these are entirely lost, and only fragments of others remain. Other works ascribed to him (as the *κατὰ Βήρωνος καὶ Ἡλίου, πρὸς Ἰουδαίους*, etc.) are so different in style from the *Refutation* as hardly to be genuine. The same is true in regard to the exegetical works which are ascribed to him on the basis of notices in the fathers, manuscripts, etc. The fragments on Daniel, however, edited by Bardenhewer (*D. heil. Hippol. Commentar z. Buch Daniel*, Freiburg, 1877), we may confidently regard as genuine.

LIT. — [Editions of Hippolytus by FABRICIUS, Hamburg, 1716–18, 2 vols.; GALLANDI, in *Bibl. Patrum*, Venice, 1760. Editions of the *Philosophoumena*, or *Refutation*, by MILLER, Oxford, 1851; LAGARDE, Göttingen, 1858; DUNCKER and SCHNEIDEWIN, Göttingen, 1859; CRUICE, Paris, 1860. His Commentary on Daniel was edited by O. BARDENHEWER, Freiburg-i.-Breisgau, 1877. A translation of Hippolytus' works will be found in Ante-Nicene Library, Edinburgh, 1868. KIMMEL: *De Hippol. vita et scriptis*, Jena, 1839; BUNSEN: *Hippolytus and his Age*, London, 1852, 4 vols., 2d ed., 1854, 7 vols.; WORDSWORTH: *S. Hippolytus and the Church of Rome*, London, 1853, 2d and enlarged ed., 1880; DÖLLINGER: *Hippol. u. Kallistus*, Regensburg, 1853, English translation, Edinburgh, 1876; CRUICE: *Études sur de nouveaux documents*, etc., Paris, 1855; LIPSIIUS: *Quellen d. ältest. Ketzer-gesch.*, Leipzig, 1875, pp. 118 sqq.] JACOBI.

HIRSCHAU, or **HIRSAU**, a Benedictine monastery, now destroyed, but once very famous, in the diocese of Spire, was founded in 830 by Count Erlafried of Calw, and his son Bishop Notting of Verelli. The first monks, numbering fifteen, and the first abbot, Lindebert, came from Fulda; and the traditions of that flourishing seat of learning seemed to take root at Hirschau. But about a thousand internal dissensions, the avarice of the counts of Calw and the plague, completely ruined the institution. For half a century the monastery stood empty, until Leo IX., in 1049, compelled the counts of Calw to repair the buildings, and revive the institution. By its new abbot, Wilhelm der Selige (1069–91), it was brought into a very flourishing condition; and through his *Constitutiones Hirsaudienses*, a close imitation of the *Constitutiones Cluniacenses*, it exercised a great influence on other German monasteries. During the Reformation it was transformed into a theological seminary, and in 1692 it was destroyed by the French. Its history has been written by Johann Trittenheim, abbot of Spanheim (d. 1516), whose *Chronicon H.* was printed, Basel, 1559, and the *Annales H.*, at St. Gall, 1690.

HIRSCHER, Johann Baptist, b. at Altermgarten, Württemberg, Jan. 20, 1788; d. at Freiburg, Sept. 4, 1865; was appointed professor of morals and practical theology at Tübingen 1817, and at Freiburg 1837, but retired into private life 1863. In spite of a certain innate, aristocratic conservatism, which prevented him from adopting a truly liberal platform, he belonged to the reform party within the Roman-Catholic Church, and took an active part in public life both before and after 1848. Several of his books, as, for instance, *On*

the Mass (1821), *Die kirchlichen Zustände der Gegenwart* (1849), etc., were put on the Index, and he submitted.

C. WEIZSÄCKER.

HITCHCOCK, Edward, D.D., LL.D., b. at Deerfield, Mass., May 24, 1793; d. at Amherst, Feb. 27, 1864. He was an eminent scientist, and from 1825 to 1854 was professor in Amherst College, during the last ten of which years he was its president. By his geological labors he won great fame; but his scientific attainments served as proofs of Christianity, and he delighted to present science as the handmaid of religion. Besides strictly professional works, he wrote *The Religion of Geology and its Connected Sciences* (1851), and *Religious Truths Illustrated from Science* (1857).

HITTITES, The. Sons of Heth, the second son of Canaan. Only scattered references to the Hittites (חִתִּי) occur in the Old Testament, from which we could not at all gather a true idea of them at the time of their power. Generally, it is only scattered families that are mentioned, like those of Ephron, Ahimelech, or Uriah; or small communities, such as may have led to their being included in the lists so often repeated of the Canaanite tribes. Of these were the families of Elon and Beer, with whom Esau intermarried. In Judg. i. 26, however, the land of the Hittites is at a distance from Palestine; and the same is the case in the history from the time of David. His census extended as far as the Hittites at Kadesh (if we may so correct "Tahtim-Hodshi," 2 Sam. xxiv. 6, as suggested by the LXX. Alex.). Solomon married Hittite women (1 Kings xi. 1); and the kings of the Hittites are mentioned (1 Kings x. 29; 2 Chron. i. 17; 2 Kings vii. 6) as parallel with the kings of Egypt and of Syria. They are the same as the "kings on this side Euphrates" (1 Kings iv. 24).

From the Hebrew Scriptures we could only gather, then, that the Hittites were of a Hamitic race, and regarded as aliens; that, from the time of Abraham to David, they had communities or families in Palestine; and that, from the time of Solomon, they had kings and territory to the north-east of Palestine. Here the Egyptian and Assyrian monuments, with those of the Hittites themselves, discovered within the last few years, greatly add to our knowledge.

The Egyptians called the Hittites "Khita." They appear in the reign of Thothmes III., about 1500 B.C. (Rawlinson), as inhabiting a "great land," but only as one among other peoples. Later they became predominant, and were the chief enemy met by Seti I. and Rameses II.; the former of whom captured their western capital, Kadesh, on the Orontes, and the latter of whom gained a victory over them at the same place (about 1350 B.C.), entered then into a treaty with them, and married the daughter of Khitasar, their king, as described in the poem of Pentaur. The allies of the Hittites are mentioned by Pentaur; and De Rouge identified them with tribes as distant as the extreme west of Asia Minor. This is not now credited; although we do know that their influence and arms must have extended, at one time, as far as Smyrna.

The Assyrians knew the Hittites as "Khatti." Like the Egyptians, they found them their chief rivals and most dangerous enemies. They are mentioned by the Babylonian Sargon in the six-

teenth century B.C., before the Assyrian Empire had risen. Tiglath-pileser I. (B.C. 1120) found the Hittites inhabiting the region extending westward and southward from Carchemish, and exercising a wide suzerainty north, almost, if not quite, to the Euxine Sea. His successors engaged in constant wars with them, until Sargon extinguished the Hittite power by the capture of Carchemish (717 B.C.), and its incorporation into the Assyrian Empire. The Khatti are mentioned by Sennacherib and Esarhaddon; but their name is merely applied to all the peoples of Syria and Phœnicia.

The monuments of the Hittites themselves have been identified since 1876, chiefly by the labors of Professor A. H. Sayce. The first known were four hieroglyphic inscriptions from Hamath, first faithfully copied in the Second Statement of the American Palestine Exploration Society in 1873. Since that time Hittite monuments with inscriptions have been found at Carchemish on the east, at Aleppo, at Ibreez in Lycaonia, at Marash, at Boghaz Keui, and Eyuk in the Valley of the Halys, and as far east as Karabel, between Smyrna and Sardis. The inscriptions have not yet been deciphered; although a hopeful key has been found in a silver boss, which contains the figure of a king, with his name of "Tarrik-timne, king of the land of Erme," in cuneiform characters of the date of Sargon, and with presumably the same legend in Hittite characters. As yet, however, no well-verified identification of any character with its sound or meaning has been made, unless it be in the case of one character used as an ideograph for "a god." The characters are, with the probable exception of a few determinatives, almost certainly syllabic, but have not wholly lost the hieroglyphic form. They are written in *boustrophedon* manner, with the syllables of a word one above another, and the characters raised, instead of incised. The monuments accompanying the inscriptions show a people generally beardless, with the pointed hat, a loose tunic, and boots turned up at the toes. They prove that the Hittites penetrated and conquered the whole of Asia Minor at a period before any history known to us of that region, and that they possessed a high civilization, such as could construct the famous statue of "Niobe," or Cybele, in Mount Sipylus. It is probable that from them, quite as much as from the Phœnicians, the Greeks drew the rudiments of their art; while the Cypriote and Lycian letters, and so the supplemental letters of the Greek alphabet, came very probably from the Hittites. Theirs was the primitive civilization, so far as we know, of Syria, and of Asia Minor from Smyrna to Lake Van.

Their language is not yet certainly known, as their writing is still undeciphered. They were almost certainly not Shemitic, as the hundreds of names that have come to us except a few in the Bible which were easily borrowed from their Phœnician and Hebrew neighbors, do not easily yield a Shemitic etymology. Such Scripture names as Ephron, Zohar, Joram, Uriah, Elon, Beeri, Judith, and Basemath, are plainly Shemitic, and may be either adopted or translated names; but such names as Khita-sar and Khilip-sar (king of Khita and king of Helbon?), with the word "sar" (if it means *king*; which is a loan

word, and not originally Shemitic) following its noun, show a non-Shemitic construction. It is, besides, difficult to see how a really inflecting language could invent or use syllabic characters. It is probable that the Hittites had their origin in the mountainous region of Central and Eastern Asia Minor, and spoke a Proto-Armenian or Alarodian language.

Of their religion we know little. Ashima is mentioned (2 Kings xvii. 30) as a god of Hamath. At Ibreez we have a figure of the great Hittite god, Sandan, — a god of agriculture. At Boghaz Keui are found nearly twenty figures of male and female deities. The Syrian god Adad, or Hadad, may have been originally Hittite. With the softened aspirate we seem to have the name in Hadoram, son of King Toi of Hamath, another form of whose name is given (2 Sam. viii. 10) as Joram; the writer in 1 Chron. xviii. 10 choosing a form meaning Adad is exalted, rather than one meaning Jehovah is exalted. It is remarkable, however, that, on the Assyrian monuments, the element Jehovah enters into the name of the King Jau-bihid, who is also called Ilu-bihid. This, however, belongs to a late period, when the Syrians were replacing the Hittites.

LIT. — WILLIAM HAYES WARD: *The Hamath Inscriptions*, in *Second Statement of the Palestine Exploration Society*, 1873 (this paper is accompanied by careful facsimiles); F. LENORMANT: *Sceaux à légendes en écriture hamathéenne*, in *Revue Archéologique*, October, 1873 (an acute but futile attempt to find a clew to the character on some seals brought from Koyunjik); A. H. SAYCE: *The Hamathite Inscriptions*, in *Transactions of the Society of Biblical Archaeology*, vol. v. pt. 1, 1876; the same: *The Monuments of the Hittites*, and *The Bilingual Hittite and Cuneiform Inscription of Tarkondêmos*, ib., vol. vii. pt. 2, 1881; letters in *The Academy*, Aug. 16 and Nov. 1, 1879, Aug. 21, 1880; also *The Decipherment of the Hittite Inscriptions*, in *The Independent*, New York, May 18, 1882. See also E. SCHRADER: *Keilinschriften u. Geschichtsforschung*, pp. 221-236; F. DELITZSCH: *Wo lag das Paradies*, pp. 263-280; T. K. CHEYNE: *Hittites*, in *Encyc. Brit.*, vol. xii. pp. 25-27; W. ST. CHAD BOSCAWEN: *Carchemish the Capital of the Hittites*, in *The Independent*, New York, April 28 and May 5, 1881. WILLIAM HAYES WARD.

HITZIG, Ferdinand, a learned and bold exegete and critic of the Old Testament; the son of a rationalistic preacher; was b. at Haulingen in Baden, June 23, 1807; d. at Heidelberg, Jan. 22, 1875. He pursued the study of theology at Heidelberg under Paulus, at Halle under Gesenius, and at Göttingen under Ewald, to whom he afterwards dedicated his *Isaiah* as the "founder of a new science of the Hebrew language and Old-Testament exegesis." In 1830 he became *docent* at Heidelberg; and in 1832 was called to Zurich, where he remained till 1861, when he was chosen as Umbreit's successor in Heidelberg. At Zurich Hitzig publicly announced himself in favor of calling Strauss. He was a man on the one hand without fear or hypocrisy, and on the other of a polemic temperament and caustic wit, which seemed to exclude personal piety and gentleness. Notwithstanding this, however, he was of pious nature, and not only loved the Old Testament, but sought to serve the kingdom of God by his

investigations. He enjoyed the esteem of his colleagues and friends. We can adopt the words of Keim, in the dedication of his *History of Jesus* (January, 1875, 2d ed., etc.): "To the memory of F. Hitzig, the honest man without fear, the faithful friend without deceit, the pride of Zurich and Heidelberg, the bold, restless architect of biblical science."

As an exegete and critic Hitzig was distinguished by untiring industry, acute penetration, uncorruptible love of truth, and thorough scholarship. He often succeeded, as in the department of textual criticism; but the number of confident but untenable assertions preponderate. The *Commentary on Isaiah* is his best work. We agree with Hupfeld, that the translation shows the hand of a master, but with him must regret the author's failure "to understand the religious spirit of the prophet, and his apparent resolution to detect the most improbable, and to overlook the most natural sense." This is especially true of the second part of *The Psalms* (Heidelberg, new and enlarged edition, 1863-65), wherein the author, in all earnestness, not only puts the larger number of the psalms in the century just before Christ, but gives the circumstances under which each was written as exactly as though he could hear the grass growing under his feet (Bleek: *Eintl. ins A. T.*, p. 619). In 1869-70 the *History of the People of Israel* appeared (Leipzig). It comes down to 72 B.C.; but it was not the author's intention to give a history of the religion of Israel. Its assumptions are, as might be expected, numerous and arbitrary. The sojourn in the wilderness, for example, is put down at four years. He hazarded many conjectures where none were needed. In 1855 Ewald espied in his old pupil a real intellectual brother of Hengstenberg.

It was a want of what the English call *common sense* which prevented this gifted and truth-loving investigator to such a remarkable degree from becoming an exemplary exegete and a trustworthy historian. Ewald was fully justified when he complained that Hitzig made that which was beautiful and tender in Solomon's Song disagreeable and repulsive; that he, in an almost incredible manner, declared the first nine chapters of the Proverbs to have been the last composed, etc. But, in spite of this, he will always have a place of prominence among his contemporaries, and his works will for a long time remain a fountain of quickening to many.

LIT. — Besides the works already mentioned Hitzig wrote *Begriff d. Kritik, aus A. T. praktisch erörtert* (Heidelberg, 1831), *Commentaries on Jeremiah* (1841, 2d ed., 1866), *Ezekiel* (1847), *Ecclesiastes* (1847), *Daniel* (1850), *Song of Solomon* (1855), *Proverbs* (Zürich, 1858), *Minor Prophets* (3d ed., 1863), *Job* (Heidelberg, 1874). Also on the New Testament, *Joh. Markus u. s. Schriften*, Zürich, 1843; *Zur Kritik paulinischer Briefe*, Leipzig, 1870; *Ostern u. Pfingsten. Zur Zeitbestim. im A. u. N. T.*, Heidelberg, 1838; *Grabchrift d. Darinus*, Zürich, 1840; und d. *Eschumnezar*, Leipzig, 1855; *Bibl. Theologie und messian. Weissag.*, ed. J. J. KNEUCKER, Karlsruhe, 1880, etc. Hitzig was also a contributor to SCHENKEL'S *Bibel-Lexikon* and many periodicals. KAMPHAUSEN.

HIVITE. See CANAAN.

HOADLY, Benjamin, a distinguished Low

Church divine and controversial writer of the Church of England; b. at Westerham, Kent, Nov. 14, 1676; d. at Winchester, April 17, 1761. He was a student and fellow of Catherine College, Cambridge; became rector of St. Peter-le-Poor, London, 1704, and Streatham, 1710; Bishop of Bangor, 1715; was soon translated to Hereford, to Salisbury (1723), and to Winchester (1734). Hoadly was one of the most able and influential prelates of the eighteenth century, and one of the earliest representatives of the principle of ecclesiastical toleration in the Church of England after the Restoration (1660). He was a typical Broad or Low Churchman. His name is more intimately associated than any other with the so-called "Bangorian Controversy," which engaged the pens of fifty writers, some of them, like Law and Sherlock, among the ablest of their day, and produced an intense excitement among all classes. It arose from a sermon preached by Hoadly in 1717 from John xviii. 36 ("My kingdom is not of this world"); in which he declared for political toleration irrespective of church connection, and asserted, as against the crown and clergy, that Christ was the only authoritative lawgiver, etc., in the Church. He deprecated in the strongest language "men's suffering in their temporal rights upon account of any differences in those points in which the reason of mankind permits them to differ" (Preface to *The Common Rights of Subjects*). This sermon was brought up for consideration in convocation (1717); and its discussion threatened to lead to such disastrous consequences, that the body was prorogued by the crown, and did not sit again till 1852. Hoadly's chief work on this controversy was his *Common Rights of Subjects defended, and the Nature of the Sacramental Test considered: an Answer to Dr. Sherlock's Vindication of the Corporation and Test Acts*, London, 1719. Among his other writings were an *Essay on Miracles* (1702), *A Brief Vindication of the Ancient Prophets* (1709), and *Sermons* (2 vols., 1754-55). Collected edition of his works, with a *Life*, in 3 vols., London, 1773. See also STOUGHTON: *Religion in England*, v. 412 sqq.

HOBART, John Henry, Protestant-Episcopal Bishop of New York; b. in Philadelphia, Sept. 14, 1775; d. at Auburn, Sept. 10, 1830. He graduated at Princeton 1793, and was tutor there from 1796 to 1798. After holding several parishes, he became assistant minister of Trinity, New York, assistant bishop of the diocese of New York 1811, and bishop in 1816. He took a deep interest in the General Theological Seminary, New-York City, and was made professor of pastoral theology and pulpit eloquence in 1821. In 1823 he travelled in Europe on account of his health, and was one of the first Protestants to preach in Rome. He was a zealous advocate of episcopal ordination, and engaged in a controversy with Dr. John M. Mason (Presbyterian) of New York on that subject. Hobart College, Geneva, N. Y., preserves in its name the memory of the bishop. Among Dr. Hobart's writings were *Companion to the Altar*, New York, 1801, 13th ed., 1840; *Apology for Apost. Order*, New York, 1807, new ed., 1811; *Sermons on Redemption*, 2 vols., London and New York, 1824. See *Posthumous Works*, with a *Memoir* by Dr. BERRIAN (New York, 1833, 3 vols.), and *Memoir of Bishop Hobart* by SCHROEDER (New York, 1833).

HOBBS, Thomas, b. at Malmesbury, in Wiltshire, April 5, 1588; d. at Hardwick Hall, in Devonshire, Dec. 4, 1679. He was educated at Magdalen Hall, Oxford, and spent the first part of his life, up to 1637, as tutor in various noble families, often travelling on the Continent with his pupils, and the last, after 1637, in a comprehensive and vigorous literary activity, first in Paris (1611-52), then in London, or in the country with the Hardwick family. His principal works are *Elementa Philosophica de Cive* (1642), *Human Nature* and *De Corpore Politico* (1650), *Leviathan* (1651, new ed., Oxford, 1881, London, 1882), *Liberty and Necessity* (1654), etc. His moral and political works were first collected in 1750; all his works in 1839-45, by Molesworth. The *Vite Hobbiane Auctorium* gives full information concerning early editions, translations, etc. The philosophical stand-point of Hobbes may be described as an application to the study of man of the method and principles of the study of nature; and the results of this process were a psychology and a morals utterly antagonistic, not only to Christianity, but to religion in general. On account of the merely preliminary stage which the science of nature had reached in the time of Hobbes, his conception is premature; but he carried it out with great vigor; and it happens, not unfrequently, that the materialistic psychology and utilitarian morals of to-day return to his writings, and adopt some modification of his paradoxes. There is no comprehensive monograph on Hobbes. See the art. by G. CROOM ROBERTSON, in *Encyclopædia Britannica*.

HOCHMANN, Ernst Christof, surnamed **Hoch- enau**, b. 1670; d. 1721; studied law at Halle, but was relegated from the university on account of his participation in the extravagances of the Pietists. In 1697 he entered into relation with Arnold and Dippel, and repaired to Francfort with the aim of converting the Jews. But riots arose; and he retired to the estates of Count Wittgenstein, the refuge of all separatists and mystics. From 1700 to 1721 he wandered about, preaching in public, conducting worship in private, denouncing the lukewarmness of the clergy, etc. He was often arrested,—at Detmold 1702, Hanover 1703, Nuremberg 1708-09, Halle 1711, etc.; but he found also many adherents, especially at Crefeld, Duisburg, Muhlheim, Wesel, Emmerich, and other places in the Rhine-region. Full account of his views, influence, writings, etc., is found in M. GÖBEL: *Geschichte des christlichen Lebens in der rhein-westfäl. Kirche*, Coblenz, 1852, vol. ii. HAGENBACH.

HOCHSTRATEN. See HOOGSTRATEN.

HODGE, Charles, D.D., LL.D., of Scotch-Irish ancestry on his father's side, and through his mother related to the French Huguenots; b. Dec. 18, 1797, in Philadelphia, where his grandfather, a Christian merchant from the north of Ireland, had settled in 1735, and where his father, a godly physician, died when the subject of this sketch was only six months old; d. in Princeton, N.J., June 19, 1878. He matriculated at the College of New Jersey in 1812, and after graduation entered in 1816 the theological seminary in Princeton, having among his classmates his two life-long friends, — John Johns, afterwards bishop of Virginia, and Charles P. McIlvaine, afterwards bish-

op of Ohio. In 1822 he was appointed by the General Assembly professor of biblical and Oriental literature. In 1822 he married Sarah Bache, great-grand-daughter of Benjamin Franklin. Soon after, he went abroad (1826-28) to prosecute special studies, and in Paris, Halle, and Berlin attended the lectures of De Sacy, Tholuck, Hengstenberg, and Neander. In 1825 he founded the *Biblical Repository and Princeton Review*, and during forty years was its editor, and the principal contributor to its pages. He received the degree of D.D. from Rutgers College in 1834, and that of LL.D. from Washington College, Pennsylvania, in 1864. In 1840 Dr. Hodge was transferred to the chair of didactic theology, retaining still, however, the department of New Testament exegesis, the duties of which he continued to discharge until his death. He was moderator of the General Assembly in 1846. Fifty years of his professoriate were completed in 1872, and the event was most impressively celebrated on the 23d of April. A large concourse, including four hundred of his own pupils, assembled to do him honor. Representatives from various theological institutes, at home and abroad, mingled their congratulations with those of his colleagues; and letters expressing deepest sympathy with the occasion came from distinguished men in all quarters of the land and from across the sea. Dr. Hodge enjoyed what President Woolsey, at the jubilee just referred to, hoped he might enjoy,—“a sweet old age.” He lived in the midst of his children and grandchildren; and, when the last moment came, they gathered round him. “Dearest,” he said to a beloved daughter, “don’t weep. To be absent from the body is to be present with the Lord. To be with the Lord is to see him. To see the Lord is to be like him.” Of the children who survive him, three are ministers of the gospel; and two of these succeed him in the faculty of Princeton Theological Seminary, — Dr. C. W. Hodge, in the department of exegetical theology, and Dr. A. A. Hodge, in that of dogmatics. The latter wrote his father’s biography (1880).

Dr. Hodge was a voluminous writer, and from the beginning to the end of his theological career his pen was never idle. In 1835 he published his *Commentary on the Epistle to the Romans*, his greatest exegetical work, and one of the most masterly commentaries on this Epistle that has ever been written. Other works followed at intervals of longer or shorter duration, — *Constitutional History of the Presbyterian Church in the United States*, 1840; *Way of Life*, 1841, republished in England, translated into other languages, and circulated to the extent of thirty-five thousand copies in America; *Commentary on Ephesians*, 1856; on *First Corinthians*, 1857; on *Second Corinthians*, 1859. His *magnum opus* is the *Systematic Theology* (1871-73), of 3 vols. 8vo, and extending to 2260 pages. His last book, *What is Darwinism?* appeared in 1874. In addition to all this, it must be remembered that he contributed upwards of one hundred and thirty articles to the *Princeton Review*, many of which, besides exerting a powerful influence at the time of their publication, have since been gathered into volumes, and as *Princeton Essays, Hodge’s Essays* (1857), and *Hodge’s Discussions in Church Polity* (ed. Rev. William Durant,

1878), have taken a permanent place in our theological literature.

This record of Dr. Hodge's literary life is suggestive of the great influence that he exerted. But, if we would properly estimate that influence, we must remember that three thousand ministers of the gospel passed under his instruction, and that to him was accorded the rare privilege, during the course of a long life, of achieving distinction as a teacher, exegete, preacher, controversialist, ecclesiastic, and systematic theologian. As a teacher he had few equals; and, if he did not display popular gifts in the pulpit, he revealed homiletical powers of a high order in the "conferences" on sabbath afternoons, where he spoke with his accustomed clearness and logical precision, but with great spontaneity, and amazing tenderness and unction.

Dr. Hodge's literary powers were seen at their best in his contributions to the *Princeton Review*, many of which are acknowledged masterpieces of controversial writing. They cover a wide range of topics, from the apologetic questions that concern our common Christianity, to questions of ecclesiastical administration, in which only Presbyterians have been supposed to take interest. But the questions in debate among American theologians during the period covered by Dr. Hodge's life, belonged, for the most part, to the departments of anthropology and soteriology; and it was upon these, accordingly, that his polemic powers were mainly employed.

Though always honorable in debate, we should nevertheless not be likely to have a correct idea of his character, if we judged him only by the polemic relations in which his writings reveal him. Controversy does not emphasize the amiable side of a man's nature. Dr. Hodge was a man of warm affection, of generous impulses, and of John-like piety. Devotion to Christ was the salient characteristic of his experience, and it was the test by which he judged the experience of others. Hence, though a Presbyterian and a Calvinist, his sympathies went far beyond the boundaries of sect. He refused to entertain the narrow views of church polity which some of his brethren advocated. He repudiated the unhistorical position of those who denied the validity of Roman-Catholic baptism. He gave his sympathy to all good agencies. He was conservative by nature, and his life was spent in defending the Reformed theology as set forth in the Westminster symbols. He was fond of saying that Princeton had never originated a new idea; but this meant no more than that Princeton was the advocate of historical Calvinism in opposition to the modified and provincial Calvinism of a later day. And it is true that Dr. Hodge must be classed among the great defenders of the faith, rather than among the great constructive minds of the Church. He had no ambition to be epoch-making by marking the era of a new departure. But he has earned a higher title to fame, in that he was the champion of his Church's faith during a long and active life, her trusted leader in time of trial, and for more than half a century the most conspicuous teacher of her ministry. The garnered wisdom of his life is given us in his *Systematic Theology*, the greatest system of dogmatics in our language. FRANCIS L. PATTON.

HODY, Humphrey, b. at Odcombe, Somersetshire, Jan. 1, 1659; d. at Oxford, Jan. 20, 1706. In 1684 he became fellow of Wadham College, Oxford, in 1698 Regius Professor of Greek, and in 1704 archdeacon of Oxford. In reward of his support of the ruling party in their treatment of the bishops, who had been deprived for refusing to take the oath of allegiance to William and Mary, he was appointed (1693) chaplain to Archbishop Tillotson and Tenison successively. But he lives as author of a classic work, *De bibliorum textibus originalibus versionibus Græcis et Latina Vulgata*, libri iv., Oxford, 1705.

HOË VON HOHENEGG, b. at Vienna, 1580; d. at Dresden, 1615; studied at Wittenberg; and was appointed third preacher to the electoral court of Saxony 1602, superintendent of Plauen 1603, and first court-preacher at Dresden 1612. In this position he exercised an almost absolute influence on the elector's relations with Gustavus Adolphus and the emperor. But his hatred of the Calvinists made him a friend of the Roman Catholics; and he lent a willing hand to the machinations of the Jesuits in Bohemia, simply out of rancor against the Reformed creed. Besides some polemical essays, he wrote *Commentar. in Apocalypsin*, 1610-40, 2 vols. THOLUCK.

HOFACKER, Ludwig and Wilhelm G., two brothers of rare piety and ministerial usefulness. Their father was pastor and *dekan* in Stuttgart. Ludwig was b. at Wildbad, April 15, 1798; was vicar in Stuttgart, and d. Nov. 18, 1828, as pastor in Rielingshausen, Württemberg, after a short ministry of four years, and with the words "Saviour, Saviour!" Wilhelm was b. in Gärtringen, Feb. 16, 1805; pastor at Waiblingen 1833, and of St. Leonard's Church, Stuttgart, 1835, where he d. Aug. 10, 1848, "a prince of God, with words of eternal life on his lips." Thousands flocked to hear both the brothers. The former appealed directly to the conscience; destroying the sinner's confidence in the righteousness of works, and presenting the atonement by Christ's blood as the only hope of the soul. He said, "I attack souls as with the approach of a storm." He was a popular orator, who is sometimes startling, but always rugged, positive, and powerful. Wilhelm likewise preached only on the fundamental themes of grace and guilt, but his rhetoric was more artistic and finished than his brother's. The former, those would prefer who would rather drink from a fresh, rushing, forest-brook; the latter, those who would rather kneel at the clear, placid, deep waters of a lovely lake. The Hofackers exerted a lasting influence upon the religious life of Württemberg, and thousands of copies of their sermons have been distributed.

LIT. — LUDWIG HOFACKER: *Predigten* (Stuttgart), and *Life* by A. KNAPP (Heidelb., 27th ed., 1866); WILHELM HOFACKER: *Predigten* (Stuttgart, 2d ed., 1857), and *Life* by his son L. HOFACKER (Stuttgart, 1872). ROBERT KÜBEL.

HOFFMANN, Andreas Gottlieb, b. at Welbsleten, near Magdeburg, April 13, 1796; d. at Jena, March 16, 1864; studied theology at Halle, more especially Oriental languages, under Gesenius, and was appointed professor of theology at Jena in 1821. His principal works are *Grammatica Syriaca*, Halle, 1827, twice translated into Eng-

lish by Day and Harris Cowper; and *Entwurf d. hebräischen Alterthümer*, Weimar, 1832.

HOFFMANN, Daniel, b. at Halle, 1540; d. at Wolfenbüttel, 1611; studied theology at Jena; and was appointed professor at Helmstädt in 1576, but dismissed in 1601. The occasion of his dismissal was a controversy with his colleague, Caselius, which brought much disturbance into the working of the university. Hoffmann was a pupil of Ramus, and held that there were two kinds of truth, — the philosophical and the theological; that the former absolutely contradicted the latter; that philosophy could not be studied without great harm to the student, etc. Caselius was a humanist, and protested that there were not two kinds of truth, but only two means of grasping it, — reason and revelation; that philosophy and theology were perfectly agreed when truly understood; that philosophy was an indispensable aid to the study of theology, etc. In the heat of the controversy Hoffmann was led to make more than one doubtful assertion; and the theologians of the strict Lutheran school, who probably held the same views as he, left him alone in the field, provoked as they were by his previous attacks on the doctrine of ubiquity. The principal questions were, nevertheless, well put and well debated; and the controversy has some interest for the study of the relation between philosophy and theology. See THOMASIVS: *De Controv. Hoffmanniana*, Erlangen, 1844; SCHLEE: *Der Streit des D. H.*, Marb., 1870. WAGENMANN.

HOFFMANN, Ludwig Friedrich Wilhelm, court-preacher in Berlin, and general-superintendent of Brandenburg; b. Oct. 30, 1806, in Leonberg, Württemberg, the birthplace of Schelling and Paulus; d. of heart-disease, Aug. 28, 1873, in Berlin. His father was a thoughtful pietist, and founder of the religious colony of Kornthal (1819). His brother Christoph was the originator of a movement for the colonization of Palestine. After passing through a theological course at Tübingen, where he had David Strauss for a fellow-student, he became vicar of Heumaden, and in 1834 pastor in Stuttgart. In 1839 he was made superintendent of the Institution for Missions in Basel. There he remained for twelve years, giving himself up with great enthusiasm to his duties and the study of the history of missions. During this period he published a number of works on missions, as *Missionsstunden u. Vorträge* ("Missionary Talks and Discourses"), Stuttgart, 1847, 1851, 1853; *D. Epochen d. Kirchengesch. Indiens* ("Epochs in the Church History of India"), 1853, etc. From Basel he passed to Tübingen as professor; and from there, in 1852, he followed the call of Frederick William IV. as court-preacher to Berlin. He exerted a greater influence over the king of Prussia than any other man, in favor of ecclesiastical union. He was strongly in favor of a union of the Reformed and Lutheran churches on the basis of the Augsburg Confession, so that there might be "one evangelical Protestant Church with two confessional types." Hoffmann was an indefatigable worker, and exerted a powerful influence as an evangelical preacher who sympathized with the theology of Bengel. But more attractive and imposing than his literary attainments was the frank and magnanimous personality of the man. [He was chosen a delegate to

the conference of the Evangelical Alliance in New York in 1873, but died before it met.] He published a number of volumes of sermons under the titles *Ruf zum Herrn* (Berlin, 1854–58), *D. Posaune Deutschlands* (1861–63), etc. See *Leben u. Wirken d. Dr. Hoffmann*, by his son, Berlin, 1878–80, 2 vols. RUDOLF KÖGEL.

HOFFMANN, Melchior, one of the most prominent Anabaptist leaders, a furrier by trade; was b. at Hall in Suabia; worked in Livonia when the Reformation reached those regions; threw himself with the native enthusiasm of his character into the movement; began to preach, met with great opposition; repaired to Wittenberg (1525), and returned with recommendations from Luther; caused great excitement in Dorpat and Reval, and was finally expelled from the country. On his return to Germany he was very coldly received by the Reformers, but obtained, nevertheless, an appointment as preacher at Kiel, in Holstein, 1527. Soon after, however, he began an attack on Luther's doctrine of the Lord's Supper. A commission was formed to investigate matters; and he was convicted of heresy, and expelled from Holstein 1529. His divergence from Luther made him at first well received at Strassburg, but it soon became apparent that he inclined towards the Anabaptists. He began to publish prophecies, and soon placed himself openly at the head of the party. In Emden he caused sore disturbances in 1536; and on his return to Strassburg he was arrested, and kept in prison for the rest of his life. He probably died in 1542. See HERRMANN: *Essai sur la vie et les écrits de M. Hoffmann*, Strassb., 1852. CUNITZ.

HÖFLING, Johann Wilhelm Friedrich, b. at Drossenfeld, near Bayreuth, 1802; d. in Munich, April 5, 1853; studied theology at Erlangen, 1819–23, and was appointed pastor of St. Jobst, near Nuremberg, 1827; professor of theology at Erlangen, 1833; and member of the consistory in Munich, 1852. His principal works are *Das Sakrament der Taufe* (1846–48, 2 vols.) and *Grundsätze evangelisch-lutherischer Kirchenverfassung* (1850), occasioned by the movement of 1848, which also called forth a debate of the question of church constitution. His *Liturgisches Urkundenbuch* (1854) was published after his death, by Thomasius and Harnack. HERZOG.

HOFMANN, Johann Chr. Karl, afterwards honored by Bavaria with the title *von Hofmann*; was b. Dec. 21, 1810, in Nürnberg, where, under the tutelage of a poor but pious mother, he was trained up in profound respect for religion; d. Dec. 20, 1877, in Erlangen. In 1827 he went to the university of Erlangen, and in 1829 to Berlin, walking on foot. Hegel, Schleiermacher, Neander, and Hengstenberg were lecturing side by side at the time. But Hofmann gave himself up almost exclusively to historical studies, under Ranke and Von Raumer. After teaching several years at the gymnasium in Erlangen, he became *repetent* at the university, and in 1835 writes: "The more I occupy myself with Scripture exegesis, the more powerfully am I convinced of the certainty that the divine Word is one single work, and the more am I stimulated with the glad hope that our generation will witness the victory of the truth of inspiration. . . It is a sheer impossibility that the prophecies of the

prophets and apostles are false, while their doctrines are true; for here form and contents, fact and doctrine, are one; and this is the distinguishing characteristic of revealed truth. I pray

God to permit me to see the Christ, now crucified by his enemies, lifted up by Himself, that I may place my hands in the print of the nails, and may know him, in the glory of his victory, whom I have heretofore loved in the humility of his conflict and suffering." In 1841 he was made professor at Erlangen; the year following, accepted a call to Rostock, exchanging a lecture-room with one hundred hearers, for one with only three; and returned in 1845 to Erlangen, a new period of prosperity for the university dating from that time. While at Rostock he took a deep interest in ecclesiastical matters, laboring zealously with Karsten, Wichern, and others, in the interest of missions. He was also interested in political affairs, and represented Erlangen and Fürth at several sessions of the Bavarian Parliament.

Among Hofmann's first publications were two historical works, — *Gesch. d. Aufruhrs in d. Sevennen* (1837) and *Weltgesch. f. Gymnasien* (1839, 2d ed., 1843). His first effort in theology was *D. 70 Jahre d. Jeremias u. d. 70 Jahrwochen d. Daniel* (1836). The 70 weeks of Daniel he counts in the order 62+1+7 (see DANIEL). The 62 extend from 605 to 171 B.C.; the single week, from 171 to 164. The other 7 mark the intervening period before Christ's coming. *Weissagung u. Erfüllung im A. u. N. Test.* (1841-44) appeared at a time when two views of prophecy prevailed. Hengstenberg petrified it into simple prediction; speculative criticism dissipated it into presentiment, and placed the prophecies after events. Hofmann brought prophecy into closest connection with history, and treated it as an organic whole. History itself is prophecy; and each period contains the germ of the future, and prefigures it. The entire scriptural history is a prophecy of the final and eternal relation between God and man. The incarnation marks the beginning of the essential fulfilment; for Christ is the new man, the antitype of the old; but it marks only the beginning of this fulfilment; for the head is only the realization of the intended perfect communion with God, when it is joined with the body of believers. Prophecy in the Old Testament becomes ever richer and richer in its forms, but points only to one goal, — the God-man. He is then, in turn, the starting-point for new prophecy and hope; his appearance being the prefigurement of the final glorification of the church of believers. The permanent worth of this work consists in the proof that the Old and New Testaments are parts of a single history of salvation; displaying the gradual realization, by divine interpositions, of redemption for the race.

Hofmann's second great work, *D. Schriftbeweis* (1852-56, 2 vols., 2d ed., 1857-60), is an attempt to prove the authenticity and divine origin of Christianity from its records. He lamented the usual method of doing this from single passages of Scripture; and himself sought to use the biblical record in its entirety, as one organic whole. He started from the idea, that, to understand Christianity, it was not necessary to describe religious experiences, nor rehearse the doctrines of

the Scriptures and the Church, but to develop the simple fact that makes us Christians, or the communion of God with man, mediated by Christ. Herein he differs fundamentally from Schleiermacher, who starts out from the sense of absolute dependence in the Christian's experience. Hofmann starts with the new birth. The results at which they arrive in their systems are likewise different. With Hofmann, all is historical; with Schleiermacher, nothing. This work aroused opposition. The author had denied the doctrine of vicarious atonement, and the charge was made against him of denying the atonement altogether. To this he replied in *Schutzschriften* (1856-59).

Hofmann's other works were *D. heil. Schrift. N. T.'s* (1862-81, 9 parts), *Theol. Ethik* (1878), *Vermischte Aufsätze* (Erlangen, 1878), *Encyclopädie der Theologie* (1879), and *Biblische Hermeneutik* (1880), both published in Nördlingen. [See GRAU: *Erinnerungen an J. C. K. v. Hofmann*, Gütersloh, 1879.] ALBERT HAUCK.

HOFMEISTER, Sebastian, whose true name was **Wagner**, hence his learned colleagues called him sometimes *Æconomus* (a translation of the first-mentioned name), or *Carpentarius* (a translation of the last); was b. at Schaffhausen, 1476; studied in Paris, under Faber Stapulensis, and was, after his return to Switzerland, appointed lector in the Franciscan convent at Zürich. Having adopted the ideas of the Reformation, he was soon removed from Zürich to Lucern; but, as he caused great disturbance there too, he returned in 1522 to his native city. In Schaffhausen he found a better reception; and, after the two conferences at Zürich (January and December, 1523), the Reformation was introduced, and he was made pastor of St. John. He was suspected, however, of inclining towards Anabaptism, and was in 1525 sent by the magistrate to Basel, to have his orthodoxy examined and verified. As the examination did not result in the certificate needed, Hofmeister went to Zürich, where he became Zwingli's trusted collaborator, and pastor of the Fraumünster. In 1528 he went for a short time to Berne, as professor of Hebrew, and was finally appointed preacher at Zofingen, where he died 1533. See M. KIRCHHOFER: *S. Wagner, genannt Hofmeister*, Zürich, 1808.

HOGE, Moses, b. at Cedar Creek, Va., Feb. 15, 1752; d. in Philadelphia, July 5, 1820. He was ordained in the Presbyterian Church 1782, president of Hampden-Sidney College 1807-20, and professor in the seminary there 1812-20. He was much admired as a preacher. By his widely circulated *Christian Panoply* (1799), in reply to Paine's *Age of Reason*, he exerted a great influence. A volume of his sermons appeared in 1821.

HOHENLOHE-WALDENBURG-SCHILLINGSFÜRST, Alexander Leopold Franz Emerich, Prince of, b. at Kupferzell, near Waldenburg, Aug. 17, 1794; d. at Vöslau, near Baden, Nov. 17, 1849; received a very desultory education at Vienna, Berne, and the seminaries of Tyrnau and Ellwangen; was ordained priest in 1816; visited Rome, and then settled in Bavaria, where he labored in Munich, Bamberg, and Würzburg, preaching and writing. After making the acquaintance of Martin Michl, a peasant who cured sick people by prayers, the prince also began to work miraculous cures. The sensation he pro-

duced was enormous; but the police interfered, and the Pope dared not recognize the miracles. In 1825 he quietly retired to a canonry in Grosswardein in Hungary. In 1844 he was made bishop in *partibus*. In 1848 he was expelled from Hungary by the revolutionists. See his life by A. FEUERBACH and by SCHAROLD, treating at length the question of the miraculous cures, the one *pro*, the other *contra*.

HOLBACH, Paul Heinrich Dietrich, Baron d', b. at Heildelsheim, in the Palatinate, 1723; d. at his estate of Grandval, Jan. 21, 1789; lived mostly in Paris, and acquired a kind of celebrity by gathering around his table the "philosophers" of that time, and by writing, or causing to be written, some of the most characteristic books of the age. As those books were printed in foreign countries, and published anonymously, the authorship is in many cases doubtful. The most remarkable of them is the *Système de la nature* (London, 1770), which found nothing, either in nature or in history, but matter and motion. *Le bon sens* (1782) is a popularization of the *Système de la nature*, and did much harm by penetrating into the lower social classes. *Le christianisme dévoilé, L'imposture sacerdotale, L'esprit du clergé*, etc., are of less importance. **WAGENMANN.**

HOLINESS. See SANCTIFICATION.

HOLINESS OF GOD is, as Quenstedt substantially defined it, God's perfect and essential purity, and freedom from all defect and blemish (*summa omnique labis expers in Deo puritas*). The Hebrew word קדש ("holy," to "make holy") etymologically referred, not to the moral but the material nature; but there are no instances of its use in the latter sense. It was only used in the department of religion among the Hebrews; and, although the application of the term to the external relations of persons and things to religious purposes is the oldest, it is undeniable that the word derived its meaning alone from the idea of God which prevails in the Old Testament. The term seems to come from קר, which suggests the notion of *separation*, and especially separation of that which is defective or diseased. The latter is the meaning of the Assyrian *kadištu*. This word is found in an Assyrian oath (see *Cuneiform Inscriptions of Western Asia*, II. p. 17) at the side of its Sumerian equivalent *nugig*, which is compounded of *nu* ("not") and *gig* ("diseased").

The central idea of holiness is not unapproachableness, or exaltation above the earth, as Schultz thinks (*A. T. Theologie*, p. 517); nor is it an æsthetic quality, and synonymous with the glory which surrounds Jehovah in his revelation to Israel (Dumm, *Theol. d. Propheten*, pp. 169 sqq.). God is glorious because he is holy (Exod. xv. 11); and his glory is only the outward expression, as it were, of his holiness. Holiness is absolute freedom from evil and all defect, absolute perfection of life, especially of ethical life (Oehler). God is said to be holy, not in such a way as to exclude all other beings from holiness, but because he is so in a peculiar manner (1 Sam. ii. 2). Absolute holiness is an essential attribute of his nature. It is from this centre that the ideas of his unapproachableness, incomparableness, and glory irradiate.

Special objects and rites were by the law of

Sinai invested with the quality of holiness. God likewise desires men to be holy, and is himself approachable for all such as he calls and sanctifies (1 Sam. vi. 20; Ps. xxiv. 3, etc.): his holiness is no barrier to them. His Spirit is called holy, because its work is to awaken and promote religious life in the soul (Ps. cxliii. 10); and the fallen and penitent man of God beseeches that it may not be taken away from him (Ps. li. 11). Human holiness in the New Testament is represented as starting at the centre of man's being,—his heart,—and as extending outwards to his acts and words. The representation of the Old Testament represents it as starting at the surface (Deut. xiv. 21), and penetrating inwards to the heart. That of the Old Testament is more ceremonial, but by no means exclusively so. The law also made the holiness of Israel conditional on obedience to the divine will (Exod. xix. 5 sq.; Lev. xx. 7 sq.), that is, upon a moral qualification; and the exhortations of the Old Testament are everywhere based upon moral considerations and a moral aim. See the *Theologies of the Old Testament*, of SCHULTZ and OEHLER [and the discussion of the subject under *Attributes*, in the works on systematic theology]. **DELITZSCH.**

HOLLAND. The inhabitants possess full religious liberty. All the adherents of the different creeds have equal civil and political rights and privileges, and enjoy entire freedom of administration in every thing relating to their religion and its exercise. The various denominations, save those who decline to receive such aid, are subsidized by the State. The total thus expended in 1877 was about three hundred thousand dollars. In the north-east the Protestants preponderate; in the south, the Roman Catholics; while in the central provinces both are fairly represented. In the last fifty years there has been amid the entire population a slight but steady increase in the proportion of Protestants and Jews, and a corresponding decrease of Roman Catholics.

The census which follows is that of the year 1869; but in some of the following paragraphs, figures of a later date have been obtained, and are so stated.

By the authorities the population is classified thus as regards religion:—

	Popula- tion.	Congrega- tions.
Low-Dutch Reformed	1,956,852	1,343
Walloons	10,258	17
Remonstrants	5,486	20
Christian Reformed	107,123	390
Baptists	44,227	126
Evangelical Lutherans	57,545	50
Old Lutherans	10,525	8
Moravians	311	2
English Episcopalians	456	2
Scotch Church	81	1
English Presbyterians	417	4
Total Protestants	2,193,284	1,963
Roman Catholics	1,307,765	982
Old Catholics	5,287	16
Greek Church	32	2
Low-Dutch Jews	64,748	167
Portuguese Jews	3,525	2
Unknown	5,161	
Total	3,579,802	3,132

I. THE PROTESTANT CHURCHES. (a) *The Netherlandish Reformed.*—In 1617 Carleton, the English ambassador, stated, that, in Olden Barne-

veldt's opinion, the greater part of the inhabitants of the United Provinces, and especially of the Province of Holland, were Roman Catholics. Yet in 1648, when the eighty-years' war was concluded by the Peace of Westphalia, the Reformed Confession alone was acknowledged as rightful. Its adherents, therefore, became the State Church, and so continued to be until the revolution of 1795, when all confessions were put on an equality. This relation to the State led to the formation of many Reformed churches, and that even in places where the small number of Protestants forbade the hope of a permanent organization. To this is due the fact, that many of these churches, especially in North Brabant, Zeeland, and Guelderland, ceased to exist when the connection with the State was broken off; and that the number of parishes, notwithstanding an increase in certain places after 1815, on the whole made small progress during the last hundred years. In the year 1784 there were about fifteen hundred congregations. Through the fall of the State Church these were reduced, in 1815, to about fourteen hundred and fifty; while now they have recovered, and number fifteen hundred and eighty-one. In the places where almost the whole population became Protestant, we observe a pretty regular increase, as, for example, in Friesland, which in 1601 had a hundred and eighty congregations, in 1784 two hundred and ten, and now has two hundred and thirty-six.

When the Church became free from the State, it felt the lack of a proper independent organization; and all efforts to remedy this evil fell through amidst the troubles of the times. In the year 1816 King William I., who went back not only to the traditions of the earlier period, but even beyond them, gave a constitution to the Church just as if it still, even in its inner working, was under governmental direction. In the general joy at the termination of the long period of confusion, this measure met with no opposition except in the classis of Amsterdam; and it is still to-day the basis of the existing church order, since it gave shape to "the general regulations of the Reformed Church" made in 1852. But, while these gave to the body greater independence than it had in 1816 (e.g., in relation to the choice of officers), they obtained the royal sanction, which at that time was indispensable, only under "eleven conditions," which, however, so far as they had not already become invalid, were withdrawn by the royal decree of July 22, 1870.

The body now forms one whole; and instead of being called, as of old, "The Reformed churches," its legal name is "The Reformed Church." It embraces all the reformed in the Netherlands, not only the Low-Dutch, but also the Walloons, the English Presbyterians, and the Scotch. The Walloon or French congregations are mainly composed of the refugees driven by persecution from France and Flanders. As the descendants of these gradually blended with the Netherlands, their numbers as a distinct body decreased. In 1784 they had more than sixty ministers, in 1815 forty-seven ministers, with thirty-five congregations, but now have only seventeen congregations, with twenty-six ministers. The Presbyterian-English churches were formed only in those

places where commercial intercourse, or the presence of an English garrison during the eighty-years' war, gave occasion for them. At present there exist only the one at Amsterdam, and that of the united Middleburg-Vlissingen. The only Scotch Church now remaining is that of Rotterdam, founded in 1643.

The Reformed Church (1881) numbers 1,346 congregations, with 1,609 ministers. Twenty years ago there were about two hundred candidates for the ministry at command for vacant charges; while now candidates are lacking for more than two hundred vacancies. The congregations are divided into a hundred and thirty-eight smaller circles, or "Ringe," and into forty-four larger circles, or "Classes." These classes constitute ten provincial bodies, to which is added an eleventh, called the "Walloon Commission." The organization culminates in the synod, which consists of nineteen members, thirteen ministers, and six elders, who are named by the provincial authorities, who, in turn, are chosen by the classes. The classical assemblies are the characteristic feature of the organism. They meet yearly for the election of officers and the consideration of such matters as are laid before them by the synod; and while, in the other assemblies, the ministers are twice as many as the elders, the classes are composed of all the ministers in their bounds, and an equal number of elders. The local congregation is governed by the consistory, which consists of an equal number of elders and deacons. Since 1867, in most cases, these, as well as the minister, are chosen by a college of representatives; these representatives being themselves chosen by the whole body of adult members, excepting such as are supported by the poor-funds of the church. This direct participation of the people in elections has in most of the churches, especially in the large cities, placed the power in the hands of the orthodox.

The management of the church property was in like manner directed by decrees of King William I., issued in 1819 and 1823; but these were reversed in October, 1869; and since that time most of the congregations have placed themselves under a general "Committee of Control," while the rest are altogether autonomous, and enjoy a so-called free administration.

From the beginning of the Reformation, the ministers were trained at the State universities, where theological faculties had been formed for this purpose. Although almost all candidates for the ministry took this method of preparation, it was not positively obligatory. The most recent law concerning the universities (in 1877) has released the professors from the duty of teaching the theology of the confessions; while in each university two professors, named by the synod of the Reformed Church, are charged with the duty of lecturing on dogmatic and practical theology. In 1877 the three State universities (Leyden, Utrecht, and Groningen), and that of the city of Amsterdam, together contained two hundred and forty students of theology.

Neither foreign nor domestic missions are carried on by the Church or its officers as such. And although the work finds little sympathy amid the growing materialism of the people, still, in later years, it has shown considerable activity,

notwithstanding the divisions that prevail; which divisions, however, prevent the possibility of complete and accurate statistics. Besides the Moravian Society, which labored in the West Indies, there was until 1859 only the Netherlands Missionary Society, which was founded in 1797. Now there are ten societies which send missionaries to the heathen and the Mohammedans, and one which confines itself to the Jews. In the year 1877 the receipts of these amounted to three hundred thousand gulden; and they employed a hundred and fifty-two missionaries, of whom sixty-six belonged to the Moravians, and twenty-five to the Rhenish union. The church-members are about a hundred thousand, and two hundred schools are attended by fourteen thousand scholars.

The public schools are "confessionless;" but there are hundreds of private schools, supported by Roman Catholics and Protestants, which base their teaching on Christianity. There are two considerable associations formed — one in 1860, the other in 1877 — for the purpose of supporting and extending these schools.

Evangelistic work is carried on by several associations of believers, who together have forty-five evangelists in the field. Activity in this direction, as well as in work for lost children, fallen women, the blind, etc., is ever on the increase; although confessional differences hinder the desired co-operation among those who are of the same faith.

(b) *The Christian Reformed.* — In the third and fourth decades of this century there arose a reaction against the tendency to strip off from Christian faith all the peculiarities of the old confessions. This was supported by such men as DaCosta and Groen van Prinsterer, who never forsook the old church. In 1834 the first departure took place; but it was embarrassed by the law which forbade more than twenty persons to assemble for worship. In 1836 a royal decree, which was renewed in 1841, confirmed the law, but pointed out a way in which new congregations could be legally constituted. The first one thus formed was at Utrecht in 1839. But new decrees in 1849, 1852, and 1868, abrogated all restrictions; and the "Separatist Church" stood before the law like all the others, save that it drew no support from the treasury. In 1869 the synod at Middleburg united this body with certain other scattered congregations of like tendency, who had taken the name of "Churches under the Cross;" and henceforth the whole was known as the "Christian Reformed Church." It adheres in all essential points to the polity of the synod of Dort. Their general synod meets biennially. The ministers are trained at the theological seminary in Kampen, which has six professors and eighty-three students. The number of churches rose from two hundred and twenty-six in 1860 to three hundred and sixty-two in 1877. The body has exerted a very happy influence upon the church from which they separated, by developing the power of the old faith, even when deprived of all support from the State.

(c) *The Lutheran Church.* — The Reformation entered the Netherlands under the form of Lutheranism. But this was soon supplanted, at first by the Baptists, and then by the Reformed; so

that, from the middle of the sixteenth century, it has been of subordinate importance. The first congregation was formed at Woerden, and in the year 1566 it adopted the Augsburg Confession; but there was no bond between it and other like assemblies, until in 1605 seven ministers agreed upon a system of faith and worship. This ripened in 1612 into the so-called "Brotherhood," which had a synod which met at first at indefinite intervals, and afterwards every five years. The last one under the republic sat in 1696. In 1818 King William I. gave a new organization to the "Evangelical Lutheran Church," which, however, was modified in 1855 and 1859, so as to render the Church independent of the State. Since 1819 the synod meets yearly, consisting of fifteen members, of whom eight are ministers. The local church is governed by the consistory. During the past century the increase of the body has been slow. In 1784 there were forty-five churches and fifty-seven ministers; in 1815 forty-six churches and sixty ministers; in 1877 fifty churches and nine chapels, with sixty-two ministers. At first, ministers were educated abroad; but in 1816 a seminary was founded at Amsterdam, which now has two professors and six students.

Like all other Protestant bodies, this one felt the influence of rationalism. A re-action against this tendency appeared, in Amsterdam and elsewhere, in 1791, and led ultimately to an open break between the great majority and those who insisted upon maintaining the Augsburg Confession, Liturgy, etc. The latter, being excluded from the "Brotherhood," formed what was called the "Old Lutheran Church," which obtained legal sanction in 1835, and again in 1866. Its concerns are directed by a General Ecclesiastical Assembly, which consists of seventeen persons, of whom nine are clergymen. Candidates for the ministry were formerly educated at different schools in Amsterdam, but, since 1877, in the university, where one of the Lutheran ministers teaches dogmatics. The Old Lutherans now number eight churches and eleven ministers against four churches and seven ministers in 1815.

In course of time the sharp differences between the two bodies gradually became modified; and in 1874 the barriers which hindered the call of a minister of one church to a vacant pulpit in the other were done away.

(d) *The Baptists.* — These are often called "Menonites," from the famous Menno Simons, who died in 1561. They were distinguished from other Protestants, not only by the rejection of infant baptism, but also by the lack of any central organization. Hence the stringent discipline introduced by Menno led to various divisions, known as "Waterlanders" and "Flandrians," from the districts in which they lived; but these were finally adjusted in 1650. Not long afterwards, doctrinal differences produced a new division, in which the orthodox took the name of "Zonists," and the liberals that of "Lamists;" both being derived from the armorial bearings of their respective localities. In 1801 both bodies were re-united, and the old party names passed out of use. The great peculiarity of the church is its confessional freedom. There is no common standard of doctrine. Whoever makes sincere confession of sin, and engages to lead a holy life,

is admitted to membership, without regard to his views of the person and work of Christ. As a rule, only educated persons were from the beginning chosen to the ministry; but, in cases of necessity, men without any theological training were allowed to serve, taking the name of *liefdiepreekers*, or exhorters. This custom was gradually abandoned in later years, and now the instances of its occurrence are rare. In 1811 they all united in forming a general society for the encouragement of theological education and the maintenance of the ministry among the poorer congregations. At the same time they enlarged the support and the curriculum of the theological seminary which had been established at Amsterdam in 1731 by the Lamists. Their members are found chiefly in Friesland, North Holland, Gröningen, and Overijssel. In each province there are assemblies, usually called "rings," or circles. The local church is governed by the minister or ministers with the wardens, the latter being chosen by the male members, although in some cases the females have a vote. In few congregations there are also deaconesses. The seminary contains fifteen students, and its two active professors belong to the university of Amsterdam.

(e) *The Remonstrants*. — This body dates its existence and its name from the early portion of the seventeenth century, when a number of ministers of the Reformed Church, in a paper called a *Remonstrance*, demanded a revision of the Belgic Confession and the Heidelberg Catechism. After long preparation, a national synod was called to consider the matter, which met in 1618, 1619, and was attended by delegates from various foreign churches. This body decided the points at issue by issuing the well-known canons of Dort, maintaining Calvinistic views. All ministers who did not accept these articles were deprived of their office, and, in case they refused to subscribe a promise of obedience to the ecclesiastical authorities, were banished. But after the death of Maurice, Prince of Orange, in 1625, they began gradually to return; and a few years later a decree authorized them to build churches and schools. A system of government and discipline sketched by Uitenbogaard was adopted, and in 1634 a theological seminary was established at Amsterdam. In their church order they stated that they steadfastly adhered to the Holy Scripture, and that they held fast to their confession (drawn up by Episcopius in 1621) not as a rule of faith, but as an explanation of their views. But in the course of time a great alteration ensued. In 1861 they described themselves as a community in which the gospel of Jesus Christ, according to the Scriptures, was confessed and proclaimed with all freedom and toleration; and in 1879 the revised regulations set forth the aim of the society to be, to further the Christian life on the basis of the gospel, while at the same time holding fast to freedom and toleration. The control of the body is vested in the Great Assembly, which meets yearly, and is composed of the professors, all the ministers, delegates from all the congregations, and some other persons. A permanent committee of five members cares for the execution of the assembly's resolutions, and supervises the administration. The body is declining. In 1809 they had thirty-four congregations, with forty preach-

ers; but in 1881 only about twenty-three congregations, with twenty-three preachers. The largest society of Remonstrants is in Rotterdam, and numbers about six hundred members.

II. *THE ROMAN-CATHOLIC CHURCH*. — At the commencement of the Reformation the greater part of what is now the Netherlands was attached to the bishopric of Utrecht, which in 1559 was made an archbishopric. But the Roman curia, supposing that the spread of the Reformation had put an end to episcopal government, after the death of the last archbishop (Fred. Schenk van Tontenburg) in 1580, administered ecclesiastical affairs by apostolic vicars, who, despite their episcopal character, were never deemed literal bishops of the province of Utrecht. After 1717 papal legates took the control. These were called "vice-superiors," were appointed with the co-operation of the chapter, and dwelt at Cologne or at Brussels. Afterwards other vicariates were constituted; but in 1840 these were reduced to three, so that from that time the direction of affairs was under a papal internuncius at The Hague, and apostolic vicars at Herzogenbush, Breda, and Limbursch. The fall of the State Church in 1796 led to new activity among the Roman Catholics; and the re-establishment of the hierarchy by Pio Nono in 1853 was followed by a great increase of priests. In 1784 there were 350 parishes with 400 priests; in 1815, 613 parishes with 979 priests; in 1877, 985 parishes with 2,093 priests, including those occupied in schools and in the administration.

In the reconstituted hierarchy the kingdom forms one province, which contains five dioceses; viz., the archbishopric of Utrecht with the suffragans of Haarlem, Herzogenbush, Breda, and Roermond. Each diocese has a chapter, consisting of a dean and eight canons, who are the bishop's council, and meet monthly. In case of a vacancy they name three persons, from whom the Pope selects the successor. Each diocese has a seminary for priests under the bishop, who names all the professors. The dioceses are divided into deaneries, the presiding officers of which are the connecting link between the bishop and the lower clergy. The temporal affairs of each parish are under the direction of a board named by the bishop. Notwithstanding the relative decline previously noticed, it is evident, that, under the new arrangement of affairs, there has been a considerable increase in the schools and charitable foundations, as well as in the social and political influence of the body.

The Old-Catholic Church. — This body owes its existence to the conviction that the canon law forbade the suspension of the hierarchy at the time of the Reformation; and therefore the apostolic vicars appointed after 1580 were legitimate archbishops of Utrecht, although the state of the times did not allow them to bear the title. The authority of these officers rests not upon their appointment by the Pope, but upon the choice of the chapter. It is well known what a ferment was produced in the seventeenth century by Jansenism in matters of doctrine, and Gallicanism in relation to the independence of national churches. When this agitation was at its height, the Pope cited to Rome the vicar Petrus Codde (who was suspected of Jansenism), and of his

own motion appointed Theodor de Kock in his place. A great number of the clergy rose in opposition, and as many as three hundred priests ranged themselves on the side of Codde. But the new vicar introduced many new priests, and the opposing party began to weaken. At last the chapter chose another archbishop, Cornelius Steenoven, who was consecrated by Varlet, bishop of Babylon *in partibus*, and thus preserved the succession. Excommunication followed; but the province maintained its position, and to this day has filled each vacancy made by death with a new election. In 1742 a suffragan bishop for Haarlem was appointed, and 1757 one for Deventer. The Old-Catholic, or, as it is popularly called, Jansenist Church, acknowledges the authority of the general councils and of the Tridentine decrees, but rejects the Vatican Council, with the dogmas of the immaculate conception and the papal infallibility.

III. THE JEWS. — All that is certainly known of the condition of these prior to the sixteenth century is that there were found here and there some from Southern Europe who had become Christians to escape persecution, and others from Middle Europe who still held their old faith. But the number largely increased when the close of the eighty-years' war made the Netherlands a place of refuge for all victims of persecution. They were of two classes, — one called Portuguese, the other German, — whose mutual relations were not very friendly. The former, though fewer in number, were richer and more cultivated: the latter were, for the most part, poor and ignorant, and there was but little intercourse. But this soon changed; since the Germans steadily grew in property and culture, while the others stood still, if they did not retrograde. Some differences in ceremonial, and especially in the pronunciation of the Hebrew, have prevented a complete fusion of the two; although from 1814 to 1870 they were joined in a common organization, and a rabbinical vacancy in one division could be filled by a person called from the other. The increase of the numbers from 32,000 in 1815 to 68,000 in 1867 shows the effect of this reunion.

(a) *German Jews.* — These incorporated with themselves their brethren already domiciled in the Netherlands, and subsequently the refugees from Poland and Lithuania, and now form the "Netherlandish-Israelite Society." They began to enter the country about the year 1615; although they were neither so much esteemed, nor enjoyed so many privileges, as the Portuguese. The congregation at Maarssen is considered the oldest, but the date of its origin is unknown. The one organized at Amsterdam in 1636 soon became the central point of all the rest. Permission to build a public synagogue was refused in 1648; but after an influx of Polish refugees in 1654, and an immigration of three thousand Lithuanians in 1656, there came finally in 1671 the erection of the still existing Great Synagogue in Amsterdam, in which all parties gradually united to form one congregation. Political equality was not attained until 1796. The first decree respecting the conduct of their affairs was issued in 1808. This established one supreme consistory for the Hollandish-German Israelites. When the country

became a French province in 1813, the Jews were made subordinate to the central consistory in Paris; but the next year King William I. appointed a "General Commission of Advice" for all the Jews in the kingdom. From 1862 a strenuous endeavor was made to attain a definite organization, which, however, did not succeed until 1870; since which time the direction of the Netherlandish-Israelite Society, which is no longer united with the Portuguese, is in the hands of a central board, which meets yearly, while a permanent committee of three, sitting in Amsterdam, attends to the current business of the society. The whole body consists of a hundred and seventy-three congregations, which are divided into various circles and branches. Each local society is autonomous; and its spiritual interests are controlled by rabbis, instructors, and teachers. These are trained in a seminary which was founded for this purpose at Amsterdam in 1741, and was reorganized in 1862.

(b) *Portuguese.* — In 1492 the Jews were banished from Spain, after they had become wealthy and refined. Many fled to Portugal, where they were again persecuted, especially after the introduction of the Inquisition, in 1532. When Brielle fell into the hands of the Prince of Orange (1572), many of the refugees from Portugal were attracted toward North Netherland, and, becoming esteemed for their activity and success in trade, found little difficulty in settling there. They increased in number in Amsterdam until 1597, when they secured their first synagogue, which was soon followed by many others. In The Hague, also, there was early formed a synagogue of rich and influential Israelites. In 1639 they established at Amsterdam a school, from which proceeded the rabbinical seminary of to-day. Since 1870 affairs are managed by a central board. The society at The Hague has one rabbin, while that at Amsterdam has a college of three associates. J. A. GERTH VAN WIJK, T. W. CHAMBERS.

HOLLAZ, David, a Lutheran theologian; b. at Wulkow, Pomerania, 1618; studied at Erfurt and Wittenberg; successively pastor in Pützelin, Stargard, Colberg, and Jakobshagen, where he died 1713. He is specially known by his work on systematic theology, *Examen theologicum acroaticum universam theologiam theticopolemicam complectens*, 1707 (7th ed. by Teller, 1750). The great popularity of this work was not due to its originality of thought, but to the clearness and terseness of its definitions, and especially to the genial and irenic tone and the living scriptural character of its theology. He is the last of the strict Lutheran theologians, but in that period of transition took an intermediate position between Lutheran orthodoxy and pietism; the latter, though it is not mentioned by name, exerting a subtle influence upon his views. In his explanation of the so-called "theology of the unregenerate" he shows its influence; in the distinction between fundamentals and non-fundamentals, that of Calixtus.

WAGENMANN.

HOLMES, Robert, D.D., b. in Hampshire, 1749; d. at Oxford, 1805. He was educated at Oxford, took holy orders; became Dean of Winchester 1804. His great service to biblical literature was *Vetus Testamentum Græcum cum Variis Lectionibus*, Oxford, 1798-27, 5 vols., edited after his

death by Rev. J. Parsons, B.D. See the description in the Bibliographical Appendix to HORNE'S *Introduction*.

HOLOFERNES. See JUDITH.

HOLSTE, or **HOLSTENIUS**, **Lucas**, b. in Hamburg, 1596; d. in Rome, Feb. 2, 1661; studied at Leyden; visited England; settled in Paris, 1624, as librarian to President de Mesmes; was converted to Romanism; accompanied Cardinal Barberini, in 1627, to Rome, where he was made librarian of the Vatican, member of the Congregation of the Index, etc. Most of his works were left unfinished; but his labors were, nevertheless, of great importance for the *Liber pontificalis*, *Liber diurnus pontif. Rom*, the martyrologies, etc. His collection of monastic rules (*Codex Regularum*) appeared first in Rome, 1661, afterwards, much enlarged, at Augsburg, 1759, 6 vols. folio. His letters were published by J. F. Boissonade, Paris, 1817.

HOLY FIRE, a ceremony symbolizing the resurrection of Christ, of very old date, and still observed in the Greek and Roman churches on Holy Saturday. On Good Friday all the lights and lamps of the church are extinguished, and the following day they are re-lit at a new fire kindled by sparks from a flint. In the Church of the Holy Sepulchre at Jerusalem, where a Greek and an Armenian bishop officiate in unison on that day, the priests claim that the new fire is brought miraculously from heaven; and the fraud gives rise to much scandal. See SCHIAFF: *Through Bible-Lands*, p. 241. The spiritual significance of the pretended miracle is, however, beautiful; for the holy fire, the symbol of the Spirit, proceeds from the sepulchre of Christ, and is carried by disciples to the ends of the earth.

HOLY LEAGUE. I. An alliance concluded between Philip II. of Spain, the Pope, the Guises, and the Parliament of Paris, in 1576, for the purpose of destroying the Reformation in France. II. **The Holy League of Nuremberg**, concluded between Charles V., the archbishops of Mayence and Salzburg, and the dukes of Bavaria, Saxony, and Brunswick, in 1538, for the purpose of counteracting the League of Smalcald.

HOLY SEPULCHRE, The. According to John (xix. 41) there was a garden close by the spot where our Lord was crucified; and in the garden was a new sepulchre, in which he was laid, because it was nigh at hand, and it was the Jews' preparation-day. Otherwise the locality of the tomb is not indicated in the Gospels; nor is Golgotha, the spot where the crucifixion took place, located with any more definiteness. From Matt. xxvii. 32, John xix. 17, and Mark xv. 29, and more especially from Heb. xiii. 12, it is apparent that it lay outside the city; and from Matt. xxvii. 33, and Mark xv. 29, it may be inferred that a public road ran by it: indeed, the Romans used to select such localities for places of execution in order to make the punishment more impressive to the people. But this is all. The name gives no certain clew. The Hebrew Golgotha has by some—Jerome in old times, Krafft and Hengstenberg in modern times—been translated the "Hill of Death," the name denoting a public place of execution; but both linguistic and archaeological reasons speak against this derivation. The evangelists translate the "place of a skull"

(John xix. 17; Matt. xxvii. 33; Mark xv. 22), or simply the "skull" (Luke xxiii. 33), probably referring to some topographical feature,—a rock protruding through the soil in the form of a skull, or bare as a skull. Whether Golgotha was a slight elevation, or a hill, or a mountain, they leave undecided, and so does Eusebius. The pilgrim of Bordeaux, however, and Rufinus, speak of *Monticulus Golgotha*, or *Golgothana Rupes*, whence the Mount Calvary of so frequent occurrence in the Roman-Catholic Church; that is, a hill with a chapel on its top, to which leads a pilgrim's path, with stations indicative of the various events of the passion.

In direct contradiction, as it would seem, to the above passages (Matt. xxvii. 32; John xix. 17; Mark xv. 20; and Heb. xiii. 12), the places which tradition points out for the crucifixion and sepulchre of our Lord lie a good distance within the wall of the present city. From the tower of David, at the Jaffa gate, the Church of the Holy Sepulchre is descried, situated to the north-northeast, and rising on a hill between two minarets. But as early as in the eighth century, and again in the thirteenth, doubts were felt about the identity of the locality; and in the middle of the eighteenth century the tradition was formally rejected by Korte, *Reise nach dem gelobten Lande*, Altona, 1741, with three supplements, Halle, 1746. He was followed by Clarke (*Travels in Palestine*, London, 1811), Robinson (*Biblical Researches*, Boston, 1841, and *Topography of Jerusalem*, in *Bibliotheca Sacra*, 1846), Tobler (*Golgotha*, St. Gall, 1851), Wilson (*The Lands of the Bible*, London, 1847), and Schaff (*Through Bible Lands*, New York, 1879). The tradition has been defended by Chateaubriand (*Itinéraire de Paris à Jerusalem*, Paris, 1811), Scholz (*Comm. de Golgothæ situ*, Bonn, 1825), Williams (*The Holy City*, London, 1845; 2d ed., 1849), Schultz (*Jerusalem*, Berlin, 1845), Krafft (*Die Topographie Jerusalems*, Bonn, 1846), Lord Nugent (*Lands Classical and Sacred*, London, 1845), Tischendorf (*Reise in den Orient*, Leipzig, 1846), George Finlay (*On the Site of the Holy Sepulchre*, London, 1847), Schaffter (*Die echte Lage des heiligen Grabes*, Bern, 1849), De Vogué (*Les Églises de la Terre-Sainte*, Paris, 1860), Sepp (*Jerusalem*, 2d ed., 1873), Clermont-Ganneau (*L'Authenticité du Saint-Sépulcre*, Paris, 1877).

It would not be altogether impossible, however, to reconcile the Gospels and the tradition, as the site of the city-wall was so considerably altered by Hadrian that many places formerly outside of it came to lie inside of it, and *vice versa*. But new difficulties arise from the circumstance that the tradition gives no perfect certainty with respect to the identity of the localities it points out. Of course the first Christians knew the places where Christ was crucified and buried; but they evidently did not give much attention, or ascribe much value, to such externalities. Then, when the Jewish war broke out, towards the close of 67, the Christians left Jerusalem for Pella; and when they, later on, returned, the capture and destruction of the city must have wrought such changes as to make the identification of special localities of no strongly marked external distinction very difficult. Then, again, when Hadrian rebuilt the city on an entirely new plan,

and with the avowed purpose of obliterating the distinctive character of the old city, new changes took place, which must have made the tradition less and less reliable. It has been argued that the unbroken list of bishops of Jerusalem which Eusebius gives from James, the brother of the Lord, to Macarius, is a guaranty of the continuity of the tradition living in the congregation; but Eusebius says himself (*Hist. Eccl.*, 4, 5) that the list is not based on documents: he had it from hearsay. It has also been argued that the frequent pilgrimages to the holy places of Jerusalem, which, according to Cyril (*Catech.*, 17, 16), were made from the time of the apostles, testify in favor of the tradition; but the earliest visitors to Jerusalem — Alexander of Flavius, in Cappadocia, and Origen — do not give the impression that at their time the holy places were specially frequented for the sake of devotion.

The first who thought of architecturally adorning the Holy Sepulchre was Constantine the Great. He erected a rotunda over the grave, and close by, on the spot of the crucifixion, a magnificent basilica, consecrated in 336. Those buildings stood till 614, when, during the invasion of Chosroes II., they were burnt down. Two years later on (616) the abbot Modestus, of the monastery of Theodosius, began the erection of new buildings. The Patriarch of Alexandria, Johannes Eleeman, supported the undertaking by sending a thousand workmen and a large sum of money to Jerusalem. In 626 the new buildings, consisting of three separate churches, were finished. Modestus's churches were burnt down by the Mohammedans in 936, and not restored until 1048, when the cathedral was built into which the crusaders, in 1099, made their entrance on bare feet, and singing hymns of praise. The buildings were then partly rebuilt, partly extended; and the structures thus reared stood, though often partially disturbed by the Mohammedans, till the great conflagration of 1808. In 1810 the erection of the present buildings was begun. The Greeks and the Armenians gave the money; Komnenos Kalfa, a Greek architect in Constantinople, the plan.

FR. W. SCHULTZ.

HOLY SPIRIT, the third person of the Trinity, is also known in Scripture as the Spirit (Matt. iv. 1), the Spirit of God (1 Sam. x. 10), the Spirit of Christ (1 Pet. i. 11), the Spirit of grace (Heb. x. 29), the Spirit of truth (John xvi. 13), the Paraclete, or Comforter (John xv. 26), etc. The trinitarian relation of the Spirit is discussed under TRINITY, and the Procession of the Spirit under FILIOQUE. Here we shall briefly consider the personality and work of the Spirit.

1. *Personality*. — Although there was some indistinctness in the teachings of Justin Martyr and others of the early fathers concerning the Spirit, his personality has been generally accepted, except amongst the Sabellians, Arians, and the Socinians. The Socinians represent the Spirit as an energy or power of God. The personality is proved by the following considerations. (1) The personal pronoun *he* is used of him, as in John xvi. 13: "When he (*ἐκεῖνος*) the Spirit of truth is come, he will guide," etc. (2) He is expressly distinguished from God (the Father). He is sent by the Father (John xiv. 26), and "searcheth the deep things of God" (1 Cor. ii. 10).

(3) Acts of will and intelligence are attributed to him, such as belong only to a personal agent, as guiding into all truth (John xvi. 13), testifying (John xv. 26), convincing (John xvi. 8), interceding (Rom. viii. 26), speaking (Acts xiii. 2), etc. (4) He is directly contrasted with Satan (Acts v. 3), and may be the object of blasphemy (Matt. xii. 31), falsehood (Acts v. 3), and grievance (Eph. iv. 30). (5) He occupies a position in the formula of baptism (Matt. xxviii. 19) and the apostolic benediction (2 Cor. xiii. 14), at the side of the Father and the Son, and is distinguished from them. He is also distinguished from the Son as the "other (*ἄλλος*) Comforter" (John xiv. 16).

2. *Office and Work*. — The Apostles' Creed contented itself in the doctrine of the Holy Spirit with the article, "I believe in the Holy Ghost;" but the Creed of Constantinople (381) contains the fuller statement, "And [we believe] in the Holy Spirit, the Lord and Giver of life, who proceedeth from the Father, and with the Father and the Son is to be adored and glorified, who spake by the holy prophets." As of the Father and the Son, so of the Spirit, we cannot think of a time when he was not active. He appears as the executive of God at all times, but is brought forward prominently in the New Dispensation as the efficient agent in the renewal of the soul and its advancement in holiness. In the Old Testament he seems to have been active from the moment of creation, when the "Spirit of God moved upon the face of the waters" (Gen. i. 2), and God said that his "Spirit should not always strive with man" (Gen. vi. 3). He is said to have fallen upon God's agents (1 Sam. x. 10). He was the author of the light which the Old-Testament prophets had of Christ (1 Pet. i. 11), and of their inspiration (2 Pet. i. 21). In many of the cases in the Old Testament, it is doubtful whether a distinct person is meant by the designation "Spirit," or merely the power of God. But in the New Testament the uncertainty vanishes; and not only is his distinct personality made prominent, but a definite work assigned to him. He had a part in the life of Christ, was active in his generation (Luke i. 35), descended upon him at the baptism (Matt. iii. 16), and led him into the desert of temptation (Matt. iv. 1).

In his last discourses our Lord referred repeatedly to him, and made the promise that he should come upon the disciples (John xvi. 7; Acts i. 8, etc.). In these passages the Holy Spirit is declared to be the representative of Christ after his removal from the earth, and the dispenser of the benefits of Christ's life to the souls of believers. He was the "other Comforter" (Paraclete), who should take the place of Christ in leading the disciples into the way of all truth (John xiv. 16, xv. 26, xvi. 13). He is the permanent companion and guide of the Church, in contrast to the earthly Christ, who dwelt only temporarily on the earth (John xiv. 16). The Spirit is called the Spirit of Christ (Rom. viii. 9), because he holds the relation of a dispenser to the benefits of Christ's salvation. The Spirit, therefore, has a relation to Christ similar to that which the Son has to the Father. As the Son reveals the Father to the world (John

i. 18), so the Spirit reveals the grace and meritorious atonement and promises of Christ to the heart of the believer (John xvi. 15).

This special work in the history of redemption was inaugurated ten days after the Lord's ascension, on the Day of Pentecost, when the disciples were endued with power, and spoke in unknown tongues. As the historic birth-night of Christ was celebrated by attendant supernatural phenomena, such as the anthems of the angels, and the heavenly glory, so the historical birthday of the Holy Spirit in the Church was accompanied by strange external manifestations, — tongues like as of fire, and a sound from heaven as of the rushing of a mighty wind (Acts ii. 2, 3). Since that time he has been active in the Church, the source of all spiritual enlightenment, and without whose agency man neither knows Christ as his Saviour, nor can call him Lord (1 Cor. xii. 3). He is the originator of convictions of sin, that is, of the sinfulness of refusing to believe in Christ (John xvi. 9), and the author of regeneration (John iii. 5). He promotes the sanctification of the soul (1 Cor. vi. 11), and imparts to the Church his special gifts (1 Cor. xii. 4). The agency of the Spirit is, however, not completed with this activity, but extends to assuring the believer of his union with Christ, and participation in the promises of eternal life (Rom. viii. 16). All spiritual blessings, righteousness, peace, and joy, come to the believer by reason of his reception of the Holy Spirit (Rom. xiv. 17; Eph. ii. 18). For this reason the unbeliever is warned against rejecting the knowledge and convictions of the Spirit, which is called "grieving" (Eph. iv. 30), "quenching" (1 Thess. v. 19), and "doing despite unto" the Spirit (Heb. x. 29). All kinds and degrees of sin may be forgiven, except the sin of blasphemy against the Holy Spirit (Matt. xii. 31, 32). This sin is absolutely unpardonable, because it is the final rejection of him without whom a saving knowledge of Christ and regeneration are impossible.

This dispensation has been called the dispensation of the Spirit. The designation is true so far as it brings out the prominence of the Spirit's agency, and differentiates his work, from the Day of Pentecost on, as of a kind which he did not perform under the old dispensation. But the Spirit's work is in no sense an atoning work, or a substitute for that of Christ. It is mediatorial between the Saviour and the saved, and makes concrete in the lives and experiences of individuals the salvation which was achieved through Bethl-hem, Golgotha, and the open tomb. The manifestation of the Spirit on Pentecost was a manifestation of power (Acts i. 8), — the power of a new life and a spiritual energy, and continues to be so. The early apostles and Christians were full "of faith and the Holy Ghost" (Acts iv. 8, vi. 5), and in the power of this endowment spake in council-halls, wrote epistles, and suffered violent deaths, in hope and amidst rejoicing. There is nothing in the New Testament to indicate that this manifestation of power was to be confined to apostolic times, although it is not unreasonable to suppose that the methods of his manifestation may be different in kind at different epochs.

LIT. — JOHN OWEN: *On the Holy Spirit*, Am.

ed., vols. iii., iv.; PEARSON: *On the Creed*, N.Y. ed., 1851, pp. 459-499; HEBER: *Bampton Lectures on the Personality and Office of the Comforter*, 1816; PYE SMITH: *On the Holy Ghost*, Lond., 1831; HARE: *Mission of the Comforter*, 1846, 3d ed., 1876; KAHNIS: *Lehre v. Geiste Gottes*, Pt. I., Halle, 1847 (incomplete); JOSEPH PARKER: *The Paraclete*, N.Y., 1876. On the Sin against the Holy Ghost, SCHAFF: *D. Sünde w. d. Heil. Geist.*, Halle, 1841. See also HAGENBACH: *Hist. of Doct.*, §§ 44, 93, and the Theologies of HODGE, VAN OOSTERZEE, etc. D. S. SCHAFF.

HOLY WATER, the use of, i.e., water blessed by a priest or bishop for religious purposes, is an old Oriental, more especially Jewish, custom, which was adopted by the Christian Church, and is still retained in the Greek and Roman Church. In the Greek Church pure water is used; in the Roman, a little salt is added, which by the Greek is considered a scandalous and dangerous novelty. In both churches the practice has given rise to much superstition.

HOLY WEEK (*Hebdomas Magna*, or *Sancta*, or *Nigra*), the last week of Lent, commencing at midnight on Palm Sunday, and ending at cock-crow on Easter Day, including, besides Palm Sunday and Holy Saturday, Maunday Thursday, the anniversary of the institution of the Lord's Supper, and Good Friday, the anniversary of the Crucifixion. The earliest mention of the celebration of Holy Week, as generally prevailing throughout the Church, occurs in the Apostolical constitutions, and in the writings of Dionysius of Alexandria, from the middle of the third century. The whole week was kept as a strict fast; that is, the diet was restricted to bread, salt, vegetables, and water, and total abstinence was practised on Friday and Saturday, or at least on the last day. At the time of Theodosius, all private and public business was suspended, even the courts were closed. Prisoners for debt or minor misdemeanors were released, slaves were manumitted, etc. All work was, so far as possible, laid aside; and special opportunities of instruction in the elements of faith were offered. The history of the Passion was recited on successive days, beginning with the narrative of St. Matthew, on Palm Sunday, and ending with that of St. John, on Good Friday. In the Roman-Catholic Church, Holy Week is still celebrated by rigorous penitence (fast and almsgiving), by suspension of work in the family, by increased solemnity of the services (no instrumental music, veiling of the statues and pictures, etc.), and by special services (the consecration of the chrism, the blessing of the fire by which the paschal light is lighted, etc.). Several Protestant churches, such as the Church of England and the Lutheran churches in Scandinavia, also commemorate Holy Week. See WISEMAN: *Lectures on the Doctrines and Practices of the Catholic Church*, London, 1836, 2 vols.

HOLZHAUSER. See BARTHOLOMITES.

HOMER, William Bradford, b. in Boston, Jan. 31, 1817; d. at South Berwick, Me., March 7, 1841. His father was a merchant, distinguished for Christian philanthropy. His mother was a lineal descendant of William Bradford, a passenger in "The Mayflower," and the second governor of Plymouth Colony. At the age of five years,

young Homer began to attend school; and, from that time until six months before his death, he was a constant attendant at schools of different gradations. In 1827 he became a member of the Mount Pleasant Classical Institution at Amherst, Mass. Here he remained three years. Under the instruction of Mr. Gregory Perdicari he acquired such familiarity with the modern Greek that he was able to speak as well as read it with facility. He passed the year 1831-32 as a member of Phillips Academy, Andover, Mass. He was the youngest member of his class, but was selected to deliver the valedictory addresses at his graduation. He was also, perhaps, the youngest member of his class at Amherst College; and, although his class was noted for scholarship and general excellence, yet at his graduation in 1836 he received the valedictory honors. At the age of nineteen he entered the Theological Seminary at Andover. Here he remained four years. Leaving the institution in 1840, he accepted a call from the Congregational Church in South Berwick, Me., to become its pastor. He was ordained Nov. 11, 1840. He won the esteem and affection of his people to an unusual degree. His love for the ministerial work was a passion; still he was intending, should Providence permit, to spend his life as a professor of the Greek language. Before his ordination he had written many articles for the press, and collected materials for three courses of lectures on the Iliad, Odyssey, and the Orations of Demosthenes. From his early childhood to the hour of his death he was noted for the purity of his character and for his enthusiasm in study. About four months after his ordination, he died, at the age of twenty-four years. An impressive sermon was preached at his funeral, by Professor B. B. Edwards of Andover Theological Seminary. Fourteen of Mr. Homer's sermons, and two of his literary addresses, were published in 1842, in a duodecimo volume of four hundred and twenty pages. To these sermons was prefixed a Memoir, containing one hundred and thirty-six pages, by E. A. Park, who edited the volume. A second edition of it was published in 1848. EDWARDS A. PARK.

HOMILETICS (from the German Point of view). I. NAME AND SCOPE. — The definition of homiletics depends, to some extent, upon the meaning of "homily." Homily (*ὁμιλία*, from *ἵμιον*, "together," and *εἶλη*, "company," 1 Cor. xv. 33; comp. Luke xxiv. 14, 15; Acts xx. 11; etc.) designated in the early Church the addresses at private gatherings for Christian worship, and especially the exhortation with which the leader followed the Scripture-reading (Justin, *Ap. Maj.*, lxvii.). At a later period, when these addresses had taken on a more elaborate form, it was applied to public discourses addressed to believers, in distinction from the public proclamation of the gospel to the unconverted (*κήρυγμα*). The plain and homely structure of the homily distinguished it from the finished rhetorical productions of classical antiquity.

In the Western Church the terms "sermon" and "homily" were at first used interchangeably; but in time each came to designate a special kind of discourse. The sermon was a discourse developing a definite theme; as, for example, Augustine's discourse on the "Love of God and the

Love of the World" (*De amore Dei et amore sæculi*). The homily pursued the analytical method, and expounded a paragraph or verse of Scripture; as, for example, Augustine's discourses with the heading *De eo quod scriptum est*. Abiding by this radical idea of the homily, we shall be forced to define homiletics as the science of preaching to believers. In this narrower sense the subject has been treated by Schleiermacher, Schweizer, Palmer, Harnack, Oosterzee, and others. For this reason some have treated evangelistics, or missionary preaching, as a separate department; while others, in order to avoid the separate discussion, have discarded the term "homiletics" altogether, and substituted in its stead, as more comprehensive, "kerystics" (from *κηρύσσω*, "to preach," Acts viii. 5), or "halieutics" (from *ἁλιεύω*, "to fish," John xxi. 3). Both of these designations are objectionable, because they take into consideration mainly those unacquainted with the gospel.

The scope of the science of homiletics is found in the New-Testament idea of bearing witness for Christ (*μαρτυρεῖν*, Matt. xxiv. 14; Acts i. 8, 22; etc.). This expression includes both classes as the subjects of preaching, — believers and non-believers. Homiletics is, therefore, to be regarded as having a scope larger than the strict etymology and historical use of the term "homily" would warrant. It is the scientific treatment of preaching considered as a witnessing for Christ in public worship. This definition does not include missionary preaching; that is, preaching to those who have never heard the gospel. The use of the term "homiletics" dates from the latter half of the seventeenth century (BAIER, *Comp. Theol. Homil.*, 1677; KRUMHOLZ: *Comp. Homil.*, 1699).

II. HOMILETICS AND RHETORIC. — The first Christian preachers did not trouble themselves about the rules of classical rhetoric, and cared little for the "enticing words of man's wisdom" (1 Cor. ii. 4, 5). But, as preaching became more studied and elaborate, the pulpit could not ignore the rules of Greek and Roman eloquence. The time came when the most prominent pulpit orators — like Basil, the two Gregories, Chrysostom, and Augustine — were those who had themselves been teachers of rhetoric. The result has been, that from that time to this, to a greater or less extent, sacred oratory has been regarded as a branch or *species* of general rhetoric. Erasmus, Melancthon, Herder, Thoremin, Vinet, are among those who represent this view. Others, however, like the Pietists of the eighteenth century (Spener, etc.) and Stier, in this demand the absolute divorce of the pulpit from the rules of rhetoric, opposing all union with "the strange woman that speaks smooth words," and all accommodation to æsthetic prejudices. No such divorce can be admitted; and yet the higher sphere to which the pulpit belongs, and the nature of the topics discussed, make it necessary for homiletics to treat of the preparation and delivery of the sermon as subjects peculiar to itself. There is much that sacred and forensic eloquence have in common. A mind charged with the subject, dialectic training, lucid arrangement, fluency of utterance, keen psychological perception, lively imagination, — such qualities as these all constitute the spring

from which both kinds of eloquence alike flow, as is proved from the lives of sacred orators from Basil and Chrysostom down to Krummacher and Spurgeon. Likewise, in the structure of the discourse, the same logical and æsthetic rules of grouping, the use of oratorical figures, etc., apply to both. But the features in which they differ are more numerous than those in which they agree. Sacred eloquence is distinguished by its subject-matter, its definite moral and religious purpose, and the means proper to be used to secure conviction. Forensic rhetoric seeks to secure objects confined to this life, whether personal or disinterested. The aim of preaching reaches out beyond the confines of this world, and concerns the soul's eternal blessedness and God's glory. Again: the sacred orator may never resort to artificial devices; nor may he place reliance, in his efforts to convince the soul, upon his manner, or diction, or argumentation. He must depend upon the vitalizing power of the truth (Isa. lv. 11; John vi. 63; Heb. iv. 12, etc.) and the direct influence of the Holy Spirit; for, as Luther says, "the speaker convinces no man to believe aright: it is the word of God itself that must lead him to accept the truth to be the word of God" (*Op.*, xiii.). Rhetoric has, therefore, no place in preaching as an end in itself. It may only be used as a means for the effective presentation of the gospel which is laid upon the preacher. And all artistic structure of the sermon is to be discarded which prejudices the simplicity and power of the Word. In this connection it is well to remember that preachers, as they grow in experience of the truth, discard the rhetorical arts which they practised when they began to preach, and use a more direct and plain mode of utterance.

III. DESIGN OF PREACHING. — The most important designations in the New Testament for preaching determine its character as the joyous proclamation of salvation through Christ. In *κηρύσσειν* ("to preach," Matt. iv. 23, etc.) the emphasis is upon the *novelty* of the message; in *εὐαγγελίζεσθαι* ("to preach the gospel," Matt. xi. 5, etc.), upon its *joyous* contents; and in *διδάσκειν* ("to teach," Matt. xi. 1, etc.), the reference is to its lucid *explanation*. All these elements are combined in *μαρτυρεῖν* ("to bear witness," Acts i. 8, etc.), where the emphasis is upon the *vouching* for the truth on the ground of personal experience. The object of preaching, then, is none other than to direct the world to the way of blessedness, to call the unconverted to repentance, and to confirm believers in their faith. To secure this result, the most essential thing is the energizing power of the word of God itself. The next, but a less important, factor is the power of a personal witness filled with the Holy Ghost. The matter of preaching everywhere and at all times must be salvation through Christ. But, while this is true, the distinction must not be overlooked between the preaching addressed to believing congregations on the one hand, and apostolic and missionary preaching on the other. The apostles limited themselves to the demonstration that prophecy had been fulfilled in Christ. Missionary preaching is designed to convince and convert alone. Preaching addressed to congregations of believers, however, analyzes and explains passages of Scripture, and seeks in this way to

edify and enlarge the experience of divine things. This is its main object. However, in the present mixed condition of our congregations, the preacher must combine with the edificatory element the effort to reach unbelievers.

There have been other theories of preaching. The *rhetorical* theory of Theremin and others transforms the preacher into an orator. The *didactic* theory (Nitzsch, etc.) lays an undue stress upon the preacher's relation as a public teacher, who instructs the intellect, but has nothing to do with the affections and wills, of his hearers. The *evangelistic* theory (Stier) treats all listeners, even believers, as sinners, and addresses its message to the natural man exclusively. Then there is the *edification* theory, which, making a sharp distinction between evangelistic preaching and preaching addressed to congregations in Christian communities, regards preaching as designed exclusively to edify. According to it, the sermon should be a finished production, presenting a delineation of Christian truth, but designed, in the first instance, neither to instruct nor to convert. All these theories are one-sided: neither of them presents more than one aspect of the ideal preacher. The design of preaching is at once evangelistic and edificatory, and becomes so by being didactic, and in some cases rhetorical. The most efficient preachers have always aimed to arouse as well as edify, and, never satisfied with merely *presenting* the truth, have sought to enforce it, that it might become a living, energizing force in the lives of their hearers. If Germany wishes to avert the catastrophe which befell the Anglican Church a hundred years ago, in the loss of so many of its members to the Methodists, it must hasten to realize this ideal of preaching. [Dr. Christlieb has here in mind the evangelistic efforts of the Methodists and of other foreign denominations in Germany.]

IV HISTORY OF HOMILETICS. 1. *The Fathers*. — A few scattered directions for preaching are given by Origen, Cyprian, Lactantius, and Arnobius. Chrysostom and Augustine were the first to go elaborately into the subject. Both drew upon their own personal experiences as rhetoricians and preachers. In his work the *Priesthood* (*De Sacerdotio*, books iv., v.), Chrysostom defines as some of the personal qualifications of the preacher, eloquence, dialectic skill in the use of Scripture, readiness in the defence of the faith, diligence in preparation, and regard for the praise of God rather than man. For similar rules, see also Basil (*Sermo Ascetica de Fide*) and Gregory of Nazianzus (*Carmen de Episcopis*). Augustine, in his *Christian Truth* (*De Doctr. Christ.*, iv.), which might almost be called a treatise on homiletics, makes a sharp distinction between the design of preaching and the rhetoric of Rome and Greece. In the fourth book of this work he discusses the subject under two heads, — the *matter* of preaching, and the *manner* of its presentation. He does not deny that eloquence may be used to advantage, but insists that the preacher must derive his wisdom, and the very form of his utterance, from the Scriptures. He urges Cicero's threefold purpose of public speech, — to instruct (*docere*), to please (*delectare*), and to persuade (*flectere*), laying,

however, special emphasis upon the last. He also urges the necessity of an accord between the preacher's life and words, of prayer as a preparation for the sermon, etc.

2. *The Middle Ages* magnified liturgical forms and ordinances as constituent parts of worship, to the prejudice of the sermon, which in time was almost entirely neglected. In the first half of this period there are three writers on the general subject. Rhabanus Maurus (*De Clericorum Institutione*) directs attention again to Augustine's rules. Guibert of Nogent (d. 1124; *Liber quo ordine sermo fieri debeat*) insists that no more should be put into a sermon than can be carried away in the memory; that the pulpit should practise the textual rather than the allegorical method of interpretation, and seek to lift men up to better lives, rather than indulge in the refinements of theological discussion. The third, Alanus of Ryssel (twelfth century), wrote a work entitled *Summa de Arte Predicatoria*. In the second half of this period we meet first with Bonaventura's work *Ars Concionandi*. He was followed by Humbert de Romanis (d. 1277; *Tract. de Erudit. Concionatorum*). But the period furnishes nothing of importance till near its close, when Reuchlin (*Liber Congestorum de Arte Prædicandi*, 1504) seeks to revive pulpit oratory, which had fallen into almost total neglect, by insisting upon the presentation of proper and practical subjects, and the rules of rhetoric.

3. *The Period since the Reformation.* — During the sixteenth and seventeenth centuries homiletics was built up into a science, but placed in the closest relations to the rhetoric of antiquity. The revival of preaching by the Reformers led naturally to a fresh and more profound study of the nature and purpose of preaching. The systematic development of the science of homiletics followed. The *Ecclesiastes, sive Concinator Evangelicus* of Erasmus forms the link between the older treatises and Protestant homiletics. The keen satirist of the vain and vague platitudes of the preaching of his day (*Laus Stultitiæ*) here exalts the calling of the preacher above that of the priest and monk. In book i. he lays down the personal qualifications of the preacher, — knowledge of the Scriptures and the Fathers, faith, fluency of speech, etc. In book ii. he adduces illustrations from Pagan and Christian writers, bearing on pulpit oratory, and passes over in book iii. to apply the rules of dialectics and rhetoric to the structure of the sermon, concluding in book iv. by discussing the preacher's material. Melancthon, in his *De Rhetorica* (1519) and *De Officiis Concinatoris* (1535), follows Erasmus very closely in urging the rules of classic rhetoric. He exerted a profound influence upon the writers who followed him. The pulpit of the succeeding period, following his precepts rather than the example of Luther, pursued the synthetic method, preaching upon themes, in contrast to analyzing a text. The principal contributor, however, to the science of homiletics in the Reformation period, was Hyperius, professor at Marburg. His work *De Formandis Concionibus Sacris* (1553) distinguishes him above Erasmus, as the founder of the science of homiletics. He discusses more sharply and elaborately than had ever been done before the relation of homi-

letics to rhetoric, and adopts as applicable to the former only the second, third, and fourth of the five classic divisions (*inventio, dispositio, elocutio, memoria, pronunciatio*). He distributes sermons under the six heads of doctrine, instruction, reproof, correction, consolation, and mixed, and treats of their division into exordium, statement of subject, proof, refutation of objections, and conclusion. Important as this work was, the writers who followed, such as Chytræus, M. Chemnitz (*Methodus Concionandi*, 1583), and others, almost without an exception, leaned upon Melancthon's *De Rhetorica*, and insisted upon the rules of rhetoric and a formal structure. In vain did Osiander (*Ratio Concionandi*, 1584) and Andreæ (*Method. Concionandi*, 1595) urge greater fidelity to Scripture, and more regard for the spiritual needs of the people, in the choice of subjects and mode of expression. The pulpit became in the seventeenth century an arena for theological disputation; and homiletics was shrivelled up into a mere discussion of the form and structure of the sermon, while the question of the subject matter was almost entirely overlooked.

A new period (1700-1830) opens in the eighteenth century, when, under the influence of the Pietistic movement, homiletics began to be emancipated from rhetoric and the tyranny of artificial refinements. This was, however, followed by a philosophical re-action. Spener introduced the revolt against the artificial method, and insisted that the pulpit should present the verities of faith, and present them in direct and simple statement. Other writers, like Rambach, in his *Præcepta Homiletica*, a work which deserves still to be used, follow Spener's leadership, and insist upon spiritual preparation for the sermon, prayer, the unction of the spirit, the simple delineation of the truth, etc. Contemporary authors in other lands — Gaussen, professor at Saumur (*De Ratione Concionandi*, 1678), Claude (*Traité de la Composition d'un sermon*, 1688), and Vitringa (*Animadv. ad Method. homil. Eccles.*, 1712) — emphasized the personal qualifications of the preacher, the independence of sacred rhetoric, and the analytic over against the synthetic method. But, by the middle of the eighteenth century, philosophy arose in revolt against the exclusive treatment of such themes as regeneration and repentance, and asserted a place for itself in the pulpit. Mosheim's work, *Anweis., erbaulich zu predigen* (1763), marks the transition. He shows the influence of English and French infidelity by insisting upon the use in the pulpit of the historical evidences for Christianity. Preaching was from this on to be addressed more particularly to the understanding; and even the spiritually minded Fénelon, in his *Dialogues sur l'Éloquence* (1718), defines the most essential quality of a sermon to be that it should "give instruction" (*d'être instructif*). The new philosophizing method excluded more and more biblical matter from sermons. The pulpit ceased its efforts to convert: it sought alone to instruct. It resorted no longer to Scripture for proofs: it found them in "rational ideas." The things of eternity gave way to the things of time. Spalding (*Die Nutzbarkeit d. Predigants*, 1772) and other writers excluded from preaching all that did not contribute to immediate well being

in this world; and Marezoll (*Bestimmung d. Kanzelredners*, 1793) lays down the proposition that the pulpit should discuss, not what Christ once taught, but what he would teach if he were now on earth. The protests of believing theologians like Bengel and Oetinger against this intellectual assumption found only a small audience. At the close of the century the Kantian philosophy re-deemed the pulpit from the bald utilitarianism into which it was fast sinking. Schulderoff (*Kritik d. Homiletik*, 1797) again demanded for the sermon the character of a discourse on religion, but not necessarily on the Christian religion. A new tendency appeared early in this century, and the old question of the relation of preaching to rhetoric again came into the foreground. Among the many treatises, those of Theremin (*D. Beredtsamkeit, eine Tugend*, 1814) and Schott (*Theorie d. Beredtsamkeit*, etc., 1828-32) are the most important. But all agreed in making preaching a branch of general rhetoric. The very term "homiletics" was in danger of being discarded for "pulpit eloquence." With Schleiermacher and Claus Harms a new period begins, which is marked by the treatment of homiletics as a department of practical theology. Marheinecke's work on homiletics (1811) contends for the introduction of the fundamental doctrines of Christianity into the pulpit, and, with Schleiermacher, insists upon edification as the aim of preaching. Claus Harms followed with his essay on *Speaking with Tongues*, which fell like a bomb-shell under the lamps of those students who were seeking to copy after strictly logical and rhetorical models. With great freshness and originality he declared war against the artificial pulpit productions of the schools. Stier, in his *Keryktik* (1830), and to some extent Sickel (*Halientik*, 1829), insist upon the biblical character of preaching. The most important works since then are PALMER: *Homiletik*, 1842, 5th ed., 1867; G. BAUR: *Grundzüge d. Homiletik*, 1848; GAUPP: *Homiletik*, 1852; HARNACK: *Prakt. Theol.*, 1878. All these writers agree in presenting the evangelical view, that the "sermon is God's word to the Church." See also NESSELMANN: *Uebersicht üb. d. Entwicklungsgesch. d. christ. Predigt.*, 1862; SCHENK: *Geschich. d. deutsch-protest. Kanzelberedtsamkeit*, 1841. — French writers. GAUSSEN, CLAUDE (see above); FÉNELON: *Dialogues sur l'éloquence*, 1718; VINET: *Homilétique*, Paris, 1853 [Eng. trans. by SKINNER, New York, 1853]; MAURY (cardinal): *Essai sur l'Éloquence de la chair*, 1780; A. COCQUEREL: *Observations pratiques sur la prédication*, 1860; BATAIN; and many others. — English works by PERKINS (1613), BAXTER (*The Reformed Pastor*, 1656), COTTON MATHER (1710), DODDRIDGE (1775), THOMAS COKE (1810), PORTER (1834), J. ANGELL JAMES (*An Earnest Ministry*, 1848), STEVENS (1855), ALEXANDER (*Thoughts on Preaching*, 1861), BEGG (1863), KIDDER (*Treatise on Homiletics*, 1864), SHEDD (*Homiletics*, 1872, 10th ed.), HOPPIN (new ed., 1881), SPURGEON (*Lectures to my Students*, 2 vols., 1875-77). The Yale Lectures on Preaching by H. W. BEECHER (1871-74, 3 vols.), JOHN HALL (1875), W. M. TAYLOR (1876) [PHILLIPS BROOKS (1877), R. W. DALE (1878), HOWARD CROSBY (1879), Bishop SIMPSON (1880)]. CHRISTLIEB.

HOMILETICS (from the Anglo-American point

of view) may be defined as the application of the general principles of rhetoric to the specific department of preaching. It is the science which treats of the analysis, classification, preparation, composition, and delivery of sermons, viewed as addressed to the popular mind, on subjects suggested by the word of God, and designed for the conversion of sinners and the edification of believers. Hence it has been sometimes styled "sacred rhetoric;" and it bears to rhetoric in general the same relation which rhetoric itself, according to Whateley, bears to logic. One must approach it, therefore, through both of these other sciences, and carry with him all which they have taught him; so that he may apply it all, and utilize it all, in the particular work of preaching. It gives directions for the choice of subjects, and the relation of these to texts of Scripture, as the passages by which they are suggested, or in which they are implied. It analyzes the sermon founded on such a text into its different parts, — of introduction, proposition, argument, division, and application or conclusion, — and lays down rules regarding each of these, so that they may be natural, simple, proportionate, and effective. In particular it insists that the discourse should be a unit, aiming at one result, and rising by climactic stages toward its attainment. It classifies sermons under different heads, as expository, hortatory, doctrinal, practical, and occasional; though it ought not to be forgotten that the ideal discourse should be all of these in one, as founded on biblical exposition, illustrative of scriptural doctrine, and devoted to the enforcement of some practical duty, which needs at the time to be insisted upon. It has much to say also on the formation of a pulpit style which should be characterized by clearness, purity, precision, and energy; and it gives important counsels as to the choice of arguments and the use of illustrations. It has to do, besides, with the delivery of sermons, and brings the rules of elocution to bear upon the work of the pulpit, so that the words of the preacher may not be marred, but rather made more effective, by the manner of their utterance. In all these departments it seeks to illustrate the value of its rules from the history of preaching in ancient, mediæval, and modern times, and to discuss the questions regarding them on which different views have been maintained. Thus, for example, in almost every treatise on homiletics, one expects to find an examination of such inquiries as these, — whether the division of a subject should be announced beforehand; whether the proposition mainly enforced should be formulated at the beginning, or at the end, of the discourse; whether a sermon should be read from manuscript, or delivered *memoriter*, or preached extemporaneously, etc. On these and kindred questions, the opinions maintained depend on the predilections or practices of the authors; and the fact that such differences exist may be taken as a proof that a definite course regarding them is not essential to homiletic efficiency; and every preacher may be left to do regarding them that which he has found he can do most successfully.

As a science, there can be no doubt whatever of its helpfulness to those who are engaged in the work of the ministry; but, unless two or three

cautions are observed, it is exceedingly apt to become a hindrance, rather than an assistance.

1. It should be so thoroughly mastered before entering upon the practical work of the pulpit, that its rules shall be unconsciously observed. Whatever takes the attention of the preacher away from the main purpose of his sermon to some technical detail does thereby inevitably mar the sermon itself. Hence all such things as style and structure must be acquired so thoroughly, that no attention is abstracted by them from the thought. In like manner, every thing that in the pulpit draws the mind of the preacher away from that which he is saying, and the object which he has in view in saying it, to the manner in which he says it, takes just so much away from the force of his utterance. It does not follow, however, that no attention should be given at any time by him to these things. On the contrary, the correct inference is, that he should have so mastered them, that he can use them without thinking of them, just as one has so mastered spelling, that he is not conscious of any such act when he is writing. The moment one hesitates in spelling, and becomes conscious that he has to spell, he is very apt to make a mistake; and that simple illustration may help to show the importance of the caution which we are now giving. Rules are valuable; but their highest value is when we have ceased to be conscious that they are rules, and act upon them spontaneously. To do that, however, we must give early attention to them, and master them fully, before we need to practise them in public. The place of homiletics in learning to preach is thus analogous to that of spelling in learning to write. It should come at the very beginning, and it should be mastered so completely, that we act upon its maxims without thinking of them.

2. The preacher must never let himself be tempted to make the sermon an end in itself. It must be confessed, that, after one has studied the rules of homiletics, he is strongly tempted to think that his work is to consist in making good sermons that shall stand the test of the strictest homiletic scrutiny. But the object of the preacher is to convert sinners, to edify believers, and in general to help his fellow-men to live lives of faith and joy in Christ. The sermon ought to be designed for that. By all means let it be according to rule; but let the observance of the rules be made subservient, and kept subservient, to the main purpose. The surgeon seeks to save the patient; and, if he put the brilliancy of the operation above that, he is no true surgeon. In like manner, the preacher's great design ought to be to help men unto Christ and up to Christ; and, if he degenerate into the sermon-maker or the pulpiter, he has lost the true ideal of his office. Whenever the producing of great sermons becomes an aim in and of itself, the production may be what many people will congratulate the preacher for making,—a splendid effort; but it is not a sermon in the right use of the word, inasmuch as that seeks something else than the admiration of the hearers, even their salvation and edification. Every student of homiletics, therefore, must be on his guard against allowing himself to think of the sermon as an end in itself.

3. The observance of rules will not of itself make an effective sermon. One man may keep every regulation laid down regarding the preparation and delivery of a discourse, and yet be only "faultily faultless, icily regular, splendidly null." Another may break many of the rules, and yet be most successful in converting, strengthening, and stimulating his hearers. The man is greater than the sermon; and the touch of his individuality thrills his hearers, though his division should be faulty, and his style uncouth. Even the heathen orator said that one must be a good man to be really eloquent; and so the personality of the preacher has more to do with his efficiency in the pulpit than the perfection of his sermon. He must be seen to be sincere. He must have "the accent of conviction." He must be earnest,—not with the earnestness of rant or roaring, but with that of fervid incandescence. He must know the hearts of other men through his acquaintance with his own. He must be familiar with their "businesses," as well as with their "bosoms," and preach to them, not because the Sabbath comes round, and he must say something to them, but because he has something which he *must* say to them at that particular time, and which mightily concerns their welfare. It is this "I cannot but" speak in the preacher himself which is the secret, next to the agency of the Holy Ghost, of pulpit-power; and no homiletic rules, however faithfully observed, will compensate for its absence. But if that be in him, and he has mastered the rules of this science so that he can obey them automatically, he will be the ideal preacher, and men will gladly listen to his words.

LIT.—In recent years there has been increased attention given to homiletics, owing to the formation of such lectureships as the "Lyman-Beecher" course at Yale; and many valuable works have appeared upon the subject. In addition to those named by Dr. Christlieb, the following works are all of value, and deserve mention. WILLIAM G. BLAIKIE: *For the Work of the Ministry*, London, 1873; WILLIAM S. PLUMER: *Hints and Helps in Pastoral Theology*, New York, 1874; PATRICK FAIRBAIRN: *Pastoral Theology*, Edinburgh, 1875; WILLIAM ARTHUR: *The Tongue of Fire*, New York, 1880; JOHN A. BROADUS: *The Preparation and Delivery of Sermons*, last edition, Philadelphia, 1880, *Lectures on the History of Preaching*, New York, 1876; E. PAXTON HOOD: *Lamps, Pitchers, and Trumpets*, new edition, New York, 1872; ROBERT T. DABNEY: *Sacred Rhetoric*, New York, 1870; STEPHEN H. TYNG, sen.: *The Office and Duty of a Christian Pastor*, New York, 1871; SAMUEL MCALL: *Delivery, Lecture-Room Hints*, London, 1875; STORRS: *Conditions of Success in Preaching without Notes*, New York, 1875; CHARLES J. BROWN: *Preaching, its Properties, Place, and Power*, 1870; JOHN C. MILLER: *Letters to a Young Clergyman*, New York, 1878; Bishop BEDELL: *The Pastor*, Philadelphia, 1880; Bishop ELLICOTT: *Homiletical and Pastoral Lectures*, 1880; J. J. VAN OOSTERZEE: *Practical Theology*, New York, 1880; AUSTIN PHELPS: *Theory of Preaching* (N.Y., 1881), and *Men and Books*, 1882. For an exhaustive list, see the appendices in the works of Blaikie and Kidder. Attention should be given to *The Preacher's*

Lantern (4 vols.), and such periodicals as *The Homiletic Quarterly*, *The Preacher's Monthly*, and the biographies of such preachers as Robert Hall, Thomas Chalmers, John Leifchild, Summerfield, the Alexanders, etc., and especially SPRAGUE'S *Annals of the American Pulpit*. See also J. M. NEALE: *Mediæval Preachers and Mediæval Preaching*, London, 1873. WM. M. TAYLOR.

HOMILIARIUM denoted, from the beginning of the middle ages, collections of *homiliae* and *sermones* for the whole ecclesiastical year, from the works of the fathers, made by private persons for reading in the church on Sundays and holidays, or introduced by official authority among the clergy as models of the art of preaching. Such collections existed before the time of Charlemagne, both in the Gallican and in the Anglo-Saxon Church; but the most celebrated and the most widely used collection of the kind was the homiliarium of Charlemagne. The unsuitableness of many of the selections from the fathers, and, still more, the frequent mistakes and corruptions which occurred in the common collection, caused Charlemagne to charge Paulus Diaconus with the composition of a new homiliarium, under the superintendence of Alcuin. Between 776 and 784 the work was finished. Manuscript copies of it are found in the libraries of Heidelberg, Darmstadt, Frankfort, Giessen, Cassel, Fulda, etc. The first printed edition, without title, date, or place, was probably made at Cologne, 1470. A comparison between the various editions shows that the contents of the book increased with the increasing number of festivals and saints' days. New sermons by later teachers — Alcuin, Haimo, Andbertus, Hericus, Bernard, and others — were added. The bulk, however, of the contents, as well as the original plan of the arrangement, was retained. On the development of the art of preaching, and on the final establishment of the system of pericopes, this collection has exercised a great influence; and it was, no doubt, instrumental in carrying the Roman system of pericopes into the evangelical churches. The Book of Homilies of the Church of England is the nearest approach in the Protestant Church to the *homiliarium*. CHRISTLIEB.

HOMILY. See HOMILETICS.

HOMOLOGOMENA (*generally accepted*) and **ANTILEGOMENA** (*disputed*) are the two terms which Eusebius applies to the authorship of the books of the New Testament, placing the four Gospels, the Acts, the fourteen Epistles of Paul, the first Epistle of Peter, and the first Epistle of John, under the former, and the Epistle of James, the second Epistle of Peter, the second and third Epistles of John, and the Epistle of Jude, under the latter. The Apocalypse he gives a place by itself, though, according to his own definition, it belonged to the Antilegomena. See CANON OF THE NEW TESTAMENT.

HOMOIOUSIAN (*of similar substance*) and **HOMOOUSIAN** (*of the same substance*) are the two terms on which the whole Arian controversy turned; the former representing the semi-Arian view; the latter, the orthodox. The term of Arius was *heteroousian* ("of different substance"). See ARIANISM.

HONE, William, b. at Bath, June 3, 1780; d. at Tottenham, Nov. 8, 1842; was a bookseller and

miscellaneous writer in London, and is mentioned here for his *Apocryphal New Testament* (1820) and *Ancient Mysteries* (1823). These works were suggested in the course of his researches for his own successful defence against a charge of libel, Dec. 18–20, 1817. In the latter part of his life he frequently preached in Weigh-House Chapel, Eastcheap, London.

HONEY. See BEE-CULTURE AMONG THE HEBREWS.

HONORIUS, Roman emperor from 395 to 423; was only ten years old, when, under the tutorship of Stilicho, he succeeded his father, Theodosius I., in the Western Empire, while his brother Arcadius inherited the Eastern. Honorius was a weak character. He made the laws of Theodosius against Paganism still harder. In 399 he ordered all Pagan temples to be destroyed at once; but he was unable to enforce such a law. In North Africa, where, in many places, the Pagans outnumbered the Christians, the Christians were made to suffer for the laws against Paganism. In 409 the emperor suddenly changed his mind, and a decree placed the Pagans on an equal footing with the Christians; but in 416 they were again excluded from all offices in the army and in the administration. Somewhat more consistent he showed himself in his relations with the Donatists, whom he pursued with steadily increasing severity. But he never succeeded in suppressing the heresy: he only drove the heretics into the wildest fanaticism. See DONATISTS.

HONORIUS is the name of four popes and an antipope. — **Honorius I.** (625–638) sided, in the monothelitic controversy, with the emperor and the patriarchs of Constantinople and Alexandria, that is, with the Monothelites, and set forth his views in two letters, still extant, to the Patriarch of Constantinople. In consequence he was anathematized by the sixth œcumenical council (Constantinople, 680), together with the other leaders of the Monothelites; and the verdict, which was given with the assent of the papal legates, was confirmed by his successor, Leo II. This grim fact, that the papal infallibility has once been in the possession of a heretic, was in the middle ages generally passed over in silence by Roman writers; and when, afterwards, Rome was reminded of it by the Greek Church, the most audacious shifts were attempted to deny it, or to cover it out of sight. Baronius and Gretser declared that the acts of the council were false; Bellarmin and Assemani, that the verdict was a mistake by the council; Garnier and Pagi, that the condemnation touched only the policy of the Pope, not the doctrine. When, in 1870, the papal infallibility was established as a dogma of the Church, the literature on the question swelled into a library. See IFFELE: *Causa Honorii Pape*, Naples, 1870; MARGERIE: *Le pape Honor.*, Paris, 1870; J. PENNACHI: *De Honorii I. causa*, Rome, 1870; RUCKGABER: *Die Irrlehre d. H.*, Stuttgart, 1871; [E. F. WILLIS: *Pope Honorius and the New Roman Dogma*, London, 1879]. — **Honorius II.** (Cadalus, antipope 1061–64) was Bishop of Parma when Nicholas II. died, and was elected Pope by the Lombard bishops (Basel, 1061), under the influence of the Empress Agnes, in opposition to Alexander II. The German bishops, however, sided, not with the empress and her candidate, but with Hildebrand

and Alexander II.; and May 31, 1064, a council was convened at Milan to decide upon the double election. Alexander II. appeared before the council, but not Honorius II., who was formally deposed. He did not give up, however, his claim upon the papal crown, though it was recognized only by the Lombard bishops. He died 1073. See WATTERICH: *Pontif. Rom. Vitæ*, T. I. — **Honorius II.** (Dec. 16, 1124–Feb. 14, 1130) concluded, while still Cardinal-Bishop Lambert of Ostia, the concordat of Worms with Henry V., and was raised to the papal throne chiefly by the influence of the Frangipani, on account of his peaceable character. He failed in his policy towards Duke Roger of Sicily, to whom he was compelled to give Apulia as a fief. See JAFFÉ: *Reg. Pont. Rom.*, p. 549; WATTERICH: *Pont. Rom. Vitæ*, T. II. p. 157. — **Honorius III.** (July 18, 1216–March 18, 1227) confirmed the order of the Dominicans in 1216, and that of the Franciscans in 1223, and crowned Pierre de Courtenay emperor of Constantinople, and Friedrich II. emperor of Rome. In his relations with the latter he was very yielding and obliging, while he showed himself extraordinarily hard against Count Raymond of Toulouse. His *Opera omnia* are found in HOROY: *Med. Æv. Bib. Patr.* (Paris, 1879, T. I.), and his letters in BOUGNET, *Recueil des Historiens de Gaules et de la France*, XIX. p. 610. See the works on Friedrich II. by KESTNER (Göttingen, 1873) and O. LORENZ (Berlin, 1876). — **Honorius IV.** (April 2, 1285–April 3, 1287) showed himself, in spite of his age and bodily debility, very energetic, both in internal administration and in foreign policy. See MURATORI: *Rev. Ital. Script.*, III. p. 6115. R. ZÖPFEL.

HONTER, Johann, b. at Cronstadt, Transylvania, 1498; d. there Jan. 23, 1549; studied at Vienna; was a teacher at Cracow and Basel, and returned to his native city in 1533, bringing with him the Renaissance and the Reformation. From the printing-press which he established in his house, he issued a number of books of education, and was instrumental in the foundation of the gymnasium of Cronstadt. But of still greater importance were his *Formula reformationis ecclesie Coronensis* (1542), and his *Apologia reformationis*, (1543). In 1544 he became the minister of an evangelical congregation in Cronstadt. See G. D. TEUTSCH: *Ueber Honterus und Kronstadt zu seiner Zeit*, Hermannstadt, 1876.

HONTHEIM, Johann Nicolaus von, b. at Treves, Jan. 27, 1701; d. there Sept. 2, 1790; studied history and canon law in his native city, at Louvain, and Leyden; visited Rome 1726; entered the service of the Church, and was appointed suffragan bishop of Treves in 1748. He wrote *Historia Trevirensis* (Augsburg, 1750, 3 vols. fol.) and *Prodromus Historiæ Trevirensis* (Augsburg, 1757, 2 vols. fol.), — two works of unquestionable merit. But his most remarkable literary performance was his *De statu Ecclesiæ et legitima potestate Romani Pontificis* (Frankfort, 1763), — a bold and almost unanswerable criticism on the Roman curia, and the position which it has usurped in the Christian Church. The book ran through many editions, and made a tremendous sensation. As it was published under the pseudonyme *Justinus Febronius*, Febronianism became the name of the views which it sustained. It was, of course,

immediately put on the Index; and, when the real author was discovered, persecutions began which finally compelled him to recant. Hontheim's correspondence with the elector Clemens Wenzeslaus of Treves was published at Frankfort, 1813. See MÜLLER-MASSIS: *Disquisit. de J. N. H.*, Treves, 1863.

MEJER.

HOOGHT, Eberhard van der, Reformed minister in Nieuwendam, Holland; d. 1716; is celebrated as the editor of a widely used edition of the Hebrew Bible, which first appeared in Amsterdam and Utrecht (1705), and has been reprinted very frequently; e.g., by Tauchnitz, Leipzig, since 1835. He wrote several books on Hebrew and Greek studies.

HOOGSTRATEN, Jacob van, b. at Hoogstraten, near Antwerp, 1454; d. at Cologne, Jan. 21, 1527; studied at Louvain; entered the Dominican order; was made prior of the Dominican convent of Cologne, and inquisitor of the provinces of Mayence, Treves, and Cologne, and became noted by his attacks on Erasmus, Reuchlin, and Luther. He was a full-blooded specimen of the monkish obscurantism and fanaticism of his time. When he lost his case against Reuchlin, the Pope himself could not compel him to keep silent. His works appeared at Cologne, 1526. See REUCHLIN.

HOOK, Walter Farquhar, D.D., F.R.S., b. in London, March 13, 1798; d. at Chichester, Wednesday, Oct. 20, 1875. He was educated at Oxford; took holy orders; was vicar of Leeds from 1837 to 1859, when he was appointed dean of Chichester. He was a sober High-Churchman. His long service in Leeds was singularly successful; for he was instrumental in erecting twenty-one churches, thirty-two parsonages, sixty schools, besides rebuilding the parish church at a cost of twenty-eight thousand pounds. In the midst of engrossing labors he found time to prepare a number of volumes, of which may be mentioned *A Church Dictionary* (8th ed., 1859), *An Ecclesiastical Biography* (1845–52, 8 vols.), *Lives of the Archbishops of Canterbury* (1860–76, 12 vols.).

HOOKER, Richard, an eminent divine of the Church of England, and its most distinguished writer on ecclesiastical polity; b. near Exeter, about 1553; d. at Bishopsborne, Nov. 2, 1600. He was the son of poor parents, was educated by an uncle, and while at Oxford received aid from Bishop Jewel. An interesting incident in his life is his last meeting with the bishop. The latter lent Hooker his horse to carry him to Exeter, and gave him money for the journey. He acted as tutor at his university, in 1579 was appointed to deliver the Hebrew lecture, and in 1581 took orders. In his marriage, which occurred about this time, he was unfortunate. With characteristic lack of worldly wisdom, he confided to a Mrs. Churchman of London the care, which she had solicited, of selecting for him a wife. "Fearing no guile," says Walton, "Hooker did give her such a power as Eleazer was trusted with (you may read it in the Book of Genesis) when he was sent to choose a wife for Isaac," etc. We may not blame Mrs. Churchman for hitting upon her daughter Joan; but we shall pity Hooker none the less for that. He was appointed to the living of Drayton Beauchamp, in the diocese of Lincoln, 1584, and the following year, at the recommendation of Archbishop Sandys, to whose son Hooker

had acted as tutor at Oxford, master of the Temple, London. He shared the pulpit with Travers, a Genevan divine. Of the preaching of the two, Fuller says, "The congregation at the Temple ebbed in the forenoon [when Hooker preached], and flowed in the afternoon." He, however, suggests that Mr. Hooker "was too wise to take exception at such trifles." In 1591 Hooker went to Boscombe, and was made a minor prebend of Salisbury, and in 1595 was transferred to Bishopsborne, three miles from Canterbury, where he died.

Hooker was rather a tedious preacher, having an embarrassed manner, and his sentences being too prolix, and sometimes involved, for the pulpit. Yet Fuller quaintly says, "He may be said to have made good music with his fiddle and stick alone, without any rosin, having neither pronunciation nor gesture to grace his matter."

Hooker's great reputation rests upon his *Of the Laus of Ecclesiastical Polity*. It consists of eight books, four of which were written in Boscombe, and published 1594, and the fifth in 1597. The last three books have an interesting history, which is given in full by Keble (pp. xii-xxv). Hooker's widow was accused of having burned the manuscript; but, whether justly or not, it was irrecoverably gone (Keble). The rough draughts, however, were preserved. The sixth and eighth were published in 1648, and the seventh in 1662. Of these the sixth is, according to Keble, probably not genuine. The other two contain the substance of what Hooker wrote. The immediate occasion of the *Ecclesiastical Polity* seems to have been an attack of Travers upon Hooker for extending salvation to Roman Catholics, and his lack of sympathy with Calvinism. With Jewel's *Apology* it is the most important original contribution to English ecclesiastical literature of the sixteenth century, and the first great ecclesiastical work written in English. Its style has been highly praised; and Green (*History English People*, iii. 30) speaks of "its grandeur and stateliness, which raised its author to the highest rank among English prose-writers." Written in a temperate spirit, and with vigor of thought, it is free from the multitudinous and often unsifted quotations which deface the pages of the theological works of the period; e.g., Jewel's *Apology*.

The contents are rather more philosophical than theological, and the work more valuable for its broad and fundamental principles than for exactness of definition, or clearness of argument. It is in effect an answer to Puritanism, which had been bitterly attacking the episcopal system through a generation. Conceived in an admirable temper, and free from the heat and vituperation which characterized the controversial writings of the period, it makes no attempt to discredit the Presbyterian system. Its object is to assert the right of a broad liberty on the basis of Scripture and reason. He expressly denies that the practice of the apostles is a rule to be invariably followed, but that a change of circumstances warrants a departure from the governmental policy and discipline of the early church. He seeks to prove that things not commanded in Scripture may still be lawful, and he does it by appealing to the practice of the Puritans themselves (as in the case of the wafer which they used in common with the Roman Catholics, etc.). The assertion

of this fundamental prerogative of reason is one of the most valuable contributions of the work. Hooker has been claimed as a champion of the High-Anglican doctrine of episcopacy, and, hardly less confidently, by the other side as the advocate of the view that church government is a matter of expediency. Isolated expressions can be found in favor of both, as even Keble qualifiedly admits (p. xxxviii). But neither view is true. Hooker holds a position intermediate between the school of the English Reformers, Archbishop Grindal (d. 1583) and most of Elizabeth's bishops, and the school which grew up in the contest with Puritanism, and had its extreme representative in Archbishop Laud (1633-45). Had he been more exact in his definitions, it might be possible to place him more confidently on the one side or on the other. As it is, he stands as the representative of toleration in the sphere of ecclesiastical polity and the advocate of the claims of reason against that narrow scripturalism which assumes to tolerate nothing which the Scriptures do not expressly command.

Besides the *Ecclesiastical Polity*, we are in possession of several of Hooker's *Sermons*. The first complete edition of his *Works* was by GAUDEN, London, 1662; the best is by KEBLE, Oxford, 1836, 4 vols., and often since. It contains an Introduction and valuable Notes by the editor, and the genial *Life* of Hooker by IZAAK WALTON, which first appeared in 1665 to correct the errors in GAUDEN's *Life* (1662). D. S. SCHAFF.

HOOPER, John, bishop and martyr, b. in Somersetshire, 1495; d. at the stake Feb. 9, 1555, in Gloucester. He was educated at Merton College, Oxford, and entered the Cistercian order. A diligent study of the Scriptures and the works of Zwingli and Bullinger on the Pauline Epistles, convinced him of the errors of the Papal Church, and made him an ardent advocate of the Reformation. When, in 1539, the VI. or (so called) Bloody Articles were enforced, he retired to the Continent, meeting at Strassburg the lady he subsequently married. Returning to England to secure funds from his father, he went back again in 1547 to the Continent, tarrying at Zurich, where he was received by Bullinger, and carried on a correspondence with Bucer, concerning the sacraments.

In 1549 Hooper returned to England, and immediately threw himself into an arduous activity, preaching at least once every day, and with great power. Foxe says of him, "In his sermons he corrected sin, and sharply inveighed against the iniquity of the world and the corrupt abuses of the church. The people in great flocks and companies came daily to hear him, insomuch that the church would oftentimes be so full, that none could enter further than the doors. In his doctrine he was earnest, in tongue eloquent, in Scripture perfect, in pains indefatigable." In 1550 he preached before the king once every week during Lent, and soon after was nominated to the see of Gloucester. But unexpected impediments interfered with his acceptance. Hooper had fully imbibed the spirit of the Continental Reformation, so that Canon Perry feels justified in calling him the "first Puritan confessor" (*History of the Church of England*, ii. 205). He had a strong aversion to clerical vestments, which he described

as Aaronical and superstitious, and absolutely refused to take the oath of consecration, in which the candidate had to swear by the saints. The king removed the latter obstacle by erasing with his own hand the obnoxious clause. The former gave more trouble. Cranmer and Ridley both attempted to relieve Hooper's mind of its scruples. But the controversy became so heated, and Hooper was so denunciatory from the pulpit against those who used vestments, that he was sent to the Fleet. Bucer and Peter Martyr were both appealed to on the subject by both parties. They recommended Hooper to submit. Following their advice, he was consecrated March 8, 1531. It was prescribed that he should wear the vestments on public occasions, but at other times might use his own discretion.

In the administration of his episcopal office, Hooper was so indefatigable in preaching and visitation as to call forth the friendly council of Bullinger and other friends to practise a prudent moderation. Foxe calls him "a spectacle (pattern) to all bishops." In 1552 he was appointed Bishop of Worcester in commendam.

Hooper and Rogers were the first to be cited under Mary. On Aug. 29, 1553, the former was thrown into prison, where he received harsh treatment, and contracted sciatica. In January, 1555, he was condemned on three charges, — for maintaining the lawfulness of clerical marriage, for defending divorce, and for denying transubstantiation. He called the mass "the iniquity of the Devil." He was sentenced to die at the stake in Gloucester, whither he was conveyed. He met his death firmly and cheerfully. To a friend bewailing his lot, the martyr replied in the oft-quoted words, "Death is bitter, and life is sweet, but alas! consider that death to come is more bitter, and life to come is more sweet." In another conversation, he said, "I am well, thank God; and death to me for Christ's sake is welcome." His martyrdom was witnessed by a large throng of people. The martyr was forbidden to address the crowd. A real or pretended pardon being promised if he would recant, he spurned it away, saying, "If you love my soul, away with it." His agony was greatly prolonged and increased by the slow progress of the fire on account of the green fagots, which had to be rekindled three times before they did their work.

LIT. — Hooper's works have been edited by the Parker Society (with a biography) in two volumes, Cambridge, 1843-52, and by the Religious Tract Society in one volume. The more important are *A Brief and Clear Confession of the Christian Faith*; *A Declaration of Christ and his Office*; *A Declaration of the Ten Commandments*; *Seven Sermons on Jonah*; and *An Answer to Bishop Gardiner, being a Detection of the Devil's Sophistry wherewith he robeth the unlearned people of the true belief in the most blessed Sacrament of the Altar*. Foxe, in the *Book of Martyrs*, gives a minute and impressive account of Hooper's life, and dwells at length upon his martyrdom.

D. S. SCHAFF.

HOORNBECK, Johannes, b. at Harlem, 1617; d. at Leyden, 1666; was appointed minister at Utrecht 1644, and professor of theology at Leyden 1654, and wrote *Societismus confutatus* (1650), *Examen bullæ papalis, etc.* (1652), *Epistola de Independentismo* (1659), etc.

HÔPITAL (Hospital), Michel de L', b. at Aigueperse, in Auvergne, 1505; d. on his estate of Vignay, near Étampes, March 13, 1573; studied law at Padua, and was successively auditor of the Rota, French plenipotentiary at the Council of Bologna, chancellor to the Duchess of Berry, and finally Chancellor of France (1560-70), in which position he exercised a great and beneficial influence. Although he remained a member of the Roman Church, his great aim was to find a *modus vivendi* at once acceptable to the Romanists and the Reformed; and in the pursuit of this aim he arranged the conferences of Poissy (1561) and St. Germain (1562), drew up the January edict (1562), mediated the peace of Amboise (1563), labored for the rejection of the canons of the Council of Trent, negotiated the peace of Longjumeau (1568), etc. His letters were published at Liège, 1585; his Latin poems, in Amsterdam, 1732; his collected works, in Paris, 1824-26, 5 vols. See the sketch of his life, by VILLEMMAIN, in *Études d'Histoire moderne*, Paris, 1862; GEUER: *Die Kirchenpolitik M. d. L'H.*, Duisburg, 1877.

TH. SCHOTT.

HOPKINS, Albert, b. in Stockbridge, Mass., July 14, 1807; was graduated at Williams College 1826; became a tutor in the college 1827, professor of mathematics and natural philosophy 1829-38, and of natural philosophy and astronomy 1838, till his death; d. in Williamstown, May 24, 1872. The events of his life were of a wholly ordinary grade, and leave no record behind them. His character only was extraordinary. In 1832 he established in college a noon prayer-meeting of a half-hour, held on four days of the week; and he maintained it for forty years. Although licensed to preach the gospel in 1838, and preaching frequently since, it was not until Dec. 26, 1869, that he was formally ordained. His last days were largely devoted to pastoral work, but not to the neglect of his college duties. His monument is the Church of Christ in the White Oaks (a district in the north-east part of Williamstown), which was the result of his efforts, and which was organized Dec. 20, 1868; but previously he had led the way to, and efficiently aided in, the erection of a chapel there, which was dedicated Oct. 25, 1866. Acquaintance with Professor Hopkins was a means of grace. He was pre-eminently a man of faith, and impressed all he met by his unworldly life. At the same time he was an excellent teacher, and a man of enterprise and push. See his *Life* by ALBERT C. SEWALL, New York [1879].

HOPKINS, John Henry, D.D., D.C.L. (Oxford), Protestant-Episcopal Bishop of Vermont; b. in Dublin, Jan. 30, 1792; came to this country when he was eight years old; d. at Rock Point, Vt., Jan. 9, 1868. In 1817 he was admitted to the bar, but in 1823 entered the ministry, and became rector of Trinity Church, Pittsburg, the year following. In 1831 he went to Boston, and in 1832 was elected Bishop of Vermont, accepting at the same time the rectorship of St. Paul's, Burlington. Bishop Hopkins was a zealous High-Churchman, and refused to sign a protest of the majority of the American bishops against Romanizing tendencies. He was an advocate of slavery, and in 1863 published *Vindication of Slavery*. Among his other many writings are

History of the Confessionals (New York, 1850), and *Refutation of Milner's End of Controversy, in a Series of Letters to the Roman Archbishop of Baltimore* (Kenrick), 2 vols., 1854.

HOPKINS, Samuel, D.D., b. in Waterbury, Conn., Sept. 17, 1721; d. in Newport, R.I., Dec. 20, 1803, in the eighty-third year of his life, and the sixty-second of his ministry. As a child he was remarkable for his purity and ingenuousness. He entered Yale College in September, 1737. Here he devoted himself specially to logic and mathematics. Here he began his Christian life, during the religious interest attending the services of Whitefield and Gilbert Tennent at New Haven. In 1741 he commenced his theological studies, under the care and in the family of President Edwards, then of Northampton, Mass. He was ordained pastor of the Congregational Church in Great Barrington, Mass., Dec. 28, 1743. When he was ordained, the church consisted of only five members: a hundred and sixteen joined it during his pastorate. After a ministry of twenty-five years, he was dismissed Jan. 18, 1769. His ministry was sometimes interrupted by the French and Indian wars, which compelled him to flee with his family to other towns for safety. He preached often to the Housatonic Indians in his neighborhood. His hundred and sixtieth written sermon to them is still preserved in manuscript. He was so successful in his ministry among them, that he was invited to become their missionary. With all his fondness for study, he was never happier than when preaching to the poor. While at Great Barrington, he remained intimate with President Edwards so long as Edwards was at Northampton, and became still more intimate with him when Edwards removed to Stockbridge. At this time he was better acquainted than any other man with the peculiar views of Edwards. He also held frequent and fraternal intercourse with Dr. Bellamy of Bethlehem, Conn. He exerted a marked influence on several men who afterwards became eminent; as on Dr. Jonathan Edwards, the son of the president, and on Dr. Stephen West of Stockbridge, Mass. He spent commonly fourteen, and occasionally eighteen, hours a day at his study-table. So thorough was his theological training that he was named as a candidate for a professorship of divinity in Princeton College, and afterward for the presidency of the college.

He was installed pastor of the First Congregational Church in Newport, R.I., April 11, 1770, and continued in this pastorate thirty-three years. Soon after his installation he was gratified with a visit from his friend, George Whitefield. As the French and Indian wars had interfered with his parochial success in Great Barrington, so the Revolutionary War interfered with it in Newport. The town was captured by the British in 1786, and remained in their possession more than three years. During these years the church of Dr. Hopkins was impoverished, the church edifice was nearly ruined, and he himself was compelled to seek refuge in other towns. He spent the years of this banishment in supplying destitute churches in Connecticut, and in assisting his friend and pupil, Dr. Samuel Spring in Newburyport. Here he gained a noticeable influence over Moses Brown,

Esq., and Hon. William Bartlett, parishioners of Dr. Spring. He made frequent visits to his brother, Dr. Daniel Hopkins of Salem, Mass.; and here he gained a noticeable influence over Hon. John Norris, a parishioner of that brother. These three laymen cherished through life a deep reverence for Dr. Samuel Hopkins; and it is interesting to reflect that they became founders, as Dr. Spring became a father, of the Andover Theological Seminary. (See ANDOVER THEOLOGICAL SEMINARY.) On returning to Newport in 1780, Dr. Hopkins resumed a work which had already exposed him to severe persecution. Newport had been a principal slave-mart of North America. As early as 1770 Hopkins began to preach against the slave system. He afterward published numerous essays against it in the newspapers of Newport, Providence, Boston, Hartford. From 1780 onward he wrote elaborate letters on the subject to men of wealth and influence in this country, and to John Erskine, Granville Sharp, Zachary Macaulay, and other abolitionists in Great Britain. As early as 1773 he had united with his friend Dr. Ezra Stiles of Newport, in issuing a circular plea for aid in educating two colored men for an African mission. In 1776 he had united with Dr. Stiles in a second circular for the same object. Some time after 1780 he formed a more comprehensive plan for colonizing American slaves. His plan was followed by visible results. Two liberated negroes, who in their youth had been affected by his colonizing scheme, retained for about forty years their desire to go as colonists and missionaries to their native land; and in January, 1826, they sailed from Boston to Liberia with sixteen other Africans, all formed into a church, of which these two aged men were deacons. The merits of Dr. Hopkins as a pioneer in the cause of African emancipation and colonization will be more fully recognized hereafter than they are at present. Dr. William E. Channing, who was in early life a friend and admirer of Hopkins, has rendered a fitting tribute to his philanthropy. The poet Whittier and other eminent laymen have done the same. (See *Memoir of Hopkins* prefixed to his works, vol. i. pp. 112-165.)

Dr. Hopkins was a very unattractive speaker: he was more successful as a writer. By his love of investigation, his patient and unremitting thought, the independence, strength, and comprehensiveness of his mind, by his honesty, humility, benevolence, his deferential study of the Bible, and his habit of communion with God, he was eminently fitted to be a theologian. He left his theological system with just those faults which might be expected from an original thinker, with just those faults which might be expected from a positive thinker. His faults were a want of completeness and symmetry, also a bold and positive style where caution and reserve were more apposite. His system was essentially Calvinistic, but was distinguished by the epithet "Hopkinsian." (See HOPKINSIANISM.)

He is said to have spent six years in studying the writings of President Edwards, all of whose manuscripts, by the president's request, were committed to the care of Hopkins. He superintended the publication of Edwards's *Treatise on Original Sin*, 1758. He edited and published

seventeen of *Edwards's Sermons* (1764), the two dissertations on *The End for which God created the World* and on *The Nature of True Virtue* (1765); and he prepared for the press several other of the president's works. The theological writings of Hopkins himself were (titles abbreviated), *The Wisdom of God in the Permission of Sin* (1759), *An Inquiry concerning the Promises of the Gospel* (1765), *The True State and Character of the Unregenerate* (1769), *Animadversions on Mr. Hart's late Dialogue*, which was in opposition to Dr. Hopkins's writings (1770), *An Inquiry into the Nature of True Holiness* (1773), *An Inquiry concerning the Future State of those who die in their Sins* (1783), *A System of Doctrines contained in Divine Revelation* (2 vols. 8vo, 1793), *A Dialogue between a Calvinist and a Semi-Calvinist* (1805), published after the author's death. Among his printed sermons were one on *The Divinity of Christ* (1768), two on *Law and Regeneration* (1768), a *Volume of Twenty-one Sermons*, edited by Dr. Daniel Hopkins (1803). The biographies published by Hopkins were *The Life and Character of President Edwards*, prefixed to Edwards's seventeen sermons (1764), *The Life and Character of Miss Susanna Anthony* (1796), *Memoirs of the Life of Mrs. Sarah Osborn* (1799). His political writings were chiefly anonymous. In 1766 he published his noted *Dialogue concerning the Slavery of the Africans*, together with his *Address to Slaveholders*. It is estimated, that if his essays and letters on African emancipation, and his elaborate letters to Andrew Fuller, John Ryland, Drs. Davies and Bellamy on religious themes, were printed, they would form a large volume. Many of his printed works were republished in 1854 by the Doctrinal Tract and Book Society (now Congregational Board of Publication) at Boston, in three octavo volumes, containing over two thousand pages. In 1805 appeared the *Autobiography of Dr. Hopkins* with an *Introduction by Dr. Stephen West*; in 1830, a *Memoir of Dr. Hopkins* by Rev. John Ferguson; in 1843, *Reminiscences of Dr. Hopkins* by Rev. Dr. William Patten; in 1854, a *Memoir*, containing 266 pages, 8vo, by the undersigned.

EDWARDS A. PARK.

HOPKINSIANISM. The roots of this theological system lie embedded in the published and unpublished writings of the elder Jonathan Edwards: hence it has been called the "Edwardean Divinity." The main principles of it are either taught or implied in the writings of Dr. Samuel Hopkins of Newport, R.I., the earliest of whose publications were sanctioned by the elder Edwards and Dr. Bellamy. Those principles which are merely implied in his system have been unfolded and somewhat modified by his three friends, Dr. Stephen West, Dr. Nathaniel Emmons, and Dr. Samuel Spring. As logically connected with each other, and as understood by the majority of its advocates, the system contains the following principles. (1) Every moral agent choosing right has the natural power to choose wrong, and choosing wrong has the natural power to choose right. (2) He is under no obligation to perform an act, unless he has the natural ability to perform it. (3) Although in the act of choosing, every man is as free as any moral agent can be, yet he is acted upon while he acts freely, and the divine providence, as well as decree, extends to all his wrong

as really as to his right volitions. (4) All sin is so overruled by God as to become the occasion of good to the universe. (5) The holiness and the sinfulness of every moral agent belong to him personally and exclusively, and cannot be imputed in a literal sense to any other agent. (6) As the holiness and the sin of man are exercises of his will, there is neither holiness nor sin in his nature viewed as distinct from these exercises. (7) As all his moral acts before regeneration are certain to be entirely sinful, no promise of regenerating grace is made to any of them. (8) The impenitent sinner is obligated, and should be exhorted, to cease from all impenitent acts, and to begin a holy life at once. His moral inability to obey this exhortation is not a literal inability, but is a mere certainty, that, while left to himself, he will sin; and this certainty is no reason for his not being required and urged to abstain immediately from all sin. (9) Every impenitent sinner should be willing to suffer the punishment which God wills to inflict upon him. In whatever sense he should submit to the divine justice punishing other sinners, in that sense he should submit to the divine justice punishing himself. In whatever sense the punishment of the finally obdurate promotes the highest good of the universe, in that sense he should be submissive to the divine will in punishing himself, if finally obdurate. This principle is founded mainly on the two following. (10) All holiness consists in the elective preference of the greater above the smaller, and all sin consists in the elective preference of the smaller above the greater, good of sentient beings. (11) All the moral attributes of God are comprehended in general benevolence, which is essentially the same with general justice, and includes simple, complacential, and composite benevolence; legislative, retributive, and public justice. (12) The atonement of Christ consists not in his enduring the punishment threatened by the law, nor in his performing the duties required by the law, but in his manifesting and honoring by his pains, and especially by his death, all the divine attributes which would have been manifested in the same and no higher degree by the punishment of the redeemed. (13) The atonement was made for all men, the non-elect as really as the elect.

The epithet "Hopkinsian" was invented in 1769 or 1770 by Rev. William Hart of Saybrook, Conn., and was applied, not to the whole system of Dr. Hopkins, but to the principles marked 7 and 8 above. As a whole, Hopkinsianism has been distinguished by the prominence which it gives to the sterner class of truths; as the decrees and sovereignty of God, the eternity of future punishment, etc. It has prepared the way for giving this prominence by introducing a different class of principles; as the equity of God in adapting his law to the natural ability of men, his infinite worthiness in making benevolence the sum of all his moral attributes, the beauty of holiness as consisting in the choice of the greater above the smaller good of the universe, etc. On account of the prominence which it gives to the former class of principles, it has been criticised as Hyper-Calvinism: on account of its adopting the latter class, it has been criticised since 1772 as Arminian and Pelagian. By combining the two

classes, and developing their consistency with each other and with the uses of the pulpit, it has claimed the title of "Consistent Calvinism." The substance of it has been now incorporated with what is termed "New-England Theology" (see art.).

EDWARDS A. PARK.

HOR, Mount (*the mountain*). There are two mountains of this name in Scripture. The first, called by the Arabs *Jebel Neby Harun* ("the mountain of the prophet Aaron"), is on the boundary-line of Edom (Num. xx. 23), midway between the Dead Sea and the Gulf of Akabah, and is forty-eight hundred feet high. It has two peaks; and on one of these, or, as some suppose, on the level space between them, from whence he could be seen by all the people, Aaron died (Num. xx. 27, 28). The tomb (*Kabr Harûn*) now shown to travellers as his is a small building twenty-eight by thirty-three feet, surmounted by a white dome,—the usual mark of a saint's resting-place. The interior of the tomb consists of two rooms, one above the other. The upper one has in it a stone sarcophagus: the ceiling is supported by four pillars. The lower room is reached by a flight of steps, and is perfectly dark. At one end, through a grating, is shown what purports to be the real tomb.

The second Mount Hor (Num. xxxiv. 7, 8) was between the Mediterranean and the "entrance of Hamath," but has not been further identified.

HORBE, Johann Heinrich, b. at Colmar, in Alsace, June 11, 1645; d. at Steinbeck, near Hamburg, Jan. 26, 1695; studied theology at Strassburg, where, among others, he also had Spener for his teacher; visited afterwards the universities of Jena, Leipzig, Wittenberg, Helmstädt, and Kiel; travelled in Holland, England, and France, and was in 1671 appointed pastor at Trarbach on the Mosel. The boldness with which he expounded and carried out into practice his pietistic views brought him into collision with his colleagues, and in 1678 he was dismissed. In the following year he was appointed pastor of Windsheim in Franconia, and in 1684 pastor of St. Nicholas in Hamburg. In the latter place he found many adherents, but also many adversaries; and the distribution of *Die Klugheit der Gerechten*, a translation of a pamphlet by the French mystic Pierre Poiret, raised such a storm against him that he was dismissed November, 1693. He retired to Steinbeck, where he died. A list of his writings is found in J. MÖLLER: *Cimbria litterata*, II. pp. 355-372. See also J. GEFFCKEN: *Johann Winckler und die Hamburgische Kirche*, Hamburg, 1861.

HORCHE, Heinrich, b. at Eschwege, Dec. 12, 1652; d. at Kirchhain, Aug. 5, 1729; studied at Marburg, and was appointed court-preacher at Kreuznach 1685, and pastor of Herborn 1690, from which latter position he was dismissed in 1698. Gradually his pietism developed into separatism, his enthusiasm into insanity. The last part of his life he spent wandering about, preaching in public, and holding conventicles. He was several times arrested, and twice detained in a lunatic-asylum. But his relations with all the separatists and enthusiasts of his time continued to the last. See H. HOCHHUTH: *H. H. und die philadelphischen Gemeinden in Hesse*, Güttersloh, 1876.

HO'REB. See SINAI.

HORMISDAS (Pope July 20, 514-Aug. 6, 523) demanded, as a condition of the re-establishment of union between the Eastern and Western churches, the formal acknowledgment of the anathema spoken by the Bishop of Rome over Anasias. The Emperor Anastasius refused the demand, but his successor, Justin I., complied with it; and in 519 the schism, which had lasted for thirty-five years, was healed. Hormisdas' letters are found in MIGNE, *Patrol. Lat.*, 63; his life, in JAFFÉ, *Reg. Pont. Rom.*, p. 65.

HORNE, George, an eminent English divine and commentator; b. at Otham, Kent, Nov. 1, 1730; d. at Bath, Jan. 17, 1792. He was educated at University College, Oxford, and made fellow of Magdalen, 1749. He rose to very high distinction as a scholar, became president of Magdalen in 1768, vice-chancellor of the university 1776, dean of Canterbury 1781, and was consecrated Bishop of Norwich June 7, 1790. He enjoyed the friendship and esteem of Dr. Johnson. Bishop Horne was an evangelical divine, a polished preacher, and a genial writer. He early entered into a controversy with Dr. Kennicott, who proposed to make a collation of Hebrew manuscripts, fearing the results, or at least denying the claims, of a scientific criticism of the Bible. His *Commentary on the Psalms* (2 vols., 1776) has passed through many editions, and is his best work. It is characterized by unction and fertility of devotional counsel. Editions have appeared with an excellent Introductory Essay by Edward Irving. Among his other works was a volume of *Letters on Infidelity* (1781), in which he criticises Hume's arguments. See *The Works of B. Horne, with his Life*, by WILLIAM JONES, London, 1795-99, 6 vols., and 1831, 4 vols.

HORNE, Thomas Hartwell, b. in London, Oct. 20, 1780; d. there Jan. 27, 1862. He was educated at Christ's Hospital (1789-95), and then was a barrister's clerk; but in 1809 he became sub-librarian to the Surrey Institution, in 1814 librarian; was admitted to holy orders 1819; was senior assistant librarian in the British Museum 1824-60, made B.D. by Cambridge 1829, prebendary of St. Paul's 1831, and in 1833 was appointed rector of the united parishes of St. Edmund the King, and St. Nicolas Acons, in London. He gave early evidence of his literary ability in his *Brief View of the Necessity and Truth of the Christian Religion* (1800, 2d ed., 1802), and wrote very many pamphlets and volumes; but the work by which he is remembered is *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, London, 1818, 3 vols., 10th ed., vol. 2 revised by Rev. Samuel Davidson, D.D., and vol. 4 by Samuel Prideaux Tregelles, LL.D., 1856, 4 vols. in 5. But Dr. Davidson's "rationalism" led to the rejection of his work, and the substitution of the revision of vol. 2 by Rev. John Ayre. The fourteenth edition of the work appeared 1877: there is also an American reprint of a former edition. Horne's *Introduction* is the most famous book of its class. It covers the entire field of biblical learning,—not only general and special introduction proper, but hermeneutics, apologetics, biblical geography, natural history, etc. It has been of incalculable value in the Church, and the means of turning many persons unto profound Bible study. The Bibliographical

Appendix to the *Introduction* is the best thing of its kind as yet published in English.

HORNEY, or **HORNEJUS**, Conrad, b. at Brunswick, Nov. 25, 1590; d. at Helmstädt, Sept. 26, 1649; studied philosophy and theology, first in his native place, afterwards at Helmstädt, where he was appointed professor of philosophy in 1619, and of theology in 1628. His *Compendium dialecticæ* (1623), *Philosophiæ moralis* (1624), *Theologiæ*, and *Hist. Eccles.* (the two last published after his death), were much used as text-books, not only at Helmstädt, but also in other universities.

HOROLOGIUM (ὥρολόγιον, "a dial"), an office-book of the Greek Church, corresponding to the Latin breviary, and containing the office for the day and night hours of the Church, from matin to compline, with the variable antiphons and hymns, and various short offices, prayers, and canons, for occasional use.

HORSLEY, Samuel, a learned and eloquent prelate of the Church of England; b. in London, 1733; d. at Brighton, Oct. 4, 1806. His father was a minister, and personally supervised his education till he entered Trinity College, Cambridge, where he graduated LL.B. in 1758. His first charge in the ministry was Newington in Surrey. In 1767 he was elected to the Royal Society, and was secretary of that body from 1773 to 1784, when he resigned his membership, on account of difficulties with the president. He was an able classical scholar and mathematician, published works in both departments, and edited the *Works of Sir Isaac Newton*, in 5 vols., 1779–85. His ministerial career was a brilliant one. After filling other positions, he was appointed in 1781 archdeacon of St. Alban's. Whilst holding this position, he entered (1783) upon his famous controversy with Dr. Priestley. His *Letters* (see *Horsley's Tracts in Controversy with Dr. Priestley*, with Notes by Rev. H. Horsley, 3d ed., Dundee, 1812) on this subject are full of learning and keen argument. In clear and solid reasoning he was more than a match for his opponent; and Gibbon describes his achievements by saying that "his spear pierced the Socinian's shield." The dispute was carried on with great heat, and not a little acrimony on both sides. For his services in stopping the tide of Socinianism, he was rewarded by Thurlow with a prebend's stall in Gloucester, and with the see of St. David's, in 1788. In Parliament, Bishop Horsley was an energetic supporter of Mr. Pitt. In 1793 he was translated to the see of Rochester, and rewarded with the deanery of Westminster for a famous sermon preached there on the anniversary of the execution of Charles I., and a few days after Louis XVI. was guillotined. In 1802 he was transferred to the see of St. Asaph.

Bishop Horsley was a man of overbearing temper, but a keen reasoner, sound scholar, and eloquent orator. His sermons are among the very best specimens of English pulpit eloquence. Among his works not already referred to may be mentioned a *Commentary on Hosea* (1801, 2d ed., 1804), the posthumous work on the *Psalms translated from the Hebrew*, etc. (1815, 2 vols., 4th ed., 1845), *Biblical Criticism of Fourteen Historical Books of the Old Testament*, etc. (1820, 4 vols., 2d ed., 1844, 2 vols.), a collected edition of

Horsley's *Theological Works* (London, 1830, 9 vols.), and his *Sermons*, complete in 1 vol. (London, 1839). See STANLEY: *Memorials of Westminster Abbey*; and STOUGHTON: *Religion in England*, vi., 179 sqq.

HOSEA (Ὠση, "help"), a Hebrew prophet, was the son of Beerī. Of his life nothing further is known than what may be inferred from his prophecy. Tradition is singularly reticent concerning him. The prophet was married, and had three children. His marriage is not to be explained as an allegory [some of the fathers, Horsley, Pusey, etc.], nor resolved into a vision [Hengstenberg, etc.]. He belonged to the kingdom of Israel, as is evident from vii. 5, where he calls the king of Israel "our king," and from the contents of the prophecy, which display a familiar acquaintance with the affairs of the Northern Kingdom.

The Book of Hosea is divided into two parts, — i.–iii. and iv.–xiv. In chapter i. it is told how, in obedience to the divine command, the prophet married a "wife of whoredoms" (Gomer), who bore him a daughter ("Not having obtained Mercy") and two sons ("Jezreel" and "Not my People"). These three names are plainly symbolical of God's displeasure. Chapter ii. promises reconciliation with the people, notwithstanding their alienation from him. The new and pleasanter names are substituted, — "My People," and "Having obtained Mercy." But between the displeasure and reconciliation a period was to intervene (iii.) in which Israel should be punished for its spiritual adultery, and be led by sorrows to seek again the Lord.

The second part (iv.–xiv.) contains a series of punitive and threatening discourses. The first of these (iv.) describes the deep moral fall of the land, in which the leaders and priests were also involved. In the second (v.–vi. 3), the prophet urges the responsibility of the priests for the spiritual declension and the divine punishment, in spite of the help sought from foreign nations, and closes with the scene of the people's returning wounded to the Lord for healing. This section belongs to the reign of Shallum, which lasted only one month (v. 7). If this be granted, then the former section belongs to the reign of Zachariah. The third discourse (vi. 4–vii. 16) contains a reproof of Ephraim, who is unstable, wanders off from God, and seeks aid from Egypt and Assyria. As Hitzig has rightly pointed out, vii. 7 enables us to fix the time of this discourse pretty accurately in the reign of Menahem. The fourth discourse (viii. 1–ix. 9) again lays bare the spiritual adultery of Israel, and lifts a warning voice. It evidently belongs to the reign of Menahem, who leaned upon Assyria (viii. 4). The fifth discourse (ix. 10–xi. 11) three times shows how Israel had returned God's goodness by turning to idols. If, as is very probable, x. 14 refers to Shalmaneser, then this prophecy was spoken under King Hoshea. The last discourse (xii. 1–xiv. 9), which closes with an earnest exhortation to the people to repent, and the announcement of a divine promise, belongs also to the reign of Hoshea, and before the fall of the Northern Kingdom.

To sum up, we have here a series of prophecies reaching from the last years of Jeroboam II.,

king of Israel, into the reign of Hoshea; so that there is no good reason for denying the genuineness of the superscription (i. 1), as some have done [or from about 784 to 726 B.C.]. That the prophecies of Hosea have been handed down to us in their integrity, has with reason been emphasized by Ewald.

Hosea is closely related to Amos, his older contemporary, as is evident by a comparison of Hos. iv. 3, and Amos viii. 8; Hos. iv. 15, and Amos v. 5; Hos. v. 7, and Amos vii. 4, etc. But, closely related as the prophets are, the differences in their language and manner of representation are marked. Hosea's style is full of rare words (ii. 4, 12, viii. 6, etc.), verbal forms and expressions (iv. 4, ix. 1, etc.). In other respects, also, they differ. Amos is more gentle, Hosea more robust. His mind, as Umbreit says, "moves, profoundly agitated, under the burden, divinely imposed, of preaching against the sins of his people, and announcing their fall. Hence the abruptness of his discourse, the disconnectedness of the sentences, and the peculiar character of the figures, which follow each other rapidly, and without being rounded out; so that Jerome was right when he said Hosea was concise, and spoke, as it were, in detached, unconnected sentences (*commaticus est et quasi per sententias loquens*). Notwithstanding, however, the dark flood of ire which the book reveals to our gaze, it also unveils a light of reconciling love of surpassing beauty, which ever and anon shines upon the adulterous people. And in this combination lies the peculiar splendor of our prophet."

Hosea is referred to three times in the New Testament, — Rom. ix. 25, 26, 1 Cor. xv. 55, and Matt. ii. 15.

[Lit. — For full literature on the Minor Prophets, see that art. For a text, see *Hosea et Joel ad fidem codicis Babylonici Petropolitani*, ed. STRACK, Petropoli, 1875; POCOCK: *Commentary on Hosea*, Oxford, 1685; MANGER: *Com. in Hoseam*, Campis, 1782; Bishop HORSLEY: *Hosea translated from the Hebrew, with Notes Explanatory and Critical*, 2d ed., London, 1804; SIMSON: *D. Prophet Hosea*, Hamburg, 1851 (with full history of the interpretation); DRAKE: *Notes on Hosea*, Cambridge, 1853; WÜNSCHE: *D. P. Hosea*, Leipzig, 1868; NOWACK: *Hosea*, Berlin, 1880; K. A. R. TOETTERMANN (chaps. i.–vi. 3, Leipzig, 1880): *On Hosea's Marriage*; KURTZ: *D. Ehe d. Proph. Hosea*, Dorpat, 1859. See *Hosea*, in SMITH'S *Bible Dict.* and *Encyclopædia Brit.* (by Professor W. R. SMITH).] VOLCK.

HOSHE'A (*God is help*), the son of Elah, and the last and best of the kings of Israel, headed a conspiracy against Pekah, slew him, and seized the throne (2 Kings xv. 30). But he was unable to stay the fall of his kingdom. At the very beginning of his reign he was compelled to pay tribute to Assyria (2 Kings xvii. 3); and in his ninth year he was invaded by the Assyrian king, because he had attempted an alliance with Egypt. Samaria was taken, after a three-years' siege, and a large part of the people carried away to Assyria (xvii. 6), and their land was newly peopled (xvii. 24, cf. Hos. xiii. 16, Mic. i. 6). It would seem that the king who began the siege of Samaria was Shalmaneser; the king who took it was Sargon; the Egyptian king, who is called So, was

Sevechus, the second king of the twenty-fifth Æthiopian dynasty. RÜETSCHL.

HOSIUS, generally called **Osius** by Latin writers; b. 256; d. 359; was Bishop of Corduba (Cordova), in Spain, for over fifty years. He was present at the synod of Elvira (305 or 306), and agreed in its severe canons concerning the *lapsi*, the marriage of ecclesiastics, and other points of discipline. Some years later on he appears at the court of Constantine the Great as a man of great influence. He brought personally the emperor's letter to Bishop Alexander of Alexandria, and Arius, exhorting them to refrain from disturbing the Church by their disputes; and he was, no doubt, instrumental in the convention of the first œcumenical council of Nicæa (325), where he played a prominent part. Of the details of his administration of his diocese, nothing is known: but he remained the firm friend of Athanasius and his cause in the Western Church; and when Constantius, in 353, endeavored to establish peace in the Church by openly favoring the Arians, Hosius refused not only to condemn Athanasius, but also to enter into communion with the Arians. The demand was made by the emperor; and Hosius refused again in a dignified letter, reminding the emperor, that, though the realm belonged to him, the Church belonged to the bishops. Hosius was then banished to Sirmium; and, by a synod held there in 357, he was induced to subscribe the second Sirmian formula, involving communion with the Arians, but not the condemnation of Athanasius. After his return to Corduba, he retracted, however. Of his writings, only the above-mentioned letter has come down to us. **ATHANASIUS**: *Ad Monach.*; DALE: *Synod of Elvira*, 1882. W. MÖLLER.

HOSIUS, Stanislaus, b. in Cracow, May 5, 1504; d. at Capranica, near Rome, Aug. 5, 1579; studied law at Padua and Bologna; entered the service of the Church, and was made Bishop of Culm 1549, Bishop of Ermeland, 1551, and cardinal 1561. He was a most decided and energetic enemy of the Reformation, intimately connected with the Jesuits, rejoicing over the murder of Coligny, and anxious that Poland also should have its Massacre of St. Bartholomew. He drew up the *Confessio fidei christiana catholica*, adopted by the synod of Petrikau 1551, and founded in 1565 the college and seminary of Braunsberg, which for centuries formed the centre of the Roman-Catholic mission among the Protestants. He was not a great theologian. The Bible he considered the "property of the Roman Church;" and, that one quality left out of view, it had, he thought, no more worth than the fables of Æsop. His writings, passionately polemical, are full of theological blunders. But he was a great administrator and a great diplomatist, and successfully carried through many very difficult negotiations. A collected edition of his works appeared at Cologne, 1584. See KRASINSKI: *The Reform. in Poland*, Lond., 1838–40, 2 vols.; and his life written by RESCIUS and A. EICHHORN, Mainz, 1855, 2 vols. SUDHOFF.

HOSPINIAN, Rudolph, b. at Altorf, Nov. 7, 1547; studied at Marburg and Heidelberg, and was appointed, first director of the gymnasium, then pastor at Zürich, where he died March 11, 1626. He was a very prolific writer, mostly polemical. The principal of his works are *De ori-*

gine et progressu rituum (1585), *De templis* (1587), *De monachis* (1588), *Historia sacramentaria* (1603), *Concordia discors* (1617), which was vehemently attacked by Hutter, *Historia Jesuitica* (1619). A collected edition of his works appeared at Geneva, 1681, 7 vols. folio, with life by J. H. Heidegger.

HOSPITALITY AMONG THE HEBREWS.

This virtue was practised and held in the highest esteem among Israel and throughout the East. When a stranger appeared, he was invited into the house or tent. As soon as he arrived, he was furnished with water to wash his feet, received a supply of needful food for himself and his beast, and enjoyed courtesy and protection from his host (Gen. xviii. 2 sq., xix. 1 sq., xxiv. 25, 31 sq.; Exod. ii. 20; Judg. xiii. 15, xix. 20 sq., 23). To leave a stranger outside in the street was a disgrace to the whole community (Judg. xix. 15), and to refuse him admittance was considered discreditable (Job xxxi. 32). The religious hatred existing between Jews and Samaritans destroyed the mutual relations of hospitality (Luke ix. 53; John iv. 9); and only in the greatest extremity would the Jew partake of Samaritan food, and if possible he avoided passing through Samaria on his journeys. On his departure, the traveller was not allowed to go alone or empty handed (Gen. xviii. 16). Where modern tourists have not spoiled the East, this custom of hospitality is still prevailing. RÜETSCHL.

HOSPITALLERS, or HOSPITAL BRETHREN, is the common name of all those associations of laymen, monks, canons, and knights, which devoted themselves to nursing the sick and the poor in the hospitals, while at the same time observing certain monastic practices, generally according to the rule of Augustine. Most of those brotherhoods were connected with some regular monastic order, and stood under the authority of the bishop. When they were large, they had a general of their own; but even the smaller ones had their superior or major, and a steward to take care of the finances. Some of them, as, for instance, the Hospitalers of St. Jean de Dieux in France, were exempted from episcopal authority, and stood immediately under the Pope. Only a few of them took the regular monastic vows.

The first of this kind of brotherhood was formed in Italy in the ninth century. During the crusades their number increased immensely, and they spread over all Europe. The religious orders of knights, as, for instance, the Knights of St. John and the Teutonic Knights, originated from the same movement. One of the oldest associations bearing the name of Hospitalers was that of the Hospital Brethren of the Holy Spirit, founded in 1190 at Montpellier, by Count Guido, and confirmed in 1198 by Innocent III.: it had its mother-house in the *Hospitale S. Spiritus in Sazia* in Rome. Then followed the Hospitalers of Burgos (1212), the *Frères de la Charité de la bienheureuse Marie* (founded at Boucheraumont in the diocese of Chalons 1280, and having its mother-house in the hospital *Les Billets* in Paris), the Brethren of Love, the Good Brethren, etc.

There were also hospital sisters; and the female associations originating in the twelfth century achieved a still greater success than the male ones. They united to the duty of nursing the sick and the poor, also that of educating young girls, espe-

cially orphans, and rescuing fallen women. The principal sisterhoods were those of St. Gervasius (1171), St. Catharine in Paris (1222), St. Martha of Pontarlier (1687), etc. See HELYOT: *Histoire d. ord. mon.*, Paris, 1714-19, 8 vols. ZÖCKLER.

HOSPITAL, Michael de L'. See HOPITAL.

HOSPITALS. The idea of honoring and serving Christ in the person of the unfortunate and diseased has manifestly deeply impressed the Church. From the beginning, Christians have been proverbial for the care they have displayed for the weak. The deacons and deaconesses of the early Church visited the sick in their homes, but not they alone; and, even in times of persecution and of pestilence, all Christians joined in such pious duties. Care of the sick was unremitting. When the ban of the State was lifted from the Church, then buildings for the reception of the sick, the needy, and the stranger, began to be erected in all parts of the empire. And these came directly under the care of the bishops, who, of course, employed others to manage the details. Indeed, the Code of Justinian made their employment of superintendents obligatory. Basil the Great (330-379) seems to have built the most complete institution of the kind. In it there were accommodations even for lepers. The Emperor Julian was stirred up by the example of the Christians to provide on a generous scale for the sick. Later Placilla, the wife of Theodosius the Great, is mentioned by Theodoret (*Hist. Eccl.*, v. 19) as devoting much time to hospital service, doing even menial duties. The first person to build a hospital in Rome was Fabiola, one of Jerome's converts, who, out of penitence for a constructive sin (a second marriage after divorce on the ground of her husband's adultery, which was contrary to church law), gave all her property to charitable uses. Jerome himself had previously built a hospital in Bethlehem. There is notice of hospitals in Gaul in the fifth century; in Germany in the eighth or ninth century. The Irish missionaries of the latter period built them in different parts of Northern Europe in connection with their monasteries: hence they were called "Hospitalia Scotorum;" i.e., Irish Hospitals.

It is a striking fact, mentioned by Martigny, that "hospitals were in ancient times commonly dedicated to the Holy Spirit, which was represented under the form of a dove, either on the façade, or on some other conspicuous part of the building." The principal hospital in Rome bears this designation, and has borne it from a very remote period.

See the arts. *Hôpitaux*, in MARTIGNY's *Dict. des antiq. chrét.*, and in LICHTENBERGER's *Encyclopédie des sciences religieuses*, and *Hospitals*, in SMITH and CHEETHAM's *Dict. of Christian Antiquities*.

HOSPITAL SISTERS. See HOSPITALLERS.

HOSSBACH, Peter Wilhelm, b. at Wusterhausen, in the province of Prussia, Feb. 20, 1784; studied theology at Halle and Francfort-on-the-Oder, and was appointed pastor, first of Plänitz, near his native town, then at the military academy, and finally at the Church of Jerusalem, in Berlin, where he died April 7, 1846. Besides several collections of sermons (1822-48), he published *Das Leben J. V. Andreis* (1819) and *Spener und seine Zeit* (1828), both of which hold a high rank among historical monographs.

HOST. See **MASS.**

HOTTENTOTS, Christian Missions among the, were begun by George Schmidt, a Moravian missionary, who arrived at Cape Town in 1737. Although he spoke through an interpreter, his success was great, and therefore the colonial government interfered. In 1744 he returned to Europe in order to have his grievances removed; but in this he was not only unsuccessful, but the Dutch East India Company, which governed the colony, did not even allow him to return. It was not until 1792 that the mission was resumed by three other Moravian missionaries, and, until 1795, carried on amid formidable opposition on the part of the colonists. Since 1806 the colony has been under British government; and the mission has not been disturbed, and is now in a flourishing condition. But the Moravians have not been alone upon the field. The London Missionary Society, in 1798, sent thither two missionaries, — Dr. Vanderkemp and Mr. Edmonds. The Wesleyan Missionary Society began operations in 1811; and other societies have since come in. The success of their work refutes the Portuguese notion that the Hottentots were a race of apes, incapable of Christianization. Low as they are in the scale of civilization, they are still soil for the gospel-seed, and bear precious increase. The gospel of Christ makes of the Hottentot a hero and a saint. For a full account of the language, history, and geographic and ethnographic relations of the Hottentots, see art. in *Encyclopædia Britannica*, 9th ed., vol. xii. 309–313. For their religion, see T. HAIN: *Tsuni ||Goam, the Supreme Being of the Khoi-Khoi*, London, 1882.

HOTTINGER is the name of a Swiss family which has produced several notable theologians. — **Johann Heinrich Hottinger**, b. in Zürich, March 10, 1620; d. there June 5, 1667; studied theology and Oriental languages in Geneva, Gröningen, and Leyden; was appointed professor of theology in his native city 1641; and wrote, among other works, *Exercitationes Anti-Moriniane de Pentateucho Samaritano* (1644), and *Historia Eccles. Novi Test.* (1651–67, 9 vols.). — **Johann Jacob Hottinger**, son of the preceding; b. in Zürich, Dec. 1, 1652; d. there Dec. 18, 1735; studied in Basel and Geneva; was appointed professor of theology in his native city in 1698, and wrote *Helvetische Kirchengesch.* (1698–1729, 4 vols. quarto). — **Johann Jacob Hottinger**, a relative of the preceding; b. in Zürich, May 18, 1783; was professor of history there, and died there May 18, 1860. He continued Johann von Müller's work on the history of Switzerland, and gave a valuable representation of the introduction of the Reformation in Switzerland.

HOUBIGANT, Charles François, b. in Paris, 1686; d. there 1783; entered the Congregation of the Oratory in 1704; served as teacher in various colleges, but retired in 1722 on account of complete deafness, and devoted himself to literary pursuits. His principal works are *Racines Hébraïques* (1732), in mnemonic verses, and *Biblica Hebraica*, with a Latin translation and critical notes (1753, 4 vols.), published at the expense of the Oratory.

HOURS, Canonical. See **CANONICAL HOURS.**

HOUSE AMONG THE HEBREWS. See **ARCHITECTURE**, **HEBREW.**

HOUSE-COMMUNION, or **PRIVATE COMMUNION**, particularly in the case of the sick, cannot claim apostolic precedent, but came in very early; for the deacons were accustomed to carry the consecrated elements immediately after service to the sick, to prisoners, and to strangers. Tertullian, in the third century, testifies to the practice of private communion on the part of well persons (*Ad ux.*, 2, 5, *de or.*, 19 [Eng. trans. in Ante-Nicene Library, Tert., vol. i. pp. 193, 298]). In Greek churches there was private communion under both kinds. In Tertullian's time it would seem the bread alone was used at home, and eaten in the family-circle at morning-prayer. Later on, we find consecrated bread carried upon journeys, and used as an amulet; so much so, that councils protested against the practice. On the development of the doctrine of transubstantiation, the cup was withdrawn from the laity, and the present form of communion for the sick introduced.

The Reformed and the Lutheran churches differ upon this point of private communion; the former repressing, and the latter freely allowing it. The Protestant pastor is oft-times confronted with practical difficulties when asked to dispense communion to the sick, and should therefore act cautiously, inquiring carefully into the condition of the sick person, so as to be assured that the service is intelligently and reverently participated in, and not superstitiously as a preservative against future woe.

ROBERT KÜBEL.

HOWARD, John, the eminent apostle of prison-reform; b. at Hackney, near London, Sept. 2, 1726; d. at Cherson, on the Black Sea, Jan. 20, 1790. He was apprenticed to a grocer; but falling heir at the age of nineteen, by his father's death, to an ample fortune, he turned his back on commercial pursuits, and started on a tour to the Continent. On his return he was married to a lady much older than himself, who, however, lived only a few years after the event. In 1756 he took passage to Lisbon; but the vessel was captured by a French privateer, and Howard cast into a dungeon at Brest. The accommodations were wretched, and the provisions scant and ill-served, the meat being thrown in amongst the prisoners for them to tear it to pieces as best they could. He was transferred to Morlaix, but, released on parole, returned to England. The same year (1756) he was made fellow of the Royal Society for some communications on meteorology. About this time he married again, and spent a quiet life at his seat in Cardington (where he instituted laudable measures for the improvement of the condition of his tenants) until his wife's death, in 1765. He was a member of the Baptist Church of Bedford. In 1769 he made an extensive tour through Italy and other countries of the Continent, and, returning, was elected sheriff of the county of Bedford in 1773.

A new period of Howard's life dates from this time. He now began a series of investigations into the condition of prisons, which extended over a number of years, led him to travel through every country in Europe, and to pursue with a perseverance and consecration rarely equalled in any department of life his inquiries in the prisons of almost every city of considerable size on the Continent or Great Britain. These unselfish labors brought him into the presence of crowned

heads and parliaments, and have won for his name a place, with those of Wilberforce and Mrs. Fry, among the noblest philanthropists of his country. The office of sheriff was the occasion of his visiting the jails of Bedford County; and the state of his mind in regard to them is summed up in his own words: "I beheld scenes of calamity which I grew daily more and more anxious to alleviate." Not only were the accommodations miserable, but the prisoners exposed to the mercy of unsalaried jailers, who drew their support from the fees of their wards, and had power to detain them till these were paid. In November, 1773, he began visiting the jails of the adjoining counties in order to find a precedent for putting the jailers of Bedford upon salaries, — a measure which he strenuously urged upon the authorities. These investigations, which were gradually pushed further and further, till he had visited the most of the county jails in England and in Ireland and Scotland (1775), strengthened in his mind the conviction of the urgent call for remedial measures. The rooms were, in part, underground and damp, and, as a rule, gloomy and filthy; in one case the common sewer of the city running directly under one of the prisons, and uncovered. The bedding, if any, was usually confined to straw, and the rations unhealthy and insufficient. Jail-fever, and small-pox in its most virulent form, were common diseases. In 1774 he was called to testify before the committee of the House of Commons. That body passed a resolution "recognizing the humanity and zeal which had led him to visit the several jails in this kingdom," and the same year passed two bills for the better treatment of prisoners, and care of jails. In the spring of 1775 Howard visited Paris, where, after much perseverance, he succeeded in getting admission to the jails, which he describes as "beyond imagination horrid and dreadful." He also travelled through Switzerland, Germany, Belgium, and Holland, finding in the last two countries the prison accommodations in a comparatively good state. On his return to England he published a work on the *State of the Prisons in England and Wales, with Preliminary Observations*, etc. In the years which immediately followed, he extended his visits to Sweden, Russia, Hungary, and every other country in Europe, everywhere pursuing the one philanthropic passion of his life.

The last five years of Howard's life were spent in measures for the mitigation of the horrors of the plague. With this design he visited, in 1785, the lazarettos of various cities of Italy, went as far as Smyrna, and travelled unknown on vessels infected with the plague in order to be able the better to find out the character of the treatment of the disease, and the nature of the quarantine regulations. In 1789, on his last sojourn in England, he published an *Account of the Principal Lazarettos in Europe*, etc. These latter years were saddened by the wild course of an only son, who lost his reason; but once again he started on a journey to the Continent, reached Cherson on the Black Sea, caught the plague from a lady whom he tried to cure, and died. A monument to his memory was placed in St. Paul's Cathedral, containing a well-deserved eulogy. To his efforts are due the improved system of prison accommodation and that discipline which seeks to reform

the criminal, not only in Great Britain, but, to some extent, throughout a large part of Europe. Of the animating principle of his career, Dr. Stoughton has said that "religious principle developed in simple and unostentatious, almost puritanical, forms, constituted the strength and inspiration of Howard's world-known character." Mr. Howard's *Life* has been written by AIKEN (London, 1792), BROWN (London, 1818), HEWORTH DIXON (London, 5th ed., 1854), TAYLOR (London, 1836), JOHN FIELD (London, 1850), STOUGHTON (London, 1853), and his *Correspondence* edited by FIELD (London, 1855).

HOWE, John, an eminent Puritan divine and author; b. May 17, 1630, at Loughborough, Leicestershire, where his father was minister; d. April 2, 1705, in London. The elder Howe was thrust out of his position by Laud for espousing the cause of the Puritans, and went to Ireland when the subject of this sketch was five years old. He afterwards returned to England, and settled in Lancaster. John Howe was educated at Cambridge and Oxford, and made fellow of Magdalen College in the latter university, of which Dr. Thomas Goodwin was at the time the president. About 1652 he became pastor at Great Torrington in Devonshire. In this place, according to his own statement, the order of his services on fast-days was as follows: Beginning at nine in the morning, he made an invocation a quarter of an hour in length, spent three-quarters of an hour in expounding a chapter, prayed for an hour, preached for an hour, then prayed again for half an hour. Here followed a recess, in which Mr. Howe took some refreshment. Returning in a quarter of an hour (the people singing all the while), the services were resumed with a prayer of an hour, continued with a sermon of another hour, and concluded at four in the afternoon with a final prayer "of about a half an hour or more." Mr. Howe was a successful pastor; but his biographer, Edmund Calamy, without doubt has the sympathy of the present age when he closes this description by exclaiming; "A sort of service that few could have gone through without inexpressible weariness, both to themselves and their auditories."

In 1654 Howe went on a visit to London, and was an auditor in the chapel at Whitehall, when he was espied, and recognized from his garb, by Cromwell, to be a country minister. Attracted by his fine appearance, the Protector despatched a messenger after him at the conclusion of the services, and pressed him so hard to remain over the following Sabbath and preach before him, that in vain he pleaded one excuse after another. The result was that Howe, much against his private preferences, became one of Cromwell's chaplains. Elevated to this position, he showed a tolerant spirit, and helped more than one of the Episcopalian clergymen, as, notably, Thomas Fuller and Dr. Ward, afterwards Bishop of Exeter. Upon Richard's deposition, he returned to his former parish at Torrington. When the Act of Uniformity was passed, he quitted his church, but continued for some time in the neighborhood, preaching in private houses. In this period he was called to Exeter to see the bishop, who proposed to him to be re-ordained. Howe answered, "The thought is shocking, my lord: it hurts my

understanding. It is an absurdity, for nothing can have two beginnings. I am sure I am a minister of Christ, and I can't begin again to be a minister." In common with Dr. Bates and others, he accepted the Five-Mile Act, which was passed in 1665, with the limiting clause, "so far as the laws of man are agreeable to the Word of God." In 1671, having preached privately at houses in the mean while, he accepted an invitation to Antrim, Ireland, as chaplain to Lord Massarene. In 1675 he accepted a call to London, and was allowed to preach by the king's indulgence. He was several times approached by persons high in position, in the hope that he might be led to conform. In 1685, on account of the greater severity shown to the dissenters, he accepted an invitation to accompany Lord Wharton to the Continent, and the year following settled at Utrecht. When James II. issued his declaration for liberty of conscience (in 1687), Howe returned to his old position in London. From this time till his death he took an active interest in the theological discussions of the day (as that on the Trinity), and preserved the respect of all parties.

Mr. Howe is described as tall in person, graceful in manner, and of a piercing but pleasant eye. He was a ready offhand preacher, and never used notes. He was conciliatory in disposition, catholic in spirit, anxious to promote Christian unity, and more than once put his opponents in controversy to the blush by his moderation and fairness.

Howe's works, in spite of being somewhat prolix and tedious, are among the most suggestive and profound of the Puritan writings. "I have learned more from John Howe than from any author I ever read," said Robert Hall. "There is an astonishing magnificence about his conceptions" (edition of his works, Lond., 1853, vi. 120). His principal works are the treatise, *Delighting in God*, 1674; *The Living Temple*, 1st part, 1676, 2d part, 1702, in which he discusses the questions naturally suggested by the idea that man is the temple of God; *The Redeemer's Tears over Lost Souls*, 1684. His *Complete Works* were first issued (with a *Life* by EDMUND CALAMY) Lond., 1724, 2 vols., then by HUNT, Lond., 1810-22, 7 vols. The most accessible edition (containing the *Life* by Calamy), N.Y., 1869, 2 vols. See also ROGERS: *Life of John Howe*, Lond., 1836.

HOWIE, John, a Scotch Presbyterian layman; b. at Lochgoin, Nov. 14, 1735; d. there September, 1791. He wrote that famous book, *The Scots Worthies*, or, as the full title reads, *Bibliotheca Scoticana; or a brief historical account of the most eminent Scots worthies, etc., 1503-1688*, Glasgow, 1774 and often; new ed., revised, corrected, and enlarged, with a preface and notes by William McGavin, Edinburgh and New York, 1853. The book is still in print, and read.

HOYLE, Joshua, D.D., b. at Sorby, near Halifax, Yorkshire, Eng.; d. Dec. 6, 1654. He was educated in Magdalen Hall, Oxford, but became fellow of Trinity College, Dublin, and took his degrees of divinity, and became professor of divinity, in that university. He devoted himself to biblical studies and the Roman-Catholic controversy, and was a friend and warm admirer of Archbishop Ussher. He fled from the Irish massacre and returned to England, and became vicar of Stepney near London. In 1643 he was

appointed a member of the Westminster Assembly of Divines. He labored on the committee on the Confession of Faith. In 1648 he was appointed master of University College, Oxford, and Kings Professor of Divinity in the university. His two published works are, *A rejoinder to Mr. Malone, Jesuit, his reply concerning Real Presence* (4to, pp. 662, Dublin, 1641), and *Jehoiadah's justice against Mattan, Baal's Priest*, a sermon (London, 1645). C. A. BRIGGS.

HRABANUS. See **RABANUS**.

HROSWITHA, a nun of the convent of Gandersheim in the duchy of Saxony; wrote, in the latter part of the tenth century, a series of legends in leonine verses (*Maria, Ascensio Domini, Passio S. Gongolfi*, etc.), an epic (*Gesta Oddonis*), and six religious comedies (*Gallicanus, Duleitius, Calimachus, Abraham, Pafnutius*, and *Sapientia*), to counteract the influence of Terence on the students of the cloister-schools. Her works were edited by K. Barach, Nuremberg, 1858. See KOEPKE: *Hrotsvit von Gandersheim*, Berlin, 1869.

HUBER, Johannes Nepomuk, b. in Munich, Aug. 18, 1830; d. there, March 20, 1879. He was extraordinary professor of philosophy (1859), and then ordinary professor (1864), in the university of Munich, one of the most fearless opponents of Ultramontanism, and later a leader in the Old Catholic movement. His principal writings are *Philosophie der Kirchenväter* (München, 1859, put on the *Index* in 1860), *Johann Scotus Erigena* (1859), *Das Papstthum u. d. Staat* (1870), *Geschichte des Jesuitenordens* (1873). He also took part in the composition of *Janus* (1869), and wrote *Quirinus* (1870). See his *Life* by ZIRNGIEBL, München, 1881.

HUBER, Samuel, b. at Burgdorf, near Berne, 1547; d. at Osterwiek, in Hanover, March 23, 1624; studied theology, and was appointed pastor of his native parish. He inclined very strongly toward Lutheranism; and, being of a very combative temperament, he caught at every opportunity of attacking Beza, Musculus, and the other leaders of the Reformed Church, especially on the question of predestination. The result was, that he was deposed from his office, and banished from the country, June 28, 1588. At Tübingen, whither he repaired, he openly embraced Lutheranism; and in 1592 he was made professor of theology at Wittenberg. But there, too, he fell out with his colleagues. He would make no distinction between *dilectio* and *electio*, but taught a universalism which scandalized the Lutherans. Jan. 18, 1595, he was once more deposed, and banished from the country. The rest of his life he spent wandering from place to place, in very depressed circumstances. A complete list of his works, among which his *Anti-Bellarminus* (1607) occupies the principal place, is found in J. A. SCHMID: *Dissert. de S. H.*, Helmstädt, 1708. See also *Acta Huberiana*, Tübingen, 1597, and *Acta Huberiana*, ed. Götze, Lübeck, 1707.

HUBERINUS, Caspar, b. at Wilsbach, Bavaria, Dec. 21, 1500; d. at Oehringen, Oct. 6, 1553; was a monk, when in 1525 he began to preach the Reformation in Augsburg, and became evangelical pastor there in 1528, and in 1544 superintendent at Oehringen. He published several collections of sermons.

HUBERT, St., son of Bertrand, Duke of Gui-

enne, and a passionate hunter; was converted by meeting a stag which bore a cross between his antlers, and became bishop of Liège in 708. He died in 727; and his remains were afterwards deposited in the monastery of Audoin, which bears his name. See GRANGES: *Vie de saint Hubert*, Moulins, 1873.

HÜBMAIER, or, as he used to write the name himself, **HÜBMÖR**, Balthasar, b. at Friedberg, near Augsburg, 1480; d. in Vienna (burnt at the stake) March 10, 1528; studied theology and philosophy at Freiburg under Eck, and was appointed professor of theology at Ingolstadt in 1512, and preacher at the cathedral of Ratisbon in 1519. From the latter position he was removed in 1522, suspected of favoring the Reformation; and, as soon as he had become settled as preacher of Waldshut, he entered into communication with Zwingli, and openly embraced the reformed faith. At the same time he made the acquaintance of Th. Munzer; and when, in 1525, he published his *Von dem christlichen Tauf der Gläubigen*, it became apparent that he had adopted the Anabaptist views. Expelled from Waldshut by the Austrians, he fled to Zürich, but was imprisoned there, and compelled to recant April 6, 1526. He afterwards retracted the recantation, and settled in Moravia, where he found many adherents, and developed a great activity, preaching and writing; but when, after the death of King Lewis of Hungary, Moravia fell to Ferdinand of Austria, Hubmaier was dragged to Vienna, and executed. Calvary, in his *Mitt. aus dem Antiquariate* (vol. i., Berlin, 1870), gives a picture of the man and a complete list of his works. CUNITZ.

HÜC, Evariste Régis, b. at Toulouse, Aug. 1, 1813; d. in Paris, March 31, 1860; entered the Congregation of St. Lazarus, and went in 1839 to China as a missionary. In 1849 he returned, and published *Voyage dans la Tartarie, le Thibet et la Chine* (Paris, 1850; translated into English, London, 1851, New York, 1853), *L'Empire Chinois* (Paris, 1854; translated into English, New York, 1855), and *Le Christianisme en Chine, en Tartarie, et au Thibet* (Paris, 1857).

HUCARIUS. See CANON LAW.

HUCBALD, b. in the middle of the ninth century; d. 930; was director first of the cloister-school of St. Amand in Flanders, then of the cathedral-school of Rheims. He wrote two treatises on music, which occupy a prominent place in the history of music, some biographies of saints, which are of historical value, and a poem. See G. NISARD: *Hucbald*, Paris, 1867.

HUET, François, b. at Villeau, in the department of Eure-et-Loir, Dec. 26, 1814; d. in Paris, July 1, 1869; was for several years professor of philosophy at Ghent, but lost that position by the persecutions of the Ultramontanists; became tutor to Prince Milan of Servia, and published *Recherches sur la vie et les ouvrages d'Henri de Gaud*, 1838; *Le Cartésianisme*, 1843, 2 vols.; *Le règne social du Christianisme*, 1853; *Essais de réforme catholique*, 1856, in connection with Bordas-Demoulin; *La Révolution religieuse au 19me siècle*, 1866.

HUET, Pierre Daniel, b. at Caen, Feb. 8, 1630; d. in Paris, Jan. 26, 1721; was one of the teachers of the young dauphin, and was in 1689 made bishop of Avranches, but resigned in 1699, and

devoted himself for the rest of his life exclusively to literature. He published a celebrated edition of Origen, 2 vols. folio, 1668. Of his original works, the principal are *Demonstratio evangelica*, 1679; *Censura philosophiæ cartesianæ*, 1689; *Quæstiones Aluctanæ*, 1690; etc. See BARTHOLOMESS: *Huet, ou le scepticisme théologique*, 1850.

HUG, Johann Leonard, Roman-Catholic biblical scholar; b. at Constanz, June 1, 1765; d. at Freiburg, South Germany, March 11, 1846. After a brilliant career in the university of Freiburg, he became (1787) superintendent of the studies in the seminary for the training of priests in connection with the university, and in 1791 professor of the Oriental languages of the Old Testament, and (1792) of the New Testament. The remainder of his life was laboriously spent in the service of his beloved university; although his great reputation induced calls to Breslau, Cologne, Tübingen, and Bonn (three times). It was Hug's great service to oppose the Semler school of New Testament, particularly of gospel, interpretation. Hug held firmly to the historicity of the New-Testament writings, and on this basis vigorously defended them. He is chiefly remembered by his *Einleitung in die Schriften des neuen Testaments*, Stuttgart u. Tübingen, 1808, 2 vols., later editions, 1821, 1826, 1847, French (partial) translation by J. E. Cellerier, Geneva, 1823, English translation by Wait, London, 1827, and by Fosdick, with notes by Moses Stuart, Andover, 1836. In this work he advocates the theory, that up to the middle of the third century the New-Testament text existed only in a common edition (*κοινή εκδοσις*), which was subsequently revised by Hesychius, Lucian of Antioch, and by Origen. (See the discussion of this theory by Tregelles, in Horne's *Introduction*, 14th ed., vol. iv. pp. 78-87, and by Scrivener, *Introduction*, 2d ed., pp. 458-460.) Among other noteworthy writings by Hug is his new interpretation of the Canticles, given in *Das hohe Lied in einer noch unversuchten Deutung* (Freiburg, 1813) and *Schutzschrift für seine Deutung des hohen Liedes und derselben weitere Erläuterung* (Freiburg, 1818). According to him, the bride is of the kingdom of the ten tribes; the bridegroom is King Hezekiah; the brothers of Shulamith are a party in the house of Judah; the whole is "a representation, clothed in idyllic form, of the longing felt by the kingdom of the ten tribes for re-union with Judah, but which those 'brothers' opposed." (See Zöckler, in Lange's *Commentary*, American edition, *Introduction to the Song of Solomon*, p. 32.) For a full account of Hug, see AD. MAIER: *Gedächtnissrede auf Hug*, Freiburg, 1847.

HUGHES, John, first archbishop of New York; b. at Annalaghan, Ireland, June 24, 1797; d. in New-York City, Jan. 3, 1864. He emigrated in 1817; entered the Mount St. Mary's Catholic College at Emmitsburg, Frederick County, Md., 1820; ordained priest 1826, and settled in Philadelphia, where he remained until 1837, when he was appointed co-adjutor bishop of New York, and consecrated Jan. 7, 1838. In 1842, on the death of Bishop Dubois, he became titular bishop; in 1850 the see of New York was raised to metropolitan rank, and he went to Rome to receive the pallium at the hands of the Pope. In 1847 he delivered before both houses of Congress, and at

their request, a discourse upon *Christianity, the only source of moral, social, and political regeneration*. On Aug. 5, 1855, he laid the corner-stone of the cathedral on Fifth Avenue, which was dedicated May 25, 1879. In November, 1861, in company with Mr. Thurlow Weed, he made a semi-official journey to Europe, at the request of Secretary Seward, in order to secure the friendly neutrality of European nations, especially of France. In July, 1863, he addressed, as he supposed, the rioters, from the balcony of his house, Madison Avenue, corner 36th Street; but the great crowd which had collected, although Roman Catholic and Irish, was probably not riotous. Bishop Hughes played a more prominent part in America than any other Roman Catholic of his day, and enjoyed a great deal of general respect and popularity. He was, however, a determined Romanist, bent upon securing the destruction of the public schools and the support by the public money of Roman-Catholic schools. He was ever ready to defend himself and his church. He had memorable encounters with Dr. John Breckinridge in 1833 and 1835 (subsequently published, Philadelphia, 1833 and 1836), before the Common Council of New-York City (1839), in 1847-48 with Dr. Nicolas Murray (Kirwan), whose letters were published and widely circulated in several languages, and with Erastus Brooks, editor of the *New York Express*, 1855. One of his acts as bishop was to remove the lay trustees of church property, and to secure the titles in his own name. In this way he stopped litigation, which had brought Romanists into disrepute. He established (1841) St. John's College at Fordham, Westchester County, N. Y. See his *Works*, edited by L. Kehoe, New York, 1864-65, and his *Life* by J. K. G. Hassard, New York, 1866.

HUGHES, Joseph, D.D., a Baptist minister, b. in London, Jan. 1, 1769; d. there Oct. 12, 1833. He proceeded M.A. at Aberdeen, 1790; he participated in the formation of the Religious Tract Society (1799), and of the British and Foreign Bible Society (1804); was the first secretary to each of these organizations, and faithfully and ably discharged his duties. See his *Memoir*, by LEIFCHILD, London, 1834, and *BIBLE SOCIETIES*, p. 260.

HUGO OF AMIENS, b. at Amiens, towards the close of the eleventh century; d. at Rouen, Nov. 11, 1164; entered the monastery of Cluny in 1113; was elected Archbishop of Rouen in 1129; took a prominent part in political and ecclesiastical life, and wrote *Dialogi Theologici* (printed in MARTENE, *Thesaurus*, vol. ii.), and *Contra Hæreticas*, printed as an appendix to the works of Guibert de Nogent, in the edition of D'Achery.

HUGO OF LINCOLN, b. about 1135, at Avalon, Burgundy; d. in London, Nov. 19, 1200; entered the monastery of the Grande Chartreuse; was afterwards invited to England by Henry II. to establish the first Carthusian monastery in England, at Witham, and was made Archbishop of Lincoln in 1186. He was canonized about twenty years after his death. See PERRY: *Life of St. Hugh of Avalon*, 1879.

HUGO OF ST. CHER (*De Sancto Caro*), also called **Hugo de St. Theodorico**, was b. at St. Cher, a suburb of Vienne in Dauphiné; studied theology and canon law in Paris; entered the

Dominican order in 1224; was made a cardinal by Innocent IV in 1245; and d. at Orvieto in 1263. He was a learned man, took an active part in the controversy between William of St. Amour and the mendicant orders, and was a member of the committee formed to examine the *Introductorius in Evangelium æternum* by Gerhard. His own works, however, are those of a collector rather than those of an author. His *Postilla in universa Biblia* gives short explanations—literal, allegorical, mystical, and moral—of the single words, and contains many curious things. But his *Sacrorum Bibliorum Concordantiæ*, also called *Concordantiæ S. Jacobi* (because he was aided by monks from the Dominican monastery of St. Jacob), or *Concordantiæ Anglicanæ* (because the quotations were afterwards written out by English monks residing in Paris), became the model for all following works of the kind. Many works bearing his name are still extant in manuscript; but it is doubtful whether they belong to him. See QUÉTIF ET ECHARD: *Scriptores ordinis prædicatorum*, I. 194 sq. C. SCHMIDT.

HUGO OF ST. VICTOR, with his contemporaries Abelard and Bernard, one of the most influential theologians of the twelfth century; was b. about 1097; d. Feb. 11, 1141. He gave himself up to a contemplative conventual life, and shone in consequence of piety and speculative thought, rather than of active participation in the ecclesiastical affairs of his day. He must be regarded as the real founder of the mediæval mysticism of France, for Bernard of Clairvaux is dependent upon him for the essential features of his mystical speculations. The same may be affirmed of Peter Lombard. After-generations gave him the title of *Didascalus* ("teacher"), or *Alter Augustinus* ("the second Augustine"). Two localities claim the honor of being Hugo's birthplace,—the vicinage of Ypres in Flanders, and Saxony. The Benedictines, in vol. xii. of the *Hist. littér. de la France*, bring forward three testimonies from old authors in favor of the former. But there are weightier testimonies for Saxony. His tombstone declared Hugo to be of Saxon birth (*origine Saxo*). This view easily explains his attendance upon the cloistral school of Hamersleben in 1115. To these must be added the testimonies of early Saxon writers who speak of Hugo as belonging to the families of Von Blankenburg and Regenstein in the Hartz Mountains. After passing through the school at Hamersleben, he went with his uncle, archdeacon Hugo of Halberstadt, to France, and entered the famous cloistral institution of St. Victor, near Paris. Fifteen years afterward he was made preceptor of the school,—a position which he continued to fill for eight years. Among his scholars were the afterwards celebrated Adam and Richard of St. Victor. Hugo stood in intimate relations with Bernard, but took no prominent part in the public affairs of Church and State. He was of delicate and sickly constitution.

Hugo's writings are quite numerous. Those of a more mystical tendency belong to his earlier period. Among these are the three tracts,—*De Arca Morali*, *De Arca Mystica*, and *De Vanitate Mundi*,—in which he compares Noah's ark with the church, the soul in this world with the soul at peace with God, etc. His exegetical works are con-

finned to no single period of his life. They have only a homiletical interest, and are the least original of his writings. They include a short Introduction to the Scriptures, Commentaries on the Pentateuch, and the other historical books of the Old Testament, on the Psalms and Lamentations, and nineteen Homilies on Ecclesiastes. The other commentaries ascribed to him (Luke, John, etc.) are of very doubtful authenticity. To the last period of Hugo's life belong his three most valuable works. The *Eruditio Didascalica* is encyclopedic, and treats in three books of the natural sciences, and in an equal number gives a sort of introduction to church history and the Scriptures. Leaning upon the authority of Jerome, he distinguishes in this second section sharply between the canon and the Apocrypha, but nevertheless seems to give to the writings of the church fathers an equal authority with the canonical books.

The other two works of the last period (the *Summa Sententiarum* and the *De Sacramentis Christ. Fidei*) give the outline of Hugo's theological views. In the latter he defines his relation to Abelard, to whom, and Anselm, he is under obligations for some of his speculations. The works of God he treats under *Works of Creation*, and *Works of Restoration*. He discusses the Trinity and the three fundamental divine attributes, — power, wisdom, and love. In the treatment of the origin of evil, he is far from the superfluous subtleties of the scholastics of a later period. Original sin he agrees, with Melancthon, to consist in ignorance and concupiscence. He mentions five sacraments, — baptism, the Eucharist, confirmation, extreme unction, and marriage. They confer grace. In the three sections on eschatology he commends prayers to the saints.

LIT. — Editions of Hugo's works: Paris, 1518 (incomplete) and 1526, 3 vols. (more valuable); Venice, 1588; Mainz, 1617; Cologne, 1617; Rouen, 1648, 3 vols. (the best). MIGNE's edition in his *Patrology* is an uncritical reprint. *Hist. Litér. de la France*, vol. xii., Paris, 1830; LIEBNER: *Hugo v. S. Victor*, 1832 (the most comprehensive monograph); HUREAU: *II. de S. V., Nouvel Examen de Véd. de ses Œuvres*, Paris, 1850; KAULICH; *D. Lehren d. Hugo u. Rich. de St. Victor*, Prag, 1864. See also the works on mediæval mysticism, philosophy, and theology. ZÖCKLER.

HUGUENOTS, a designation given to the Reformed, or Calvinists, of France. The origin of the word is involved in great obscurity. The French Protestants received at different times a variety of names, applied, for the most part, in derision; such as Lutherans, Sacramentarians, Christaudins, Parpailots, "those of the pretended reformed religion," or simply "those of the religion," "religionnaires," etc. It was not until the time of the Tumult of Amboise, 1560, that the term "Huguenot" came into general use. Among the many explanations of the word that have been offered, only three need be mentioned. It has been derived from the German *Eidgenossen* ("confederates"), — a designation borne by the patriotic party in Geneva a quarter of a century earlier. This view was naturally a favorite one with those writers who represented the Huguenots as secret conspirators against the crown. Against it may be urged the difficulty of accounting for the transfer of the name from Geneva to

the Valley of the Loire, the length of time that elapsed before the alleged re-appearance of the word, and the preference given by Beza, in the history written by him or under his supervision, in Geneva, for another derivation. Less plausible is the explanation offered by some of the Reformed themselves, who maintained that they were called Huguenots because they loyally advocated the cause of the descendants of *Hugh* (Hugues) Capet, as against the pretensions of the Guises, who claimed descent from Charlemagne. A sufficient answer to this is that the word "Huguenot" was unquestionably, in its origin, a term of reproach, the application of which was resented as a gross insult, and that the king was petitioned to forbid its use. A third explanation is given by Etienne Pasquier, in one of whose letters the word first occurs, and who may be regarded as our best authority. It arose, he says, in Tours, from a popular superstition that a hobgoblin, known as *le roy Hugon*, or *Huguon*, nightly roamed the streets of the city; whence the Protestants, who, from fear of persecution, dared not to meet save under cover of the darkness, came to be called Huguenots. It is an additional point in favor of this interpretation, that Pasquier affirms that he heard the Protestants called Huguenots, by certain friends of his living at Tours, eight or nine years before the Tumult of Amboise.

The history of the Huguenots in the kingdom of France may be considered under five periods: the period of persecution under the forms of law until the first recognition of the Reformed religion in the edict of January (1562); the civil wars under Charles IX., culminating in the Massacre of St. Bartholomew's Day (1572); the struggle to secure full toleration in the reigns of Henry III. and Henry IV., down to the proclamation of the Edict of Nantes (1598); the period that closes with the disastrous revocation of that edict by Louis XIV. (1685); and the period of the entire proscription of Protestantism, ending with the publication of the Edict of Toleration by Louis XVI. (1787), just before the first French Revolution.

I. THE PERIOD OF PERSECUTION UNDER THE FORMS OF LAW (1512–62). — The Reformation in France may be regarded as dating from 1512, when a professor in the University of Paris, the learned Jacques Lefèvre d'Étaples, in a Latin commentary upon the Epistles of St. Paul, clearly enunciated the doctrine of justification by faith. In 1516 William Briçonnet, a patron of letters and an advocate of a moderate reformation, was appointed Bishop of Meaux. He soon gathered about him a group of scholars, including Lefèvre and his pupil William Farel, Martial Mazurier, Gérard Roussel, and others, by whom the gospel was preached with much fervor in the churches of his diocese. In 1523 Lefèvre published a French translation of the New Testament, and in 1528 a translation of the Old Testament. This version, made from the Latin Vulgate, served as a basis of the subsequent version of Olivetanus, the first French translation from the original Greek and Hebrew. The resolution of Bishop Briçonnet having given way before threats of persecution, the open reformatory movement of Meaux was brought to an end by the dispersion of the teachers whom he had invited, although

the seeds of truth they had scattered lost none of their vitality.

At first, under the influence of his sister, the cultivated Margaret, Duchess of Angoulême, Francis I. showed a disposition to favor the Reformation. This arose, however, rather from a taste for learning, and ambition to earn distinction as a patron of the revival of letters, than from any hearty sympathy with the doctrinal views of the reformers. Moreover, the immense ecclesiastical patronage which he secured by means of the concordat entered into with Leo X., made it important to his material interests that he should remain on good terms with the Papacy. The active participation of Francis I. in the persecution of the Protestants dates from the "affair of the placards" (1534), when a violent handbill against the papal mass was found posted upon the door of the king's bed-chamber in the Castle of Amboise. In connection with the great expiatory procession, soon after instituted (January, 1535), six Protestants were burned alive before the king's eyes, and Francis declared his purpose to extirpate heresy from his dominions. He would, he said, cut off his own arm were it infected with this poison.

The executions that followed for some months were the first serious attempt at persecution; although some distinguished victims, such as the learned and noble Louis de Berquin, had suffered earlier. Legislation became more systematically severe. In 1545 took place the Massacre of Mérindol and Cabrières. Twenty-two towns and villages on the River Durance, inhabited by French Waldenses of the same stock with the Waldenses of Piedmont, were destroyed by an armed expedition fitted out at Aix with the sanction of the Parliament of Provence. The next year witnessed the martyrdom of the "Fourteen of Meaux."

During the reign of Henry II., the bigoted and licentious son of Francis (1547-59), Protestantism grew steadily, despite the most earnest attempts to destroy it. The centre of the reformatory movement was Geneva, whence John Calvin exerted, by means of his books and his immense correspondence, as well as indirectly through his former pupils, an influence that was almost incredible. Stringent laws against the importation of any books from Geneva accomplished nothing. In 1555 an attempt to introduce the Spanish Inquisition failed in consequence of the enlightened and determined resistance of the Parliament of Paris, with President Séguier at its head. In the same year an expedition, under the patronage of Admiral Coligny, set sail for Brazil, where it was hoped that a home for the persecuted might be found; but the scheme failed through the treachery of Villegagnon.

The Protestants increased greatly in numbers during the last years of Henry's life. Of this fact a proof was given in the public psalm-singing by great crowds in Paris itself. One of the chief motives of the king in concluding a disgraceful peace with Spain was avowedly that Henry might have leisure to devote himself to the extermination of the Protestants. Six weeks before the fatal tournament in which the monarch lost his life, the first national synod of the French Reformed churches met secretly in Paris (May 26, 1559). It adopted a confession of faith which

was thereafter the standard of the Protestant French-speaking communities. It also established, in its "ecclesiastical discipline," a representative form of church government, with its courts, consistory, provincial colloquy or synod, and national synod. During the succeeding hundred years twenty-eight more national synods were held. After 1659, the government refused to permit any further national synods to be convened.

The brief reign of Francis II., a youth of only sixteen years of age (1559-60), was eventful. The execution of Anne du Bourg, a counsellor of Parliament, distinguished for ability and for singular purity of character, contributed more to advance Protestantism in France, and to exasperate liberal-minded men with the prevailing tyranny, than any previous acts of cruelty. Through the pusillanimity of Antoine of Bourbon, King of Navarre, the first prince of the blood, the entire control of affairs had been suffered to fall into the hands of the two uncles of the young Queen of France, Mary of Scots, — Charles, Cardinal of Lorraine; and Francis, Duke of Guise. The Protestants had borne persecution with exemplary patience, so long as it was inflicted by their legitimate sovereign. They were less inclined to submit to the usurped power of the Guises, who abused the authority of a king as immature in mind as he was feeble in body. Their impatience was shared by a large number of patriotic Frenchmen, not Protestants, who refused to bear the rule of a family regarded by them as foreign. The Tumult of Amboise (1560) was the result of an attempt to seize the obnoxious ministers, and to give the king more constitutional advisers. The Prince of Condé, youngest brother of the King of Navarre, was the secret head of the movement, which, though unsuccessful, led the Guises, in the terror of the moment, to consent (March, 1560) to an edict of amnesty for the past, with no provision for the toleration of Protestantism in future. At the assembly of notables at Fontainebleau (August, 1560), Admiral Coligny presented, in behalf of the Huguenots, petitions for liberty of worship; and two prelates, Archbishop Marillac and Bishop Montluc, openly advocated the assembling of a national council to heal the malady of the church.

The opportune death of Francis II. (December, 1560) not only saved the life of the Prince of Condé, whom the Guises had succeeded in enticing to Orleans, and who had been tried by a commission, and sentenced to be beheaded, but frustrated a larger plot for the extermination of the Huguenots. Under Charles IX., a boy of ten, the tolerant policy of Chancellor L'Hôpital for a time prevailed. The Colloquy of Poissy was held (September, 1561), at which the Huguenots for the first time enjoyed the opportunity of vindicating their religious views in the presence of the king. Theodore Beza and Peter Martyr were the chief speakers on the Protestant side, and the Cardinal of Lorraine was the most prominent advocate of the Roman Catholics. On the 17th of January, 1562, the famous edict known as the "Edict of January" was published. It embodied the first formal recognition of the Protestant religion, to whose adherents it conceded the liberty to meet for worship, without arms, in all places outside of the walled towns.

The Edict of January was the Magna Charta of Huguenot rights. Its violation was the fruitful source of a long period of civil commotion: for a whole generation the exertions of the Huguenots were directed almost solely to the maintenance or recovery of its provisions.

II. THE CIVIL WARS UNDER CHARLES IX., AND THE MASSACRE OF ST. BARTHOLOMEW'S DAY (1562-74). — Scarcely had the edict been signed, when the unprovoked Massacre of Vassy, perpetrated by the Duke of Guise upon an assembly of Protestant worshippers, gave the signal for the first civil war (1562-63). Admiral Coligny and the Prince of Condé were the Huguenot leaders: Constable Montmorency, the Duke of Guise, and Marshal Saint André were the principal Roman-Catholic generals. The war raged over a great part of France, with various successes on both sides. Both Montmorency and Condé were taken prisoners; and St. André was killed at the battle of Dreux, where the Huguenots met with defeat. The murder of Duke Francis of Guise, by a fanatic named Poltrot, was closely followed by the conclusion of the Peace of Amboise. Instead of unrestricted worship outside of town-walls throughout France, the Huguenots were now allowed to meet in the suburbs of a single town in every bailiwick, and in certain cities that remained in their possession at the conclusion of the peace. A few noblemen had the right to have service in their own castles.

In 1565 the Conference of Bayonne was held between Catharine de' Medici, and the king her son, on the one side, and the Duke of Alva on the other. At this meeting it has been generally, but erroneously, supposed that the plan of the Massacre of St. Bartholomew's Day, executed seven years later, was traced or even agreed upon. A second civil war (1567-68) soon broke out, but it was of short duration. The third civil war (1568-70) was a more sanguinary struggle. The Huguenots were defeated in the two pitched battles of Jarnac and Moncontour, in the former of which, Louis, Prince of Condé, was killed. But the admirable generalship of Coligny not only saved the Huguenots from destruction, but enabled them to secure favorable terms of peace.

Two years of quiet followed, and there seemed to be a fair prospect that the wounds inflicted by the internecine contest might soon heal. Henry, King of Navarre, was married to Margaret of Valois, youngest sister of Charles IX. In the midst of the festivities attending the occasion, Coligny was wounded by an assassin. This event was followed within forty-eight hours by the Massacre of St. Bartholomew's Day (Sunday, Aug. 24, 1572). By this blow the attempt was made to annihilate the Huguenots, whom their enemies had been unable to destroy in honorable combat. Coligny and many of the most distinguished leaders, together with multitudes of their brethren in the faith, were mercilessly butchered. The number of victims in Paris and throughout the rest of the kingdom has been estimated variously at from twenty thousand to one hundred thousand. (See BARTHOLOMEW'S DAY, MASSACRE OF ST.)

The Huguenots were not, however, exterminated. In a fourth war (1572-73) they not only

defended La Rochelle with success against the king, but obtained honorable terms of peace.

III. THE STRUGGLE TO SECURE FULL TOLERATION, IN THE REIGNS OF HENRY III. AND HENRY IV., TO THE EDICT OF NANTES (1574-98). — A fifth civil war, begun a few weeks before the accession of Henry III., lasted until the new king became convinced that it was a hopeless undertaking to reduce his Protestant subjects, re-enforced as they were by a strong German auxiliary army. The peace now conceded, commonly known as "La Paix de Monsieur" (Edict of Beaulieu, May, 1576), was ostensibly more advantageous than any previously granted to the Huguenots; since it authorized the celebration of their worship everywhere in France outside of Paris, without exception as to time or place, unless the nobleman upon whose lands it was proposed to hold it should object.

The very liberality of the new pacification led to its speedy overthrow. At the instigation of the Roman-Catholic clergy and of the Guises, the Holy and Christian League sprang up in various parts of France, having for its avowed object the extirpation of heresy. At the meeting of the States-General at Blois, the king was induced to proclaim himself head of the league. Hence arose the sixth civil war, which lasted only a few months, since the king found the states unwilling to supply him the means of carrying on hostilities. The new peace (Edict of Poitiers, September, 1577) re-introduced discriminations as to the cities wherein Protestant worship might be held, and the noblemen entitled to have services in their castles. As in the previous peace, eight cities were placed in Protestant hands as pledges of its faithful execution, and mixed courts were instituted to adjudicate cases in which the parties belonged to different religions.

For eight years, with the exception of a few months covered by the unimportant seventh civil war, otherwise known as "La Guerre des Amoureux" (1580), the peace was unbroken; although there was no lack of surprises of cities and other infractions of the treaty.

In 1584 the king's only brother died. As Henry III. was childless, Henry of Bourbon, the Huguenot King of Navarre, became heir to the throne of France. The prospect that a "heretic" might succeed gave new life to the league. The Guises, with the support of Philip II., made war upon Henry III., and after a struggle, in which the Huguenots took no part, compelled the reluctant monarch to proscribe the Protestant religion by the Edict of Nemours (July, 1585).

The eighth civil war followed (1585-89). The most noted action was the battle of Coutras (1587), in which the Roman Catholics, under the Duke of Joyeuse, were defeated by the Huguenot troops of Henry of Navarre; the duke himself being killed in the engagement. This was the first pitched battle ever won by the Huguenots; and it made so deep an impression upon their enemies, that the very sight of the Protestant soldiers kneeling before joining battle, as they had done at Coutras, struck terror into the hearts of the Roman-Catholic soldiers in subsequent engagements. The murder of Henry, Duke of Guise, and of his brother, the Cardinal of Guise, at the second States of Blois (December, 1588),

was followed, a few months subsequently, by a truce between Henry III. and Henry of Navarre. The assassination of Henry III. (August, 1589) brought Henry of Navarre, a Protestant prince, to the throne of France, under the title of Henry IV.

In the wars in which this king was engaged for years against the League, backed by the money and troops of Philip II., he enjoyed the hearty support of the Huguenots. After his insincere abjuration in 1593 (see HENRY IV.), their position was in some respects less favorable than it had been under the Valois kings; since they had lost their nominal leader and the "protector" of their churches. After a long and vexatious delay, the king fulfilled his promise, and undertook to determine the civil status of the Protestants by a law which was declared to be "perpetual and irrevocable." The *Edict of Nantes* (April, 1598) secured freedom of conscience throughout the kingdom, and recognized the right of the Protestants to meet for worship on the lands of noblemen entitled to exercise *haute justice* (there were about thirty-five hundred such), and in the places where Protestant worship had been conceded by the edict of 1577 and subsequent interpretative declarations. These and other concessions respecting the admission of the Reformed to civil offices, and to universities and schools, on equal terms with the Roman Catholics, the establishment of mixed courts, etc., made the edict the most important bulwark of Protestant rights.

IV THE PERIOD FROM THE PUBLICATION TO THE REVOCATION OF THE EDICT OF NANTES (1598-1685). — The edict of Henry IV. was, after his assassination (1610), solemnly confirmed by the successive declarations of the regent, Marie de' Medici, of Louis XIII. and Louis XIV. None the less had the Huguenots soon reason to complain of infractions of a vexatious character, for which no satisfaction could be obtained. The ruin of the Protestant churches of Bearn (1620), whither Louis XIII. proceeded in person, and violently re-established the supremacy of the Roman-Catholic hierarchy, led to a Huguenot uprising. This was of brief duration; but in 1625 hostilities were renewed. The Protestants being no match for the forces of the king, the fall of La Rochelle (1628), after a vigorous siege conducted by Cardinal Richelieu, marked the close of the war and the end of the political importance of the Huguenots as a power in the State.

Meantime never were the Huguenots intellectually more active. Their worship in the neighborhood of Paris, after having been fixed at the village of Ablon, a spot both distant, and difficult of access (see ABLON), had been brought to the nearer and more convenient Charenton. This place became the centre of a powerful religious and philosophical influence that made itself felt in the capital of the kingdom and at the royal court. The number of eminent writers and preachers was great. In different parts of the kingdom not less than six theological seminaries, or "academies," had been instituted, of which those of Saumur, Montauban, and Sedan, were the most important.

Although the violations of the spirit and even the letter of the Edict of Nantes had been frequent, it was not until after the death of Cardi-

nal Mazarin (1661), that the process of restriction, whose logical conclusion could only be the complete repeal of Henry IV.'s ordinance, may be said distinctly to have begun. From this time forward, the Huguenots, although they had been highly praised by the monarch himself more than once for their loyalty to the crown at the time of the troubles of the "Fronde," were allowed little rest. Vexatious regulations successively deprived them of their places of worship, excluded them from one employment after another, or, under the forms of law, robbed them of their property, and even the possession of their children. As the time for the last act approached, the terrible *dragonnades* were set on foot to compel the abjuration of those whose constancy rational persuasion had been powerless to shake. At length (October, 1685), on the pretence that his measures had proved successful, and that the reformed religion no longer existed in his dominions, Louis XIV. signed the Revocation of the Edict of Nantes. No exercise of the Protestant religion was to be tolerated in France. All ministers of the gospel were to leave the kingdom within a fortnight. No other persons could emigrate, under penalty of the galleys for men, of imprisonment and confiscation of property for women. More cruel than the infamous "League" itself, the Edict of Revocation shut up the French Protestants as in a prison, punishing inexorably all attempts at escape.

V FROM THE REVOCATION TO THE EDICT OF TOLERATION (1685-1787). — In spite of the prohibition contained in the Edict of Revocation, the immediate effect was a great increase in the number of French Protestants that fled into foreign lands. The total number cannot be definitely ascertained. It has been estimated as high as eight hundred thousand; but this figure is undoubtedly excessive, the number probably not being over three hundred thousand to four hundred thousand. The exodus included the most industrious and thrifty part of the population. For a hundred years the Protestants that remained in France enjoyed only such rare and precarious means of edification as were afforded by the so-called "Assemblies of the Desert,"—meetings in secluded spots remote from the towns, or in the bleak region of the Cevennes Mountains. Attendance on these gatherings was a grave offence; and the venturesome minister incurred, if apprehended, the punishment of being broken upon the wheel. So late as Feb. 19, 1762, a minister named Rochette was beheaded, by authority of the Parliament of Toulouse, for the sole crime of having preached, performed marriages, and administered the sacraments of Baptism and the Lord's Supper. In 1767, for the same offence, another minister, Berenger, was condemned to death, and executed in effigy.

The episode of the war of the Camisards, which lasted from 1702-5, has been treated elsewhere. (See CAMISARDS.)

At length, yielding to the force of public opinion, Louis XVI. published (November, 1787) the Edict of Toleration. This document still declared that "the Catholic, Apostolic, and Roman religion alone shall continue to enjoy public worship." But it authorized the registry of Protestant births, marriages, and deaths, and forbade

that the Protestants should in any way be disturbed because of their faith.

The National Assembly, in 1790, took steps for the restoration of the confiscated property of Protestant refugees. The law of the eighteenth Germinal Year X. (1802) organized the Reformed and Lutheran churches, whose pastors were henceforth paid by the State.

The Huguenot Refugees. The Huguenots, driven from France by persecution, were welcomed by all the countries to which they turned their steps. All the Protestant lands of Europe were glad to enrich their trade and manufactures by the accession of the most intelligent and industrious class of the French population. The very name "Huguenot," having acquired an honorable association, became a passport to favor.

Switzerland, "destined by Providence to be a land of refuge," had been the resort of persecuted Frenchmen from the beginning of the Reformation. The Huguenot fugitives increased greatly after the Massacre of St. Bartholomew's Day; while the persecution culminating in the Revocation brought in so large a number, that the resources of the hospitable cantons were taxed to the utmost to provide for their sustenance. Many of the fugitives from the earlier persecutions returned to France when the storm had partially spent its fury: others, particularly after the Revocation, made Switzerland only the first stage in their retreat. These passed on, after a time, to Württemberg, Hesse, Brandenburg, and other parts of Germany, whose rulers saw in the Huguenot peasants and artisans the very persons whom they needed for the regions depopulated by the Thirty-Years' War.

In the very month in which Louis XIV. signed at Fontainebleau the Revocation of the Edict of Nantes, the elector, Frederick William of *Brandenburg*, signed at Potsdam an edict by which not only was warm sympathy expressed, but great inducements were held forth to all Huguenots that might desire to settle in his dominions. Provision was made both for the safety and for the expenses of the refugees in reaching their destination. Despite strenuous efforts on the part of the French Government to suppress or discredit it, copies of the Potsdam edict were circulated in every part of France, and crowds of Huguenots found their way to Frankfort-on-the-Main. Here they were met by agents of the elector, and were generously helped on their way. An important French colony sprang up in Berlin, which still maintains a distinctive existence. Many families of Huguenot origin have, however, become thoroughly German in character, even the names having been translated or modified to suit the German ear. It has been remarked, that, in the Franco-German war of 1870-71, many of the officers of the victorious army of invasion were descendants of those whom the intolerant policy of Louis XIV. compelled to expatriate themselves.

In *Holland* the Huguenot refugees were treated with great kindness. Not only was a public fast instituted when the tidings of the Revocation came, but valuable political concessions were made. Utrecht conferred on the refugees the freedom of the city, and exemption from imposts for twelve years. Middleburg in Zealand relieved them of the burden of taxation for ten years.

General collections were made for their relief, in which Lutherans, Anabaptists, and even Roman Catholics, took part. The exiled pastors, two hundred and fifty in number, were specially cared for. Military men secured positions in the army, with ample pay, and promise of promotion. But all the fugitives were not poor. Some brought to their adopted country large fortunes; for as early as the last months of 1685 it was reported that twenty million livres had been carried out of France by those who were regarded as among the wealthiest merchants of the land. Holland was greatly enriched intellectually, as well as in a material point of view. Basnage, Benoit, DuBosc, and Martin were among the scholars she gained from France. The refugees settling on Dutch soil alone were estimated by Caveyrac at fifty-five thousand, and another Roman-Catholic source places them at seventy-five thousand, in the first year after the Revocation. In 1709, the same year that Queen Anne gave letters of naturalization to all the refugees in England, the States of Holland and West Friesland took the same step. Other provinces followed the example, and in 1715 the States-General extended the same blessing to all the republic.

Northern Europe opened its doors to the fugitives. Despite the strong Lutheran sentiments of *Denmark*, the king, on hearing of the cruel dragonnades, in 1681 published a declaration offering the French refugees an asylum, the right to build churches, exemption from taxation for eight years, etc. In 1685 a new edict conferred upon French noble refugees the same distinctions that they had enjoyed at home, to officers a corresponding rank, and great inducements to manufacturers. Several flourishing colonies were established at different points. *Sweden* was less hospitable; but in *Russia* a ukase, signed by Peter and Ivan (1688), opened to the refugees all the provinces of the empire, and gave to officers employment in the army. Voltaire maintains that one-third of the regiment of twelve thousand formed by the Genevese Lefort for Peter was composed of French refugees.

While all the countries mentioned received a great accession of wealth from the industries brought with them by the fugitive Huguenots, it was *England* that profited most by the ill-judged act of Louis XIV. From the time of the pious Edward VI., the monarchs of that country, with the single exception of Mary, had been their allies and protectors. The French Church of London owed its origin (1550) to the kind offices of the Duke of Somerset and Archbishop Cranmer. In 1561, under Queen Elizabeth, a French church was founded at Canterbury for the Walloons, meeting in the crypts of the cathedral, as it continues to do to the present day. In 1676 it had a membership of twenty-five hundred communicants. Soon after, the French refugees proper went off and formed a new church. Before the Revocation, there had also arisen French churches at Sandwich, Norwich, Southampton, Glastonbury, Rye, and six or seven other places; while the old French church at the capital had been re-enforced by the Savoy, Marylebone, and Castle-street churches.

On the outbreak of the dragonnades, Charles II. issued (July 28, 1681) the proclamation of

Hampton Court, welcoming the Huguenot refugees, promising to them letters of naturalization, and privileges for carrying on trade and manufactures. After the Revocation, James II. extended to them a similar invitation. M. Weiss estimates the number of Huguenots that fled to England, during the decade in which the Revocation fell, at eighty thousand persons, of whom about one-third settled in London. To the five earlier French churches of the metropolis there were added twenty-six new churches, almost all during the reigns of William and Mary, of Anne, and of George I. Eleven or twelve more sprang up in other parts of England. An order of council enjoined a general collection in favor of the refugees, from which a fund of about two hundred thousand pounds resulted. Nor were the services rendered by the Huguenots slight. In the army of William of Orange, when he marched against his father-in-law, there were three regiments of foot and a squadron of horse, composed exclusively of French Protestant refugees. To these troops, and to a strong element of French officers, — veterans of Condé and Turenne, seven hundred and thirty-six in number, — scattered through the rest of the army, the overthrow of the last Stuart king was in great part due. Schomberg, Ruvigny, and others distinguished themselves in the fresh warfare to which they were called, and both honored and benefited their adopted country. More important and lasting was the service done by the introduction of a number of new manufactures, until then but little known in England. For the first time, thanks to the Huguenots, the finer kinds of paper, of hats, and of glass, were made on British soil. Silks and satins were produced north of the Channel such as had previously come only from the looms of Lyons: in a word, the manufactures of England were built up at the expense of France. Even in an intellectual point of view, the influence of the refugees was great. We need only mention the names of Denis Papin, the first investigator of the principles of steam, and Rapin-Thoyras, whose *History of England* was without a rival until the appearance of the work of David Hume. Although, with the lapse of time, the refugees have become thoroughly merged in the population of the United Kingdom, there remain many historic traces of interest; such as the Hospital for Poor French Protestants and their Descendants residing in Great Britain, whose new and elegant building attracts the eye of the visitor.

The Huguenots in the *United States*. — The unfortunate attempt at colonization in Brazil has already been referred to. Equally fruitless was the undertaking, under the patronage of Admiral Coligny, to found a French Protestant settlement in Florida (1562). Greater success attended the subsequent emigration of the Huguenots, which, if it did not lead to the acquisition by France of an American empire, added much to the prosperity of the English colonial system. The Dutch in America were the first to profit by it. Long before the Revocation of the Edict of Nantes, the stream of Huguenot emigration set in toward New Netherland. The first band of settlers sent over (1623) by the Dutch West India Company consisted of thirty families, chiefly Walloons. These were the founders of the city of New Am-

sterdam (New York), where French was spoken, and the Huguenot faith was professed from the outset. Other Walloons and French settled at an early day on Long Island and Staten Island, and upon the banks of the Delaware, and in 1660 founded New Paltz on the Hudson. As the severities visited upon the Protestants in France increased, large numbers of refugees came to this country, establishing themselves in New York, in Boston, in Maryland, and Virginia, and in Charleston, S.C. Detachments from these bodies of immigrants settled in Oxford, Mass., Kingston, R.I., New Rochelle, N.Y., and on the Cooper and Santee Rivers, South Carolina. In all these places churches were organized, and ministers of the French Reformed Church officiated. The French settlements in Oxford, Mass., and Kingston, R.I., were soon broken up: the others continued for several generations to maintain a distinct character. The French church in Boston lasted until the year 1748, having for its pastors Pierre Daillé (1696–1715) and André Le Mercier (1716–48). The French congregation in New York, long flourishing and influential, had a succession of Reformed pastors, the last of whom submitted to Episcopal ordination in 1806, when the church adopted the Episcopal rite, and took the name of “*L’Eglise du Saint Esprit*.” In New Rochelle, N.Y., two churches were maintained almost until the outbreak of the American Revolution, — the French Reformed Church, founded in 1688, and a French Episcopal Church, organized in 1709. In New Paltz the Dutch language superseded the French in public worship about the year 1735. Three of the four Huguenot congregations of South Carolina went out of existence, or became merged with neighboring English-speaking churches: the French church in Charleston alone survives to the present day, and uses an excellent liturgy.

No precise statement can be ventured as to the numbers of Huguenots that came to America; but it is certain that they must have reached several thousands. The influence of this element in moulding the character of the American people has been considerable, and out of all proportion to the extent of the immigration; and the prominence of Huguenot names in the roll of patriots, statesmen, philanthropists, ministers of the gospel, men of note in every calling in the United States, is a noticeable and significant fact.

SOURCES. — THEODORE DE BÈZE: *Histoire ecclés. des églises réformées de France*, Antwerp, 1580 (a very correct re-impression, with notes, Toulouse, 1882, 2 vols.). It covers the period from 1517 to 1563. JEAN DE SERRES: *Commentarii de statu religionis et reipublice in Gallia*, Geneva, 1570–80, 5 vols., each containing 3 books. This very accurate history covers the years 1557–76. [SIMON GOULARD, or JEAN DE SERRES]: *Recueil des choses mémorables venues en France sous le règne de Henri II., François II., Charles IX., Henri III., et Henri IV.* (known also as *Histoire des cinq rois*), Dort, 1598. Covers the years 1547–96. P. DE LA PLACE, *Commentaires de l’état de la rel. et repub.*, and REGNIER DE LA PLANCHE, *Hist. de l’état de France* (both republished in *Panthéon Littéraire*). The former covers the years 1556–61; the latter, 1559–60. THEODORE AGRIPPA D’AUBIGNÉ: *Histoire universelle*, Maillé, 1618–20,

3 vols. Covers the years 1550-1601. J. A. DE THOU (Thuanus): *Histoire universelle*, with the continuation of N. RIGAUT. Numerous editions in Latin and French. Covers the years 1546-1610. DU PLESSIS MORNAY: *Mémoires et correspondance*, 1824. JEAN CRESPIN (Crispinus): *Actiones et monumenta martyrum*, 1560, with many editions under different titles. J. AYMON: *Tous les synodes nationaux des églises réf. de France*, Hague, 1710, 2 vols. HERMINJARD: *Correspondance des réformateurs dans les pays de langue française*, 1866-78, 5 vols. Also many works in the *Collection de Documents inédits*, published by the French Government; the *Mémoires* of Condé, of the League, of Sully, and others contained in the collections of PETITOR, of MICHAUD ET POUJOLAT, etc.; the letters of CALVIN, etc.; the numerous documents in the *Bulletin de la société de l'hist. du Prot. franç.*, 1852-82, 31 vols.

LIT. (arrangement according to the periods covered by the books). — W. G. SOLDAN: *Geschichte d. Protestantismus in Frankreich* (to 1574), Leipzig, 1854, 2 vols.; G. VON POLENZ: *Geschichte d. franz. Calvinismus* (to 1629), Gotha, 1857-69, 5 vols.; W. S. BROWNING: *History of the Huguenots* (1520-1838), 1829-39, 3 vols.; E. SMEDLEY: *History of the Reformed Religion in France* (1521-1830), 1832-34, 3 vols.; G. DE FÉLICE: *History of the Protestants of France*, translated from the French (1512-1849), New York, 1851; H. WHITE: *Massacre of St. Bartholomew, preceded by a History of the Civil Wars in the reign of Charles IX.*, New York, 1868; E. STÄHELIN: *Der Uebertritt Heinrichs IV.*, Basel, 1856; E. BENOÎT: *Hist. de l'Édit de Nantes*, 1693, 5 vols.; H. M. BAIRD: *History of the Rise of the Huguenots of France* (1512-74), New York, 1879, 2 vols.; HAAG: *La France protestante*, 10 vols., new ed., 1877; WEISS: *Hist. des réfugiés protestants de France*, 1853, 2 vols., translated New York, 1854, with an Appendix upon the American Huguenots, vol. ii. pp. 283-333; Mrs. H. F. LEE: *The Huguenots in France and America*, Cambridge, Mass., 1843, 2 vols.; B. A. HOLMES: *Memoir of the French Protestants who settled at Oxford, Mass., A.D. 1686, with a Sketch of the Entire History of the Protestants of France*, in Collections of the Massachusetts Historical Society, 1830; WILLIAM HENRY FOOTE: *The Huguenots, or Reformed French Church*, Richmond, Va., 1870 (Part III., *The Huguenot in America*); SAMUEL SMILES: *The Huguenots, their Settlements, Churches, and Industries in England and Ireland*, London, 1867 (American edition, New York, 1868, with Appendix by Hon. G. P. DISOSWAY, *Huguenots in America*); by the same author: *The Huguenots in France after the Revocation*, N.Y., 1874; REGINALD LANE POOLE: *History of the Huguenots of the Dispersion at the Recall of the Edict of Nantes*, London, 1880; also the general histories of RANKE, HENRI MARTIN, MICHELET, etc. HENRY M. BAIRD.

HUISSEAU, Isaac d', b. in Paris towards the close of the reign of Henry IV; d. in England after the revocation of the Edict of Nantes; studied at Sedan, and became pastor of Saumur. He published *La discipline des églises réformées de France* (1650), which has run through many editions, and is still of great value; and *La réunion du christianisme* (1670), which was violently attacked by the rigid Calvinists.

HULSE, John, Rev., b. at Middlewich, Chesh-

ire, Eng., 1708; d. there Dec. 14, 1790. He was educated at Cambridge, and bequeathed all his property to that university for the purpose of founding two scholarships, a Prize Essay, and the offices of Christian Advocate and Christian Preacher, or Hulsean Lecturer. The latter's duties, according to Mr. Hulse's will, were to deliver and print twenty sermons yearly, either upon the evidences of Christianity, or upon the difficulties of the Bible. But several changes have been made in the execution of this will. The Hulsean professorship was by statute substituted in 1860 for the Christian advocateship; in 1830 the number of annual lecture-sermons was reduced to eight, and again, still later, to four; and of the annual revenue (between eight hundred and nine hundred pounds) eight-tenths goes to the Hulsean professor, and one-tenth to the Hulsean prize man and lecturer respectively. See, for list of lectures, the art. LECTURES in the APPENDIX.

HULSEAN LECTURES. See HULSE, JOHN.

HÜLSEMANN, Johann, b. in Ostfriesland, 1602; d. at Leipzig, 1661; was appointed professor of theology at Wittenberg, 1629, and at Leipzig, 1646. His principal works are *Calvinismus irconciliabilis*, 1646, and *Breviarium theologiæ* (which appeared in an enlarged form in 1655, — *Extensio brevii theologiæ*), and gives an interesting representation of orthodox Lutheran dogmatics.

HUMANIST, a term derived from the Ciceroian expression *literæ humaniores*, was adopted as a name in the sixteenth century, and probably not without a side-glance to such terms as scholasticism, *scientia sacra*, etc., by those who, in the field of literature proper, represented the powerful movement of the Renaissance. Bursting forth everywhere, this movement produced everywhere a revolution. A new poetry, a new art, new methods of science, new maxims of morals, new political tendencies, followed in its steps; but its influence was, perhaps, nowhere more strikingly apparent than in the sphere of *belles-lettres*.

The humanists were *literati*, not theologians; teachers, not priests. The task with which they originally started was simply to restore the Latin language. Under the hands of the Roman-Catholic Church, and treated as badly by the barbarous subtlety of the schoolmen as by the barbarian ignorance of the monks, the Latin language had become a thing unspeakable; and it was as much indignation at its pitiful state, as enthusiasm for its former glory, which fired the Italians to attempt its restoration. The attempt succeeded; but, though other and quite different tasks presented themselves, the humanists never lost the character of being the philologists, grammarians, exegetes, and critics of their age; and their best work lies in that line. They made the study of Greek an indispensable element of scholarly education; they introduced the study of Hebrew: yea, even the development of the vernacular tongues received a powerful impulse from them. The Italian language was first written by its Latin scholars. Lebrija wrote the first Spanish grammar. In the schools of the Brethren of the Common Life and in the preaching of the German mystics, that language grew up which Luther fixed as the German. The inventor of the French style, Rabelais, was a humanist.

So far, no antagonism arose between the Church

and the humanists, though it could not be long concealed that their greatest philological achievements—the Complutensian polyglot, the printing of the Greek text of the New Testament, etc.—were seized upon by the adversaries of Rome, and used as weapons against her. But after the language followed the authors, and after the authors their ideas. Gradually the humanist grew from a philologist into an historian, and from an historian into a philosopher. He studied not only classical language and literature, but also classical life and spirit. He claimed to know what belongs to man by nature (his faculties and his failings) and what concerns man by nature (his rights and his duties). His criticism of words became criticism of facts; and Laurentius Valla laughed at the donation of Constantine. His knowledge of history became political demands, and Reuchlin could not be made to submit to the Inquisition. A spirit got abroad extremely dangerous to the Roman Church, if not directly antagonistic.

Not to overrate, however, the influence which the humanists have exercised on the history of the Church, it must be noticed, that though they furnished the Reformers with arms, and seemed personally very favorably disposed to the Reformation, only few of them actually took part in the work. Erasmus retreated before the task; and, even with Melancthon in full sight, it is safe to say that the humanists would never have made the Reformation.

LIT.—Recent books upon humanism are GEORGE VOIGT: *Die Wiederbelebung des klassischen Alterthums, oder das erste Jahrhundert des Humanismus*, Berlin, 1859, 2d ed., 1880, 1881, 2 vols.; KRAFFT U. CRECELIUS: *Beiträge zur Geschichte des Humanismus*, Elberfeld, 1870–75; A. HORAWITZ: *Analekten zur Geschichte des Humanismus in Schwaben*, Wien, 1878. See Literature under ERASMUS, HUTTEN, RENAISSANCE, and REUCHLIN. CLEMENS PETERSEN.

HUMANITARIANS, a name applied both to that school of Unitarians, or those anti-Trinitarians in general, who consider Christ a mere man (*homo*), and to such parties as profess the “religion of humanity,” whose fundamental dogma is the spontaneous perfectibility of the human race without any superhuman aid.

HUME, David, b. at Edinburgh, April 26, 1711; d. there Aug. 26, 1776. He was the son of a member of the Faculty of Advocates, who passed his life as a country gentleman at the family-seat of Ninewells in the border country of Scotland. He entered Edinburgh University before he was twelve years of age, and was introduced to studies beyond the powers of one so young. He tells us, “I was seized very early with a passion for literature, which has been the ruling passion of my life.” We have admirable accounts of his life: the one, *My Own Life*, calm as philosophy itself; the other by Mr. Hill Burton, who had access to the papers collected by Baron Hume, and deposited with the Royal Society of Edinburgh. The latter has published a remarkable letter written to an eminent physician by the young man at the very crisis of his being. It appears, that, for a time, he labored to find security and peace in philosophy. “Having read many books of morality, such as Cicero, Seneca, and

Plutarch, and being smit with their beautiful representations of virtue and philosophy, I undertook the improvement of my temper and will, along with my reason and understanding. I was continually fortifying myself with reflections against death and poverty, and shame and pain, and all the other calamities of life.” But in this attempt he utterly broke down.

Hating the study of law, to which he was destined by his friends, he was sent to Bristol to engage in business; but, finding the employment unsuitable to him, he went, at the age of twenty-three, to France, to engage in the observation of mankind and in the study of his favorite subjects. After living there for three years, he brought back with him his *Treatise of Human Nature*, the two first volumes of which were published in London in the end of 1738. “Never literary attempt was more unfortunate than my *Treatise of Human Nature*. It fell dead-born from the press, without reaching such distinction as even to create a murmur among zealots.” But with indomitable perseverance, which was one of his most marked characteristics, he persevered in his life-work. Next year he published the third volume of his treatise, that on ethics, with no better success. In 1748 he cast the first part of his unfortunate treatise in a new form, *Inquiry concerning Human Understanding*. He now broke down his great work into smaller essays, which in due time commanded attention, such as his *Essays, Moral and Political*, and in 1752 his *Political Discourses*, which immediately attracted much attention, and his *Inquiry Concerning the Principles of Morals*, which he regarded as likely to be the most influential of all his works. [Our space does not admit of our giving a detailed account of his further life.] He held for five years the office of librarian to the Advocates’ Library in Edinburgh, and here he commenced writing his *History of England*. In 1763 he was sent on the English embassy to Paris, where he was received with acclamation by the highest circles, literary and fashionable. He afterwards settled in Edinburgh, where he passed his remaining days, the centre of an eminent literary circle, and everywhere showing good nature. He left a posthumous work (*Dialogues on Natural Religion*), undermining all religion, natural and revealed.

He is usually called Hume the sceptic or atheist: had the word been coined in his day, he would have been called an agnostic. He does not avowedly deny any thing: he simply shows that we have no proof of its existence. It will be necessary to give a compend of his whole philosophy, as his scepticism can be met only by exposing it throughout. He thus opens his *Treatise of Human Nature*: “All the perceptions of the human mind resolve themselves into two distinct kinds, which I call *impressions* and *ideas*. The difference betwixt them consists in the degrees of force and liveliness with which they strike upon mind, and make their way into our thought or consciousness. Those perceptions which enter with most force and violence we may name *impressions*; and under this name I comprehend all our sensations, passions, and emotions, as they make their first appearance in the soul. By *ideas* I mean the faint images of these in thinking and reasoning: such, for instance, are all the percep-

tions exerted by the present discourse, excepting only the immediate pleasure or uneasiness they may occasion." In assuming these impressions, he does not assume a perceiving mind, or a thing perceived. Hume is to be met as Reid met him at this early stage. "I never catch myself at any time without a perception, and never can observe any thing but the perception." This very language implies more. He speaks of "mind" and "soul," and of the perceptions "striking on the mind," and of catching himself. What is this *self* which he catches? We never do observe a perception alone: we always observe it as perceiving. We should maintain that we are cognizant of a self perceiving and a thing perceived. He next treats of memory, in which the impressions come forth in their original order and position, and are now ideas. But in memory we have more than a mere reproduction of a sensation: *we recognize it as having been before us in time past*, and have thus a knowledge of ourselves in the past and the present, and an idea of time as a reality. He has a subtle discussion as to our ideas of space and time, and of points, lines, and surfaces, and argues that they have no objective reality. There follows a criticism of existence and knowledge; and he maintains that it is "impossible for us so much as to conceive or form an idea of any thing specifically different from ideas or impressions." He reaches the conclusion that we know nothing but *phenomena* or *appearances*, a conclusion unfortunately allowed by Kant. He is to be met by showing that we know not mere appearances, but *things appearing*.

He has an admirable sevenfold classification of relations, which he says may be divided into two classes,—into such as depend entirely on the ideas which we compare, and such as may be changed without any change in the ideas. In the first he places resemblance, contrariety, degree, quantity, which can never go beyond our impressions. The other three, identity, space and time, cause and effect, may seem to carry us farther; but this is an illusion. In identity, and in time and space, we can never go beyond what is immediately present to the senses, and so can never discover the real existence of the relation of objects; and so "tis only causation which produces such a connection as to give us assurance from the existence or action of one object that was followed or preceded by any other existence or action." He devotes the whole energy of his mind to showing that we know nothing of the relation of cause and effect; that we know their conjunction and not their connection. The relation is merely that of invariable antecedence and consequence within our experience, and might have no place in other worlds, or in regard to world-making, of which we have no experience. In this way he undermined the proof of the existence of God. He is to be met by showing, that, looking at the nature of things, we are led to believe that every effect must have a cause, and that there is power in the object acting as the cause to produce the effect.

In these discussions he started the questions which have ever since been agitated as to belief, which he says "joins no new ideas to those which compose the idea of the object;" and argues that the only difference between belief and incredulity consists in the liveliness of belief which

constitutes its essence. But surely we have at times imaginations as lively as our beliefs; and in all cases of belief we have a conviction, whether right or wrong, to be determined by evidence of the existence of an object. He uses this theory to account for our belief in the existence of mind and matter. "What we call mind is nothing but a heap or collection of different impressions, united together by certain relations, and supposed, though falsely, to be endowed with a perfect simplicity and identity. Again: as to matter we can never, on the mere ground of a conjunction which we have witnessed, argue from our perceptions to the existence of external continued objects." He thus undermines the usual arguments for the immateriality and immortality of the soul. "Identity is merely a quality which we ascribe to perceptions, because of ideas in the imagination; and the identity which we ascribe to the mind is merely a fictitious one." He is to be answered by showing that I know myself to be the same person to-day that I was at any other time remembered by me.

In his *Essay on Miracles* he assails supernatural revelation,—not its possibility, but the evidence of it. He shows that there has been an invariable experience in favor of the uniformity of nature; and that a miracle, being "a violation of the laws of nature," cannot be established by as strong proof as that which can be advanced against it. He exerts his ingenuity in disparaging the evidence usually advanced in favor of miraculous occurrences, by showing how apt mankind are to be swayed on these subjects by fear, wonder, fancy, and the like. I allow, that, in the present advanced state of science, there is ample proof that there is a uniformity in nature; but let us place alongside of this the counterpart fact, that there is sufficient evidence of there being a supernatural system. Let the cumulative proofs, external and internal, in behalf of Christianity, be adduced,—those derived from testimony and from prophecy; those drawn from the adaptation of the revelation to our nature, from the character of Jesus and from the unity of the doctrine and morality,—and we shall find in their consistency and congruity evidence of equal value to that which establishes the existence of system in nature.

People commonly shrink from Hume's negations on the subject of natural religion; but he has had a large following in his utilitarian theory of morals. He holds that the mind has an original *instinct*, which tends to unite itself with the good and the evil. He maintains that virtue consists in the agreeable and the useful: "Vice and virtue may be compared to sound, color, heat, which, according to modern philosophy, are not qualities of objects, but perceptions of the mind." Virtue is distinguished by the pleasure, and vice by the pain, that any action, sentiment, or character gives us by the mere view and contemplation. He is to be opposed by showing, first that the moral power in man is more than an instinct, that it is a cognitive power, and it perceives and knows the distinction between good and evil; and, secondly, that the good, say piety, or justice, or benevolence, is perceived to be good in itself. It is to be shown specially that the conscience claims supremacy over all our voluntary states, and that the good implies obligation to perform it.

Hume's *Treatise of Human Nature* contains the substance of all his philosophy. The publication of it (1738-39) constitutes an era in the history of philosophy. He tore down the old and venerable edifice, and henceforth men have had to build anew, and from the foundation. His earliest opponents were Thomas Reid (1763-64) and Immanuel Kant (1781). As his principles undermined all religion, natural and revealed, theologians have to examine them.

There is an edition of *Hume's Philosophical Works*, in 4 vols., Edinburgh, 1826 (A. Black), and an edition of his *Treatise of Human Nature*, by T. H. GREEN and T. H. GROSE, with Dissertations and Notes on the principles of Hegel, London, 1878. I may be permitted to add that I have an article on Hume in my *Scottish Philosophy*. JAMES McCOSH.

HUMERALE. See VESTMENTS.

HUMILIATI was the name of an association formed by some Milanese noblemen, on their return from German captivity, in the eleventh or twelfth century. In the middle of this laymen's association a religious order grew up, bearing the same name, and confirmed by Innocent III. in 1201. The members of the lay association afterwards fell in with the Arnoldists and the Waldenses, and the religious order also degenerated. In 1569 Cardinal Borromeo attempted to reform it, but nearly fell a victim to the violence of the monks; after which Pius V. dissolved the order, in 1571. A female order of **Humiliati**, also called the "Nuns of Blassoni," was founded by Clara Blassoni of Milan in 1150, and still exists. See HIERONYMUS TIERABOSCHI: *Vetera Humiliatorum monumenta*, Milan, 1766-68, T. III. ZÖCKLER.

HUMILIATION OF CHRIST. See CHRISTOLOGY.

HUMILITY, a virtue opposed to pride and self-conceit, by reason of which a man thinks of himself no more highly than he ought to think (Rom. xii. 3), and places himself in subjection to him to whom he owes subjection. This person is primarily God; so that humility is, first of all, the sense of absolute dependence upon him. In the strict sense of the term, humility is proper only in man's relations to God, and modesty in man's relations to man (De Wette). It is not merely the sense of God's infinitude over against human limitation, but of God's holiness over against man's moral deficiency and guilt. Sophocles came nearest to the true conception of humility in classical antiquity. It runs like a thread through all the piety of the Old Testament (Gen. xvii. 1; Mic. vi. 8) down to John the Baptist (Matt. iii. 2). Christ, although without sin, was imbued with childlike humility (Matt. xix. 17; John v. 30), and made it a condition of entrance into the kingdom of heaven (Matt. v. 3, xviii. 2). It must actuate the Christian at all times, and remind him to work out his salvation with fear and trembling (Phil. ii. 12). Love, which is the pulse-beat of the Christian life, is influenced by it, and held back from the errors of mysticism and quietism, and converts it into adoring reverence for God, trust in and obedience to him, even in sufferings (1 Pet. v. 6). A sham humility betrays itself in its behavior to mankind (Luke xviii. 13 sqq.). It is free from all vain self-conceit, but at the same time is conscious of man's dignity

in the sight of God, and may be said to ascend upwards on the six steps of patience, meekness, kindness, friendliness, peaceableness, and placability (Arndt),—virtues which the apostles so urgently insist upon. See the various works on Christian ethics.

E. SCHWARZ.

HUMPHREY, Heman, D.D., b. in West Simsbury, Conn., March 26, 1779; d. at Pittsfield in 1859. He graduated at Yale College in 1805; was a Congregational pastor at Fairfield, Conn., at Pittsfield, Mass.; then president of Amherst College for twenty-three years (1823-45). He was one of the best and weightiest men of his day, and exerted a wide influence in shaping its religious movements, especially in the Congregational and Presbyterian churches. He contributed largely to the religious press, wrote able pamphlets against intemperance and slavery, and was the author of a number of books, among them a *Tour in France, Great Britain, and Belgium*, in two volumes. (See TYLER'S *History of Amherst College*.) **Zephaniah Moore, D.D.**, son of the preceding; b. at Amherst, Mass., Aug. 30, 1824; d. in Cincinnati, Nov. 13, 1881; graduated at Amherst College and at Andover Theological Seminary; pastor of churches at Racine and Milwaukee, Wis., 1850-59, of First Presbyterian Church, Chicago, 1859-68, of Calvary Church, Philadelphia, 1868-75; professor of ecclesiastical history and church polity in Lane Theological Seminary, Cincinnati, 1875-81; and moderator of the General Assembly at Chicago in 1871. He was a gifted preacher, and a faithful servant of Christ. G. L. PRENTISS.

HUNDESHAGEN, Karl Bernhard, b. in Friedewald, Hesse, Jan. 10, 1810; d. in Bonn, June 2, 1873; was one of the most prominent and original theologians which the Reformed Church of Germany has given in this century to the service of the Evangelical Church. His peculiar importance consisted in this, that in his own way he showed how certain features of the Reformed Church might be advantageously applied to the living Christianity of the day. He emphasized the ethical principle in Protestantism over against a mere dogmatic or critical intellectualism, and laid stress upon the social element in the Church, which was languishing by reason of its amalgamation with the State. He entered the University of Giessen at fifteen, and passed from there to Halle, where he became a favorite pupil of Ullmann. In 1830 he went back to Giessen as *repetent*, and in 1834 accepted a call to a professorship in the newly founded university of Bern. In 1846 his anonymous work, *D. deutsche Protestantismus, s. Vergangenheit u. s. heutigen Lebensfragen*, etc., appeared, and fell like a flash of lightning in that troubled period. Two more editions were called for in 1847 and 1850. With an intense earnestness of tone, here and there relieved by flashes of humor, the author showed the intimate connection of the religious and national condition of Germany, and held up the central act of the Reformation as an act, not of science, but of conscience, and as calling for imitation. From this he passed over to the ecclesiastical questions of the day. This work made Hundeshagen's reputation, and he was at once called to the chair of New-Testament exegesis and church history at Heidelberg, where he continued to labor for

twenty years (1847-67). In 1864 he published his great contribution to the literature of the relations of the State to the Church, — *Beiträge zur Kirchenverfassung u. Kirchenpolitik, insbesondere d. Protestantismus*. But the last years of his stay in Heidelberg were made unpleasant by the relations of the Church to the government of Baden, which were entirely at discord with his own views, and by the isolated position of the faculty in which Umbreit's death left him. He gladly accepted a call to Bonn in 1867, where he spent his last years in peaceful and friendly relations with his colleagues, although a great sufferer in body. He rejoiced in the restoration of the German Empire in 1870, and greeted the hour of his departure with Christian fortitude and joyfulness. A collection of his shorter writings was edited in 2 vols. by Dr. Christlieb, Gotha, 1874. See CHRISTLIEB: *K. B. Hundeshagen, Eine Lebensskizze*, Gotha, 1873. WILLIBALD BEYSCHLAG.

HUNGARY, The Kingdom of, consists of Hungary Proper, the principality of Transylvania, the provinces of Croatia, Slavonia, and the Military Frontier, and comprises an area of 124,234 square miles, with 15,509,455 inhabitants, of whom 7,558,558 are Roman Catholics; 1,599,628, Greek Catholics; 5,133, Armenian Catholics; 2,589,319 belong to the Greek Church; 1,113,508 are Lutherans; 2,031,243, Calvinists; 51,822, Unitarians; 553,641, Jews, etc.

When the Magyars first crossed the Carpathian range, and settled in the plains of the Danube and the Theiss, they were still heathens. They believed in a greatest god, who had created heaven and earth, and whom they worshipped in groves under the open sky. They had no idols, no temples, no priests. Sacrifices, especially of horses, were presented at certain occasions. The oath was sacred to them, and marriage was accomplished with religious ceremonies. A century later (972) they became acquainted with Christianity, when their duke, Geyza, married a Christian princess, Sarolta, a daughter of the Transylvanian prince Giula, who had been converted to Christianity during a stay in Constantinople. It was, however, not the Greek, but the Roman Church, which finally converted the Magyars. The lively political relations which soon sprang up between the Magyar duke and the German emperor made it easier for the German missionary to penetrate into the country; and it was Adalbert of Prague who in 994 baptized Geyza's son Voik, and gave him the name of Stephen. Stephen, afterwards known as St. Stephen of Hungary, changed the constitution from a tribal union to a kingdom, and accomplished the christianization of the people, travelling from one end of the country to the other, preaching, baptizing, building churches and monasteries, founding schools, organizing governments, and establishing authorities. From Pope Sylvester II. he received a golden crown and the title of apostolic king; and in 1000 he was solemnly crowned by the Archbishop of Gran. At a diet held shortly after, he made the clergy the first state of the people, gave the bishops rich donations, introduced the tithe, enforced the celebration of Sunday, the Friday fast, etc. In no other country the Roman Church attained such a power and such a wealth as in Hungary. A curious

testimony of her influence is found in the circumstance that the Latin language became the official language, not only of the church, the university, and the school, but also of the government, the administration, and the court, and continued so till the beginning of the present century.

When the Reformation arose in Germany, and became known in Hungary through the writings of the Reformers, the Hungarian Church seemed to be singularly well prepared for the encounter. A diet of 1523 decreed that Protestantism should be stamped out; that all Lutherans, and even their abettors, should be seized and burnt, etc. But Aug. 29, 1526, the battle of Mohacz was fought. The King, Louis II., fell, the last scion of the native dynasty, and around him most of the chiefs of the great families. The Turks occupied one part of the country; and two pretenders, Zapolya, and Ferdinand of Austria, fought about the other. Under such circumstances the religious affairs were for some time entirely lost sight of; and the Reformation was allowed to spread, as it caused no disturbance. It quietly took possession of the ground, priest and congregation compromising with each other; and when, in 1549, Leonhard Stöckel drew up the new confession, King Ferdinand accepted it, and confirmed it. The first forebodings of coming troubles appeared within the Protestant camp itself. The Lutherans and Calvinists hated each other worse than they hated the Romanists; and when Rudolph I. ascended the throne in 1577, and the Jesuits were recalled, and formally installed at Thuróc, intrigues, violence, and soon actual persecution, began. The Protestants rose in revolt, led by Prince Bocskaj of Transylvania, and compelled the king to the so-called "peace of Vienna" (1606), which granted freedom of conscience, and liberty of worship. The articles of this treaty were incorporated with the laws of the land by the Diet of Pressburg (1608), in spite of the protest of the Roman-Catholic bishops; and, when Rudolph made an attempt at cancelling the whole treaty, he was deposed, and his brother Matthias raised on the throne. In Peter Pazmáni, however, who, though born of Protestant parents, entered the order of the Jesuits, and finally became Archbishop of Gran, the Roman-Catholic Church found the right tool to work with. More than fifty noble families he succeeded in bringing back to the Roman faith; and with the magnates followed their whole retinues. Thus re-enforced, and strongly supported by the court, the Roman Church began a warfare of open attack. The Protestants were deprived of their church-buildings, prevented from making complaints at the diets, compelled to pay for the support of the Roman clergy, forced to participate in processions in honor of the Virgin and the saints, accused of the most horrible crimes, — conspiracy with the Turks, seditions against the king, etc. Twice they rose in open rebellion, under the lead of the Rákoczys, father and son; and both times they were successful. By the peace of Linz (1645), and by that of Szathmár (1711), the rights which they had obtained by the peace of Vienna were recognized and confirmed. But the treaties were made only to be broken; and the state of the evangelical churches in Hungary was very precarious, when the Edict of Toleration of Joseph II.

(Oct. 29, 1781) at once effected a radical change. The Protestants were in all essential points placed on an equal footing with the Roman Catholics; and in this arrangement the legislation of Joseph's successor, Leopold, especially the law of 1791, made no material alterations.

At present the Roman-Catholic Church has seventeen bishops in Hungary, and four archbishops,—Zagrab (Agram), Eger (Erlau), Kalocsa, and Esztergom (Gran), of whom the last is the primate of the whole Church, and bears the title of prince. The Greek Catholic Church (Greek in confession and rite, but under Roman jurisdiction) has six bishops; the Armenian Catholic Church two. The Greek Church has a metropolitan at Carlowitz with five suffragan bishops, and an archbishop at Nagyezeben (Hermannstadt) with two. In the evangelical churches each congregation elects its own eldership, which appoints the pastor, and governs all the affairs of the congregation. Several congregations form a seniorate; several seniorates, a superintendency. There are five Lutheran and five Calvinist superintendencies. Of the forty-five theological institutions, which in 1878 labored with 284 professors and 1,534 students, twenty-five belonged to the Roman-Catholic Church, four to the Greek Catholic, three to the Greek Church, seven to the Lutheran, and five to the Calvinist. See *Geschichte d. evang. Kirche in Ungarn*, Berlin, 1854.

HUNNIUS, Ægidius, b. at Winnenden, Württemberg, Dec. 21, 1550; d. at Wittenberg, April 4, 1603; studied at Tübingen, and was appointed professor of theology at Marburg 1576, and at Wittenberg 1592. He was a staunch champion of Lutheran orthodoxy. During his stay in Marburg he opposed, in preaching and writing, the reigning Calvinistic tendency, and succeeded in forming a party which finally effected an ecclesiastical split between Upper and Lower Hesse. In Wittenberg he was a member of the Committee on Visitation, and contributed much to suppress all Phillipistic traditions. A collected edition of his Latin works, among which are *De persona Christi*, *Calvinus judaizans*, etc., appeared at Wittenberg, 1607–09, in 3 vols. fol.

HUNNIUS, Nicolaus, b. at Marburg, July 11, 1585; d. at Lübeck, April 12, 1643; studied theology at Wittenberg, and was appointed superintendent of Eilenburg 1612, professor of theology at Wittenberg 1617, and pastor of the Church of St. Mary in Lübeck 1622. He followed the same theological direction as his father, inherited his temper and talent as a polemist, and was, like him, possessed of great learning. He wrote against the Roman Church, *Demonstratio Ministerii Lutherani* and *Capistrum Hunnio paratum*, etc., 1617; against the Photinians, *Examen errorum Photinianorum*, 1620; and, against the enthusiasts of his time, *Christliche Betrachtung*, 1622; *Ausführlicher Bericht von der neuen Propheten*, 1634; etc. In Lübeck he revived the *Ministerium tripolitanum*, an association between the clergy of Lübeck, Hamburg, and Lüneburg; and by his *Consultatio* (1632) he gave the idea of a *Collegium irenicum*, or *Collegium Hunnianum*, which was intended to form a kind of supreme court for all theological controversies. His biography was written by HELLER, Lübeck, 1843.

HUNTING AMONG THE HEBREWS. In the

Bible we find hunting connected with royalty as early as in the days of Nimrod, who "was a mighty hunter before the Lord" (Gen. x. 9). The patriarchs were rather herdsmen than hunters: only Ishmael was an archer (Gen. xxi. 20), and Esau a cunning hunter (Gen. xxv. 27). That beasts of the chase were plentiful in the land of promise we see from Exod. xxiii. 29. From the provision made in Lev. xvii. 13, it is manifest that hunting was practised after the settlement in Canaan, and was pursued with the view of obtaining food (Deut. xii. 22). That birds were also shot we may infer from 1 Sam. xxvi. 20; but the law provided for their protection (Deut. xxii. 6 sq.). Quiver and bow (Gen. xxvii. 3) were generally used as hunting utensils. Various missiles, pitfalls, snares, and gins were made use of in hunting (2 Sam. xxiii. 20; Ps. xci. 3; Amos iii. 5). That hunting continued to be followed till toward the end of the Jewish state we see from Josephus, *War*, I. 21, 13. LEYERER.

HUNTINGDON, Selina, Countess of, a distinguished supporter of evangelical piety and the Methodist movement; b. Aug. 24, 1707, at Stanton Harold in Leicestershire; d. June 17, 1791, in London. She was the second daughter of Washington Shirley, Earl of Ferrers, and in 1728 married the Earl of Huntingdon. Under the influence of the earl's sisters and a severe illness, she became deeply interested in religion, and with her husband attended the meetings of the Methodist Society in Fetterlane, London, from its organization, in 1738. She lost all her children, and in 1746 the earl died. From this time on, Lady Huntingdon devoted herself uninterruptedly to the advancement of religion. Among her friends in the ministry were Doddridge, John Wesley, and Fletcher; and Whitefield and Romaine acted as her chaplains. Her house in Park Street, London, she opened for preaching-services, to which her social connections, and the estimation in which she was held, drew many persons of high rank, among whom were Bolingbroke and Chesterfield. She built numerous chapels,—the expenses of the first, at Brighton (1761), being met by the sale of her jewels, amounting to seven hundred pounds,—and in 1768 founded the theological seminary of Trevecca in Southern Wales, which, after her death, was removed to Chestnut Herts. When the breach occurred between Wesley and Whitefield, Lady Huntingdon took sides with the latter, and at his death (1777) became sole trustee of his institutions in Georgia. But she did not leave the Church of England till 1779, and then she was forced to it in order to avoid the injunction against her chaplains' preaching in the Pantheon. Lady Huntingdon superintended her chapels in person, and at the time of her death there were sixty-four belonging to what was called "the Countess of Huntingdon Connexion." These congregations were in polity Congregationalist, in doctrine Calvinistic, and in worship used the Book of Common Prayer. According to Whitaker's Almanac for 1882, the "Connexion" now only has thirty-four chapels. See *Life and Times of Selina, Countess of Huntingdon*, London, 1840, 2 vols.; A. H. NEW: *The Coronet and the Cross, or Memorials of Selina, Countess of Huntingdon*, London, 1857.

HUPFELD, Hermann (Christian Karl Friedrich),

a scholar of the first rank among the exegetes of the Old Testament, and son of an evangelical pastor; b. March 31, 1796, at Marburg; d. April 24, 1866, at Halle. He studied theology at Marburg, and, soon after completing his course, became assistant to one of the pastors in that city. After a brief service in this capacity, he was appointed teacher in the gymnasium at Hanau, where he remained three years. Returning to his home with the intention of devoting his life to the ministry, his feelings suddenly underwent a change, and determined him in favor of an academic career. In 1824 he placed himself under Gesenius at Halle, "habilitated" in philosophy, and began lecturing on Hebrew grammar. In 1825 he was appointed professor of theology in Marburg, and published his *Exercitationes Æthiopice* (Leipzig), which placed him at the side of the ablest investigators of the day. In 1843 he became Gesenius' successor at Halle. As a teacher, Hupfeld's manner was not attractive; but he interested his hearers deeply by clearness of presentation, thoroughness of treatment, and his love of truth. In 1865 he was accused by certain theologians, before the minister of worship, of disparaging the divine element in the Old Testament. But he easily disproved the charge; and all his colleagues, Julius Müller and Tholuck included, rose up in his defence. He did not belong to the strict evangelical school (*Vermittlungs-theologie*); but he was the friend of a living biblical Christianity, the foe of all impiety, and a strict lover of truth and justice. Tholuck pronounced his funeral oration.

Hupfeld once said of himself, that his literary activity had diffused itself over too wide a range, and lacked a well-defined plan. His writings are very valuable, but appeared, for the most part, in periodicals and religious journals. His greatest work was the translation and Commentary on the Psalms, Gotha, 1855-61, 4 vols., 2d ed. by Riehm, 1867-71. The translation is prosaic, but in textual criticism it is unsurpassed among the works on that portion of Scripture. *Die Quellen d. Genesis u. d. Art ihrer Zusammensetzung, von neuem untersucht* (Berlin, 1853) has also a permanent value, [and analyzes Genesis into an original Elohist and a Jehovistic editor]. Hupfeld began in 1828 the publication of an *Ausführliche Hebr. Grammatik*, which he never completed. His contributions to periodicals were frequent and valuable; nor did he confine himself to theology, but took also a deep interest in the political agitations of his day, which often exercised his pen. This pious scholar could well say of himself, "To be true, that has always been my endeavor; and to remain an honorable man in the face of the grimaces of this world, that has seemed to me to be the highest praise." For further particulars of Hupfeld's life, and an admirable criticism of his professorial and literary activity, see the justly appreciative biography by RIEHM, Halle, 1867. KAMPHAUSEN.

HURD, Richard, Bishop of Worcester; b. of humble parents at Congreve, Staffordshire, Jan. 13, 1710; d. May 28, 1808; in 1739 graduated at Emmanuel College, Cambridge, and was elected fellow 1742. He became rector of Thurcaston 1757, preacher of Lincoln's Inn 1766, archdeacon of Gloucester 1767, and bishop of Lichfield and

Coventry 1774, from which he was translated in 1781 to the see of Worcester. In 1783 he was offered the see of Canterbury, which he declined on the ground of its being a "charge not suited to his temper and talents, and much too heavy for him to sustain, especially at this time." Bishop Hurd was a man of much polish and elegance of manner, and was pronounced by George III. "the most naturally polite man he had ever known." He kept up a sumptuous retinue, but with these tastes combined literary ambitions. Among his other works are a *Commentary on Horace's Ars Poetica*, 1749, 4th ed., 1763; a volume of *Moral and Political Dialogues* (sincerity, retirement, etc.), 1759; 3 vols. of *Sermons*, 1776-80. He edited the *Works of Warburton*, 7 vols., 1788. His most ambitious theological work was *Introduction to the Study of the Prophecies*, 1772 (1778, 2 vols.). His collected *Works* with an *Autobiography* appeared in 8 vols., 1811. See KILVERT: *Life and Writings of Bishop Hurd*, London, 1860.

HURTER, Friedrich Emanuel von, b. at Schaffhausen, Switzerland, of Protestant parents, March 19, 1787; d. at Graz, Aug. 27, 1865. He studied theology in Göttingen; in 1824 was chief pastor in Schaffhausen, and in 1835 dean of the synod, but was converted to Roman Catholicism through his historical studies, and in 1844 entered that church. He was called to Vienna in 1845 as imperial counsellor and historiographer, and in 1851 ennobled under the title Von Amann. Besides controversial writings, he was the author of the famous *Geschichte d. Papstes Innocenz III. u. seiner Zeitgenossen*, Hamburg, 1834-42, 4 vols.; and an account of his conversion, which is said to be one of the best books of its class: *Geburt u. Wiedergeburt, Erinnerungen aus meinem Leben u. Blicke auf die Kirche*, Schaffhausen, 1845, 4 vols., 4th ed., 1867, 2 vols. His life was written by one of his sons, Graz, 1876, 2 vols. Two of his sons have taken prominent places in the Roman Church.

HUS, John, Bohemian reformer and martyr; b. in 1369 [according to Gillett, July 6, 1373], at Hussinetz, Bohemia, not far from the Bavarian line; d. at the stake, in Constance, Switzerland, July 6, 1415. Hus is an abbreviation of Hussinetz, and was used by him from 1396. His parents were Czechs, in comfortable circumstances. John studied at Prague, taking the degree of Bachelor of Theology in 1394, and Master of Arts 1396. In 1398 he delivered his first lectures, in 1401 was made dean of the philosophical faculty, and in 1403 rector of the university. He was a constant student of Wiclif's works; and it is altogether likely, that in following the rule that a bachelor might only lecture upon the treatises of a Prague, Parisian, or Oxford master, Hus took up Wiclif. It is, at any rate, a noticeable coincidence that five manuscripts of Wiclif's philosophical writings, preserved at Stockholm, were written by Hus in 1398.

In 1402 Hus was made pastor of the Bethlehem Church, which was founded (1391) to afford preaching for the Czechs. This position brought him into close contact with the common people, and stimulated him to a closer study of Scripture, as well as to the study of Wiclif's theological works.

In the period from 1402 to 1410 Hus hoped to effect a religious reformation, with the aid of his ecclesiastical superiors. A disputation of the

year 1403 led the authorities to forbid the promulgation of the forty-five theses of Wiclif at the university; but, five years later, the interdiction was confirmed only to the extent that no one should give to them an heretical construction. Hus had the full confidence of the archbishop, Dr. Sbynko, and was appointed synodical preacher by him. At the opening of the provincial synod, he repeatedly took occasion to lay bare the errors, and denounce the sins, of the clergy. With two others, he was appointed by the archbishop to investigate the alleged miracles performed by the blood of Christ in the church at Wilsnack. They were pronounced a deception, and formed the occasion of Hus's pamphlet, *All the Blood of Christ is Glorified*. He here bids Christians seek, not for signs and miracles, but search the Scriptures. But his relations to the archbishop changed, and in 1408 he was prohibited from exercising priestly functions within the diocese. The complete rupture was still to come.

In 1409 the University of Prague lost all its foreign students in consequence of a royal decree giving the Bohemian students three votes to their one. Leipzig University was founded; but in Prague an intense national spirit henceforth prevailed, which demanded ecclesiastical reforms. Hus was made rector, and was very popular, not only among the students, but at court. This freedom of inquiry excited the apprehension of the archbishop, who accused Hus to the Pope, apprising him, at the same time, of the wide prevalence of the doctrines of Wiclif. A papal bull of Dec. 20, 1409, prohibited the use of the English Reformer's writings, and forbade preaching at places where the practice was not an ancient one. When the bull was announced (March 9, 1410), it aroused much opposition; but the archbishop executed it, burning on July 16 two hundred volumes of Wiclif, in spite of the adverse decision of the university. But Hus continued to preach, and the opposition increased. Verses lampooning the archbishop were sung on the streets, and even the lives of the priests menaced. Hus and his friends openly defended Wiclif's writings at the university; while the archbishop, in a synodical edict, condemned them as heretical. The congregations at the Bethlehem Church grew to a vast size. Hus became bolder and more outspoken; and his audiences frequently showed their approval by applause. On March 15, 1411, he was excommunicated by the archbishop, and the city laid under an interdict. Both sentences were ignored; and the prelate was attempting to arrange a compromise, when death overtook him (Sept. 28).

In 1412 Hus and his sympathizers were roused to indignation by the preaching of a crusade against Naples, and of indulgences commanded by Pope John XXIII., and commended by the king. The university was divided; but in a public disputation (June 7, 1412) it was emphatically affirmed that neither Pope nor bishop had the right to draw the sword, for it was said to Peter, "Put up thy sword." As for indulgences, it was declared that not money, but true repentance, was the condition of forgiveness. The Pope does not know who are the elect, and they only can be saved; and the doctrine that he cannot err is blasphemous.

The populace sympathized with these utterances of the university, went in contemptuous procession in front of the archbishop's palace, and made a bonfire of the papal bulls in the market-place. The king, Wenceslaus, forbade all popular insult to the Pope, and executed three young men who declared the indulgences to be a humbug. But Hus, attended by a number of students, took up their bodies, and buried them in the Bethlehem Church. Cardinal Peter of St. Angelo now determined to use more decisive measures, interdicted Hus's place of residence, and threatened him with the civil ban. This was effective. At the king's request he left the city (December, 1412), but not until he had written a work (the *Appellatio*), in which he appeals from the Roman curia to Christ the righteous Judge. He passed his exile at Kozihradek and Krakowetz, a short distance south of Prague, preaching to large concourses of people, and writing his principal work, *De Ecclesia* ("The Church").

The religious agitation of Bohemia had become matter of European notoriety, and King Sigismund (of Hungary) decided that the case ought to be brought before the General Council about to be assembled at Constance. Hus cheerfully agreed to appear: three of the Bohemian nobility (at the king's command) and two personal friends attended him, starting on their journey Oct. 11, 1414. The party was well received on the way, and arrived Nov. 3 at Constance. Four weeks afterwards the cardinals trumped up a charge of attempted flight, and placed him in confinement in a Dominican convent. A commission of three bishops made the preliminary investigation; the accused being denied a hearing. The articles of accusation were concerned principally with Hus's errors about the Church. Only later was the distribution of both the elements at communion added.

The flight of John XXIII. rendered the work of his commission invalid; and the council appointed another, of four members, including d'Ailly. They were to sit in judgment upon Wiclif's doctrines, as well as upon those of the Bohemian reformer, for both were set in the same key. On May 4, 1415, the council adopted their report so far as it concerned Wiclif, damning his person, his writings, and his doctrines.

On the 5th of June, Hus had his first public hearing in the Franciscan convent. The heretical articles extracted from his writings were read; but his attempt to vindicate them was interrupted by tumultuous cries. The second public hearing occurred on June 7. Sigismund himself was present. The question was upon his relation to Wiclif and his book on the Church. He boldly affirmed his esteem for the English Reformer as a pious man, but denied that he had adopted his views against transubstantiation. At the third session (June 8) he defended some of the articles drawn from his work on the Church.

The condemnation of Hus to the stake was a foregone conclusion. He himself knew it. His letters bear the stamp of approaching death. During the four weeks that followed, efforts were made to induce him to retract, but in vain. On Saturday, July 6, 1415, the sentence of the council was pronounced in the cathedral, condemning him as a heretic, and condemning his books to be

burned. Hus fell on his knees, and, lifting up his hands, appealed to Heaven, and prayed for his enemies. Thereupon followed his degradation from the priestly office, and all cried out together, "Thy soul we deliver up to the Devil." Hus answered, "And I commend it to the holy Lord Jesus." Then a paper cap a yard high was placed on his head, with the writing, "Heresiarcha!" He was then led forth to the judgment-square, his neck bound by a chain to a stake. As the flames rose around him, he refused again to recant, and died singing, "Christ, thou Son of the living God, have mercy upon me." His ashes were thrown into the Rhine.

Valid ground for the sentence of condemnation, even according to the canons of that day, there was none. Hus denied holding to Wiclif's views against transubstantiation, and his views upon the Church he founded upon Augustine. He then died because he based his reform of the Church upon conscience and Scripture, and not upon ecclesiastical authority. Judged by the canons of law then prevailing, Hus's death was a judicial murder.

Hus regarded the Scriptures as an infallible authority and the supreme standard of conduct. The other main subject of his teaching was the nature of the true Church, which, with Wiclif, he defined to be the body of the elect. Church-membership or ecclesiastical dignities were no infallible sign of election. He distributed the communion under both kinds to the laity, but did not oppose the doctrine of transubstantiation as was charged by the council.

John Hus was not an original, creative mind. As a thinker, he had neither speculative talent nor constructive faculty. In comparison with Wiclif, he is a star of second magnitude. Nor was he by nature a strong character, twice hardened, and keen as steel. Rather was he a feeble and tender spirit, more sensitive than designed for heroic deed. But with his tenderness there was combined moral tenacity, indomitable constancy, and inflexible firmness. If we add to these characteristics his purity and humility, his manly fear of God, and tender conscientiousness, we have in Hus a man to love and admire. Seldom have the power of conscience and the imperial strength of a faith rooted in Christ asserted themselves in so commanding and heroic a manner.

LIT. — Ulrich von Hutten edited some of Hus's writings 1520; also *Hist. et monument. J. Hus atque Hieronymi Pragensis*, Nürnberg, 1558, 2 vols., new edition, 1715. The Bohemian works have been edited by ERBEN, Prague, 1866, 3 vols.; PALACKY: *Documenta Mag. J. Hus vilam, doctrinam . . . illustrantia*, Prague, 1869 (very valuable). [Biographies by ZITTE, Prague, 1788-95; HELFERT: *Hus u. Hieronymus* (ultramontane), Prague, 1857; by FRIEDRICH, Regensburg, 1862; KRUMMEL, Darmstadt, 1863; GILLET: *Life and Times of J. Huss*, Boston, 1861, 2 vols. (3d ed., 1870); BERGER: *J. Hus u. König Sigismund*, Augsburg, 1872; DENIS: *Huss et la Guerre des Hussites*, Paris, 1878; WRATISLAW: *John Hus*, London, 1882; LECHLER: *John Wiclif*, Eng. trans. by LORIMER, 1878, 2 vols.] G. V. LECHLER.

HUSSITES, the Bohemian followers of John Hus. The execution of Hus excited intense feeling in Bohemia and Moravia; and it was no

wonder that some of the reformer's enemies among the priests were stabbed, or thrown into the Moldau, and that the archbishop himself barely escaped the wrath of the infuriated populace. The king, Wenceslaus, tried to maintain a neutral attitude between both parties. But in September, 1415, a large assembly was held, at which four hundred and fifty-two of the nobility signed a protest to the Council of Constance, and approved the doctrines of Hus. On the 5th they formed a league for mutual aid in religious concerns, binding themselves to protect the free preaching of God's Word on their estates, and to recognize the edicts of prelates only so far as they accorded with the Scriptures.

The ecclesiastical party entered into a counter league; and the Council of Constance cited the nobles to appear before it, and even threatened (Feb. 24, 1416) Bohemia with a crusade. But the Hussites could not be so easily intimidated. Pope Martin V inaugurated more energetic measures, and, after dissolving the council (April 22, 1418), determined to destroy the Bohemian heresy root and branch. Wenceslaus was persuaded in 1419 to move against it, and the Hussites at court were obliged to leave. On Aug. 16 the king died, but civil war had already begun.

What was the character of this Bohemian movement? First of all we are struck with the intense veneration for Hus. His followers, however, disavowed the name "Hussites," and wanted to be known as Catholic Christians. They were unanimous in regarding the Scriptures as the supreme authority in doctrine and life, but they split into two parties in the application of this principle. The radical wing, accepting only that which was expressly commanded in Scripture, rejected the doctrines of purgatory, the worship of saints, the use of a foreign tongue in public services, etc. The moderate wing accepted all ecclesiastical customs the Scriptures did not expressly forbid. They put forth the famous Four Prague Articles in Latin, Czech, and German, in July, 1420. These called for (1) the free preaching of God's Word, (2) the distribution of the sacrament under two kinds, (3) the deprivation of the clergy of secular power and possessions which they used to the injury of their office and the state, and (4) the repression of mortal sins and public scandals. The moderate party was called the Praguers, and, later, Calixtines (from *calix*, "cup"), or Utraquists. They had at their head Baron Czenko of Wartenberg. The radicals acknowledged Nicholas of Pistua and John Zizka as leaders, and were called Taborites, from the fortress of Tabor, sixty miles south of Prague, which they occupied.

From 1420 to 1425, Catholic Germany marched in crusades against the Hussites; but the latter were victorious, and, from 1427 on, took the offensive against their enemies under the generalship of Procopius the Great. Cardinal Julian Cesarini, after the ignominious defeat of the last crusade, which he led Aug. 14, 1431, concluded, as president of the Basel Council, that the only way to put down the heresy was by conciliatory treatment. In October the council invited the Bohemians to appear before it. They refused until the delegates had conceded their main conditions at Eger. This was the first instance in the whole history of the Church for a council to treat upon

an equal footing with a party demanding reforms. On Nov. 30, 1433, articles were agreed upon fully granting the administration of the communion in both kinds, and conceding the other points of the Prague Articles, but in a somewhat illusory manner.

The moderate party was satisfied, the Taborites not. Civil war broke out afresh; and the army of the latter was defeated in a decisive battle May 30, 1434. The Taborites gradually disappeared, or were lost, a generation or two later, in the Bohemian Brethren.

The articles of the Basel Council were confirmed by the National Bohemian Assembly at Iglau, July 5, 1436. But Pope Pius II., on March 31, 1462, declared them void, threatening with excommunication all who administered the cup to the laity. The Utraquist party was not intimidated. In 1485 the king signed an agreement confirming the articles of Basel, and in 1512 the Bohemian Parliament granted to the Utraquists equal rights with the Catholics.

The Utraquists sent words of cheer to Luther (July 16, 1519), and with them Hus's works, in which he was surprised to find his own doctrines taught. A portion only of the party fell in with the Reformation. In 1575 the Bohemian Parliament passed the *Confessio Bohemica* on the basis of the Augsburg Confession.

LIT.—PALACKY: *Gesch. v. Böhmen*, iii. 1-3, iv. 1, 2; HÖFLER: *J. Hus u. d. Abzug d. deutschen Professoren u. Studenten aus Prag*, Prague, 1864; GRÜNHAGEN: *D. Hussitenkämpfe d. Schlesier*, 1420-35, Breslau, 1872; [BEZOLD: *König Segismund u. die Reichskriege gegen die Hussiten*, München, 1875-77; J. LOSERTH: *Beiträge zur Geschichte d. hussitischen Bewegung*, Wien, 1878-80; E. DENIS: *Huss et la guerre des Hussites*, Paris, 1878]. See HUS. G. V. LECHLER.

HUTCHINSON, Anne, a religious enthusiast of New England; was b. in Lincolnshire, Eng., 1591; emigrated to Boston 1634, and murdered by the Indians in Westchester County, New York, in August, 1643. She was a member of Dr. Cotton's church; but, holding some peculiar doctrines of her own, she "set up weekly meetings at her house, whereto three or four score people would resort" (Mather), and at which she criticised Dr. Cotton's sermons. "It was wonderful to see," continues Mather, "with what a speedy and spreading *fascination* these doctrines did bewitch the minds of the people," etc. She was excommunicated from Dr. Cotton's church for antinomian errors; and, the court ordering her to leave the Colony, she went first to Rhode Island, and then to Hebgate (probably Hell-Gate) Westchester County, N.Y. Cotton Mather uses very strong language against her doctrinal errors. See his *Magalia*, vii. 3 (vol. ii. pp. 516 sqq.), and SPARKS: *American Biography*, vol. vi.

HUTCHINSON, John, a layman who represented peculiar views concerning biblical interpretation; b. in Spennithorne, Yorkshire, 1674; d. Aug. 28, 1727. He was steward in several families, and last to the Duke of Somerset, who procured for him a sinecure appointment worth two hundred pounds. In 1724 he published part i., and in 1727 part ii., of his *Moses' Principia*,—a work in which he attacked Newton's theory of gravitation. He held that the Hebrew Scriptures

contained the elements of all rational philosophy, natural history, and true religion. He laid great stress upon the typical sense, and held that all parts of our Saviour's character and work are symbolized in the Old Testament. His views were adopted by such men as Bishop Horne, Jones of Nayland, etc. His collected works were edited in 12 vols. by SPEARMAN and BATE, 1748: *An Abstract from the Works of J. Hutchinson, containing a Summary of his Discoveries in Philosophy and Divinity*, London, 1753. See *Life* by SPEARMAN in the edition of 1765.

HUTTEN, Ulrich von, b. at Steckelberg, in Hesse-Cassel, April 22, 1488; d. in the Island of Ufnau, in the Lake of Zürich, Aug. 19, 1523; descended from a noble Franconian family, and was, when eleven years old, placed in the monastery of Fulda. But monastic life was very much against his nature. In his sixteenth year he fled from Fulda, and began, aided by some friends of his family, to study *humaniora* at Erfurt, scholasticism at Cologne, and philology and *belles-lettres* at Francfort-on-the-Oder. After some wild adventures at Greifswald and Rostock, he visited Wittenberg in 1510, and Vienna in 1512. In order to be reconciled to his father, he went in the latter year to Italy, and began to study law at Pavia and Bologna. But the principal result of his Italian journey was a satirical poem. He returned to Germany in 1517 as a common soldier in the army of Maximilian. An incident suddenly brought him into prominence. The Duke of Württemberg, stirred up by an adulterous passion, assassinated Hans von Hutten, his equerry, and the head of the Hutten family; and Ulrich then stepped forth as the avenger of the family, and depicted in a number of satirical pamphlets the duke as a monster of a tyrant. The satires were good. The educated world became attentive; and as the books contained numerous social and political allusions, all pointing in the direction of freedom and nationality, the author became at once very popular. The great aim of Hutten's life was to free Germany from the yoke under which it was held by Rome, by the Pope and the curia; and for this cause he wrote and fought with great valor. The *Epistolæ obscurorum virorum* are, at least in part, his work. His *Römische Dreifaltigkeit* (1519) contains a more direct attack. At the diet of Augsburg (1518) and the crowning of Charles V (1520) he spoke openly of a union between the German princes against the Pope. But the motive-power in this plan was political and social, rather than religious. Though often working in unison with the Reformers, Ulrich von Hutten was not a Reformer himself: he was only a humorist and a knight-errant. When it proved impossible to bring about such a union between the German princes against the Pope, he formed an idea of uniting the German nobility and free cities against the princes, calculating that the emperor hardly would oppose such a movement with any great vigor. He joined Franz von Sickingen, and the latter began a feud against the elector of Treves. But the undertaking miscarried completely. Hutten fled to Switzerland, suffering frightfully from a disease he had contracted in his early youth. Erasmus refused to see him. The magistrates of Zürich forbade him the city. Only by Zwingli's mediation he was

allowed to go and die in peace in the house of an evangelical minister.

LIT. — His Works were edited by Eduard Böckling, Leipzig, 1859-61, 5 vols., with a Supplement in 2 vols., containing his Letters, Leipzig, 1864-70. His Life was written by D. F. STRAUSS, Leipzig, 1858-60, 3 vols.; 2d ed. in 1 vol., 1871; Eng. trans. by Mrs. G. Sturge, London, 1874. KLÜPFEL.

HUTTER, Elias, b. at Görlitz, 1554; d. at Augsburg or Francfort, 1605; studied at Jena, and taught Oriental languages at Rostock, Lübeck, Hamburg, Nuremberg, and other places, always occupied with the publication of some polyglot Bible.—the Hamburg polyglot in four languages, the Nuremberg polyglot in six languages, a New Testament in twelve languages,—a kind of work for which he had neither sufficient knowledge nor sufficient means.

WAGENMANN.

HUTTER, Leonhard, b. at Nellingen, near Ulm, in January, 1563; d. at Wittenberg, Oct. 23, 1616; studied philology, philosophy, and afterwards theology, at Strassburg, 1581-91; visited also the universities of Leipzig, Heidelberg, and Jena, and was in 1596 appointed professor of theology at Wittenberg. He was a typical representative of Lutheran orthodoxy in its older form, before its scholastic development, while it still confined itself to reproduction and polemics; and his *Compendium locorum theologicorum* (1610), written at the instance of the Elector Christian II. of Saxony, and destined to supersede the *Loci* of Melancthon, ran through many editions, and was translated into German and Swedish. It has recently been republished by Twesten (Berlin, 1855 and 1863), and brought into fresh attention by Hase's *Hutterus redivivus*. The *Loci communes theologici*, published after Hutter's death (1619), is simply a further elaboration of the *Compendium*. No less distinction he gained as a polemist, chiefly directing his attacks against the Calvinists: *Calvinista aulico-politicus*, 1610; *Calvinista aulico-politicus alter*, 1614; *Concordia concors*, 1614; *Irenicum*, 1614; etc. A Life of him, and a complete list of his Works by Ambros. Rhode, may be found in WITTE: *Memorie theol. Decas*, i. p. 89.

WAGENMANN.

HYDASPES. See HYSTASPES.

HYDE, Thomas, Orientalist; b. at Billingsley, Yorkshire, Eng., June 29, 1636; d. at Oxford, Jan. 18, 1703. His taste for languages was so carefully nurtured by his father, that he made extraordinary progress, as is evinced by his assisting Walton upon his *Polyglot* when only seventeen years old. He became successively Hebrew reader at Oxford (1658), under-keeper of the Bodleian Library (1659), prebendary of Salisbury (1660), principal Bodleian librarian (1665-1701), archdeacon of Gloucester (1678), doctor of divinity (1682), Laudian Professor of Arabic (1691), Regius Professor of Hebrew, and Canon of Christ Church (1697). He was a master of Turkish, Arabic, Syriac, Persian, Hebrew, and Malay: he even studied Chinese. His principal work is *Historia religionis veterum Persarum eorumque Magorum*, Oxford, 1700, reprinted by Hunt and Costard, 1760. His miscellanies (Latin) under the title *Syntagma dissertationum quas olim T. Hyde sep. edidit* appeared in 2 vols., Oxford, 1767, with a Life of Hyde prefixed.

HYGINUS was, according to Irenæus, the suc-

cessor of Telesphorus, and reigned, according to Jaffé, from 139 to 142,—the eighth or ninth pope. The martyrologies give the 10th or 11th January as the date of his death. During his reign, the gnostics Cerdon, Valentine, and Marcion, appeared in Rome. See MURATORI: *Rev. Ital. Ser.* iii.; JAFFÉ: *Reg. Pont. Rom.*, p. 3; *Act. Sanct.*, Jan. 11.

HYLE (*ύλη*), in the dualistic systems of religion, the realm of darkness, the principle of evil, the lower element of existence, matter. See GNOSTICISM and MANICHEANS.

HYLOZOISM (*ύλη*, "matter," and *ζωή*, "life"), the doctrine of the eternity of matter, and also that special tenet of materialistic philosophy which defines life as a spontaneous evolution of matter.

HYMNOLOGY. *Definition*. — A hymn is a spiritual meditation in rhythmical prose or verse. Its chief constituents are praise and prayer to God. The definition of Augustine is too narrow for our modern conception, when he says a "hymn must contain praise, must praise God, and be sung" (*oportet, ut sit hymnus, habeat hæc tria, laudem et Dei et canticum*: Ps. lxxii.). On the other hand, the definition of the Greek and Latin churches is too comprehensive when it includes praises to saints among hymns. The writers of the New Testament use three terms (Eph. v. 19, etc.) for Christian songs,—*psalm* (*ψαλμός*), *hymn* (*ῥυμος*), and *spiritual ode* (*ὠδή πνευματικῇ*). The word "hymn" was a common one among the Greeks, who with the Romans sang songs to their divinities and in honor of famous men. Such "hymns" are found in the poems of Homer, and Hesiod begins his *Works and Days* by invoking the Muses to sing "hymns" to Zeus, and speaks of them in his *Theogony* as singing "hymns to all the gods." Pindar expressly calls his odes "hymns." Paul, in his sermon on Mars Hill, quotes the words (Acts xvii. 28), "For we are his offspring," from a "hymn" of Aratus of Cilicia (third century B.C.). The Christian hymns differ from the hymns of heathen antiquity in their spirit and the object of worship, but not necessarily in form. It is addressed to God, or one of the three persons in the Trinity, and admits nothing unchaste. It is the communion of the soul with God.

Hymns have from the earliest times entered as an important element into the services of the sanctuary, and have contributed at all periods to the piety of the Church. At the creation "the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 7). Heaven itself is choral with anthems; and the angelic host sings, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. vi. 3). The best periods of Hebrew history were vocal with sacred song; and the fresh fervor of the early Christians found vent in singing. From the sixth century to this day, in the Greek and Latin churches, with some recent exceptions, the singing of hymns in the church has been restricted to the choir and clergy. The Flagellants of the thirteenth and fourteenth centuries on the Continent (*hymnos in latina vel vulgari lingua*, "they sung hymns in the Latin or vulgar tongue," *Summa hist.*, Antoninus Florentinus (d. 1450), and others), the Lollards of the fourteenth in England, and also the Hussites of Bohemia in the fifteenth, re-

vived the use of sacred songs amongst the people. The Protestant Reformation, under the lead of Luther, himself a devoted singer and vigorous hymnist, vindicated the right of the people to the use of hymns, and again identified congregational song with the exercises of worship. The second Reformation in England in the last century was marked by great fertility in the production of hymns, in which the members of the Establishment (Toplady, Newton, etc.) vied with the leaders of the Methodist movement. Hymns, as Bishop Nicetius of Treves (c. 563) said (*De Psalmodie bono*), "have consoled the sad, checked the joyful, subdued the enraged, refreshed the poor." They have been on the tongues of believers in the first ardor of their faith, and have ascended as the last fervid utterances of martyrs at the stake, from Polycarp (*Martyr. Polyc.*, § 14) to Hus, and Jerome of Prague, and are chanted by the church triumphant in the presence of the Redeemer (Rev. v. 9, xiv. 3, etc.). They are the common heritage of all believers, and bind together all ages. In them denominational distinctions are lost sight of; and it is made plain that Christian faith, hope, and love exist, in their purity, in all communions of the Church. The hymns of Ambrose, and John of Damascus, Luther and Tersteegen, Wesley and Toplady, Muhlenberg and John Henry Newman, stand side by side in our hymn-books, and are consentient in praise to the one God, and love for the one Saviour.

Hebrew Hymns. — From very early times the Hebrews sang hymns commemorating the might and excellency of Jehovah. The songs of Miriam (Exod. xv. 21), Moses (Exod. xv. 1-19; Deut. xxxii. 1-43), Deborah (Judg. v. 1 sqq.), and Hannah (1 Sam. ii. 1-9), are sacred hymns, full of sublime imagery, and inflamed with a fervid devotion to Jehovah. The Book of Psalms is the oldest hymn-book in existence. Although sung by the shepherd of Bethlehem and other Psalmists, many centuries before Christ, it has been in all ages of the Christian Church, and continues to be, a fresh and living fountain of devotion and praise. Even in captivity the Hebrew people did not forget to sing, but mingled praises with their laments, although it was hard to sing "the Lord's song in a strange land" (Ps. cxxxvii. 4). The Psalms were sung to musical accompaniment (1 Chron. vi. 31; 2 Chron. xx. 21, etc.). Under David, and subsequently, the Jews had organized choirs; and there returned with Zerubabel more than two hundred "singing-men and singing-women" (Ez. ii. 65; Neh. vii. 67). See art. PSALMS.

Early Christian Hymns. — At the threshold of the Christian dispensation we have the sublime songs of Mary, called the *Magnificat*, from the first word of the Latin translation (Luke i. 46-55); of Zacharias, called the *Benedictus*, likewise from the Latin translation of the first word "blessed" (Luke i. 68-79); of the angels, called the *Gloria in Excelsis*, "Glory in the highest" (Luke ii. 18); and of Simon, called the *Nunc Dimittis*, "Now lettest" (Luke ii. 29-32). Other portions of the New Testament have so much the form of hymns as to give the impression that they are actually fragments of hymns (Acts iv. 24-30; Eph. v. 14; 1 Tim. iii. 16, vi. 16; Jas. i.

17; Rev. xv. 3, etc.). The Saviour, at the conclusion of the last passover, sang a hymn (a part of the Hallel, Ps. cxv.-cxviii.) with his disciples (Matt. xxvi. 30). The early Christians used hymns as a means of edification (1 Cor. xiv. 26; Eph. v. 19; Col. iii. 16), and interrupted the monotony, and checked the depression, of imprisonment by alternating prayer with song (Acts xvi. 25). It seems probable that the hymn in the public assembly was, like the prophecy and the discourse, sometimes the spontaneous product of the moment (1 Cor. xiv. 26).

There is evidence from heathen as well as Christian sources, that singing formed an important part of the Christian services in the *post-apostolic* age. Early in the second century, Pliny writes to Trajan that the Christians were in the habit of meeting before daylight, and of singing songs to Christ as God among themselves alternately (*stato die ante lucem convenire carmenque Christo quasi Deo dicere secum invicem*). Lord Selborne finds in the last words a reference to responsive singing. None of the hymns of the second century have been preserved. The hymn *Light of Gladness, Beam Divine* (*ὥς ἡλίου*), which is still sung in the Greek Church, has been attributed to Athenagenes (d. 169), but without sufficient reason. Basil (d. 379) refers to it as an ancient composition, but denies that Athenagenes was the author. The oldest Christian hymn in existence is *Shepherd of Tender Youth* (*σὸν μὲν πᾶν*), which Dr. Schaff, in *Christ in Song*, p. 547, characterizes as a "sublime but somewhat turgid song of praise to Christ." It is a free transfusion of a hymn of Clement of Alexandria, composed about the year 200. After the third century, it is convenient to distinguish between the hymnody of the Eastern and Latin churches.

Hymns of the Eastern Church. — So general and popular was the custom of singing hymns in the third century, that one of the charges put forth by the second council of Antioch (269), in its letter to the Bishops of Rome and Alexandria against Paul of Samosata, was that he had put a stop to it. In the fourth century, according to Theodoret (*H. E.*, ii. 24), antiphonal singing was introduced into Constantinople, which in this respect followed the lead of the church of Antioch. While Chrysostom (d. 407) was archbishop of Constantinople, the Trinitarian party was accustomed to gather in the open spaces of the city, and marched in midnight processions, singing sacred music as an effective means of defeating the Arians, who had hymns of their own. According to Cardinal Pitra, the number of Greek hymns is very large; and, if those that have been published were collected, they would fill fifteen or twenty volumes, while the number that exist only in manuscripts is equally large.

Ephraem Syrus (d. about 378) is the father of Christian hymnody in the Syrian Church. He wrote in Syriac, and seems to have gotten the impulse to write hymns from the religious songs of the Gnostic poet, Bardesanes. He was a fertile writer. Theodoret speaks of Ephraem's hymns as sweet, and contributing much to the solemnity of festal occasions in his day. They commemorated some of the great facts in the Saviour's life from the nativity to the ascension, — the deaths of pious persons and the lives of martyrs.

Gregory Nazianzen (d. 390) and Anatolius (d. 458) are the two greatest hymn-writers of the period of *formation* (as Dr. Neale calls it) in Greek sacred poetry. From the latter we have the solemn hymn in three stanzas, beginning *Fierce was the wild billow* (Ζοφερός τραχυμίας). The best hymns of the Eastern Church were produced in the next period, which Dr. Neale dates from 726 to 820. Among its hymn-writers were Romanus (d. about 720), to whom Cardinal Pitra ascribes twenty-five hymns, which excel in originality and vigor of expression; Cosmas (d. 780), surnamed the "Melodist;" John of Damascus (d. before 787), the great theologian of the Eastern Church, whose *'Tis the Day of Resurrection* (ἀναστάσεως ἡμέρα) has passed into many English hymn-books; and Stephen of St. Sabas (d. 794), a convent in Palestine, near the Dead Sea, whose *Art thou weary, art thou languid* (κόπον τε καὶ κάματον) is the most simple and restful lyric in any language upon the words of Christ, "Come unto me, all ye that labor," etc. Still later than these are three other writers, whose names have made the convent of the Studium in Constantinople famous for all time. Theodore of the Studium (d. 826) and Joseph (d. about 830) are the most voluminous of all the Greek hymnists. A good specimen of the hymns of Theodore is the judgment-hymn, *That Fearful Day, that Day of Dread* (τὴν ἡμέραν τὴν φοβερὴν), and of Joseph, the hymn to Christ, *Jesus, Lord of Life Eternal* (Ἰησοῦς ὁ Ζωοδότης). The third, Theoctistus of the Studium (d. about 890), is best known by the hymn, *Jesus, Name all Names above* (Ἰησοῦ γλυκύτατε).

LIT.—DANIEL: *Thesaur. Hymnolog.*, vols. iii. iv., Leipzig, 1855; Cardinal PITRA: *Hymnog. de l'Eglise Grecque*, Rome, 1867, *Collecta Sacra*, Paris, 1876, and *Anthol. Græca Carminum Christian.*, Leipzig, 1871; CHANDLER: *The Hymns of the Primitive Church*, London, 1837; NEALE: *Hymns of the Eastern Church translated, with Notes and an Introduction*, London, 1862, and since; SCHAFF: *Christ in Song*, New York, 1869, and London, 1870.

Hymns of the Latin Church.—The founders of Latin hymnology were Hilary, Bishop of Poitiers (d. 366), and Ambrose, Bishop of Milan (d. 397). Hilary was banished from Gaul to Asia Minor on account of his energetic advocacy of Trinitarian doctrines. He came into close contact with the Eastern Church, and on his return to his diocese was fitted to make the *Book of Hymns*, of which Jerome (d. 420) speaks. Daniel gives six hymns under his name, but it is doubtful whether a single one by him is in our possession. In the church at Milan, of which Ambrose was bishop, the singing of hymns was very popular. Augustine, speaking of the church music in that city, exclaims, "How have I wept at thy [Ambrose] hymns and canticles, bitterly moved by the voices sweetly resounding through thy church! Those strains flowed into my ears, and the truth distilled in my heart. My feelings of piety were enkindled, and tears fell from my eyes," etc. Ninety hymns are attributed to the Ambrosian school. At least twelve of these are by Ambrose himself. They combine vigor with simplicity, and tersely render the great facts and doctrines of Christianity. Good specimens are, *Redeemer of all Nations, come* (*Veni, Redemptor*), and *Maker of all Things, Glorious God* (*Deus Creator*).

Hymn-writing also flourished in Spain in the fifth century; and some of the finest Latin hymns are by Prudentius, a Spanish layman, who died in 405. His hymns, about fifteen in number, are taken from larger poems, and, according to Lord Selborne, are "full of fervor and sweetness." That on the birth of Christ, *Bethlehem of Noblest Cities* (*O sola magnarum urbium*) is one of the most finished and chaste on that event; and the hymn on the martyrs of Bethlehem, *Hail, Infant Martyrs* (*Salvete flores martyrum*), is justly admired. Sedulius, a native of Scotland or Ireland, of the fifth century, also wrote some fine hymns.

Gregory, Bishop of Rome (d. 604), and Fortunatus, Bishop of Poitiers (d. 609), mark the transition to the mediæval period of Latin hymnody. The Ambrosian music, which had held undisputed sway for two centuries, was supplanted by the Gregorian. The recitative was introduced, and public song in the church restricted to the choir of priests, the congregation being limited to the responses. The two best hymns of Fortunatus are, *The Royal Banner is unfurled* (*Vexilla Regis*), and *Sing, my Tongue, the Saviour's Battle* (*Pange, lingua*).

The hymns of the middle ages have their own peculiar characteristics. The joyful, jubilant tone of the Ambrosian and Prudentian hymns is no longer so prominent: they are set in the key of mystic fervor. Begotten in the cloister, they ring with the soft and subdued but ardent tones of contemplative devotion. The singers linger near the cross, and gaze upon the suffering agonies of its scenes, rather than breathe the clear air of the resurrection morning, or celebrate the triumphant exaltation and reign of Christ. Some of these hymns were by the most subtle theologians and devout saints, and, with some of the great theological ideas of Anselm, are the most precious legacies of the mediæval Church. Some of them have never been surpassed.

Amongst others we pass by, with simple mention, the Venerable Bede, the monk of Yarrow (d. 735), who was not only the father of English learning, but the first English hymn-writer; and Notker of St. Gall (d. 912), who was led by the sound of a mill-wheel to compose a new kind of hymns known as "sequences." One of the sweetest hymns of this period is ascribed to Robert, king of France (d. 1031), and has been appropriated by all hymn-books,—*Come, Holy Ghost, in Love* (*Veni, Sancte Spiritus*). Adam of St. Victor (d. 1172), whom Archbishop Trench and Dr. Neale agree in pronouncing "the greatest of mediæval poets," made the monastery of St. Victor, just outside the city of Paris, no less famous by his hymns, than his teacher, Hugo of St. Victor (d. 1135), had done by his writings, which founded the mysticism of mediæval France. In the judgment of Dr. Neale, his best hymn is *Be the Cross our Theme and Story* (*Laudes crucis*). Two other mediæval convents will always be associated with church hymnody. Clairvaux, through Bernard (d. 1153), the greatest man of his age, and one of the purest saints of any age, gave to the Church the hymn *Hail, thou Head, so bruised and wounded* (*Salve, Caput cruentatum*), and a poem of two hundred lines, from which have been taken the three hymns,—*Jesus, the very Thought of thee* (*Jesu, dulcis memoria*), *Jesus, thou Joy of Loving Hearts* (*Jesu, dulcedo cordium*), and

O Jesus, King most Wonderful (Jesu, rex admirabilis). Cluny, through another Bernard, gave to the Church a long poem of three thousand lines, from which have been extracted several hymns breathing an ardent longing for the heavenly country, of which *Jerusalem, the Golden (Urbs Syon aurea)* is the most familiar.

The grandest hymn of the middle ages, and perhaps of all ages, is the *Dies Iræ* of Thomas of Celano (d. about 1250), the friend and biographer of Francis d'Assisi. It has never been equalled as a sublime and reverential description of the awe and terror of the last judgment, and has exercised the skill of many translators. Walter Scott, without translating the letter, has preserved the spirit, of the original in the three verses beginning,—

"That day of wrath, that dreadful day,
When heaven and earth shall pass away!"

Dr. Schaff says (*Christ in Song*, p. 290), "This marvellous hymn is the acknowledged masterpiece of Latin poetry, and the most sublime of all uninspired hymns. It is one of those rare productions which can never die, but which increase in value as the ages advance. The secret of its irresistible power lies in the awful grandeur of the theme, the intense earnestness and pathos of the poet, the simple majesty and solemn music of its language," etc. If the *Dies Iræ* excels all other hymns in grandeur, then another hymn of the middle ages—the *Stabat Mater* ("At the Cross her station keeping") of Jacopone da Todi, or Jacobus de Benedictis (d. 1306)—stands unapproached for pathos. Its deep tone of sorrow charms the ear, and melts the heart, in spite of its Mariolatry. Among other hymn-writers of the middle ages the greatest are Thomas Aquinas (d. 1274) and Bonaventura (d. 1274). To the former belong four sacramental hymns,—*Sing, my Tongue, the Mystery telling (Pange, lingua gloriosi)*, etc.; to the latter, *Jesus, thy Holy Cross and Dying (Recordare sanctæ crucis)*. To this class of hymns, though later in time, belong the hymns of Francis Xavier (d. 1552), the famous missionary to China (*Jesus, I love thee, not because*), and of Saint Theresa (d. 1582); and in general it may be said that the best hymns of the Roman-Catholic Church since, like those of Madame Guyon, the *Lead, Kindly Light* of John Henry Newman, and the hymns of Faber, are set in the key of mediæval hymnody.

LIT.—*The Roman Breviary*; MONE: *Latin Hymnen*, Freiburg-im-Breisgau, 1853, 3 vols.; DANIEL: *Thesaur. Hymnol.* (vols. i. ii.), Leipzig, 1855; MARCH: *Latin Hymns with English Notes, for Use in Schools*, etc., New York, 1874; art. *Hymnody* by Lord SELBORNE, in *Encyclopædia Britannica*.—Translations. WILLIAMS: *Hymns from the Parisian Breviary*, London, 1839; CASWALL: *Lyra Catholica*, London, 1849; NEALE: *Mediæval Hymns and Sequences*, London, 1851, 3d ed., 1867; TRENCH: *Sacred Latin Poetry*, 2d ed., London, 1864; BENEDICT: *The Hymn of Hilbert and other Mediæval Hymns*, New York, 1869; MANT: *Ancient Hymns from the Roman Breviary*, new ed., London, 1871; MORGAN: *Hymns and other Poetry of the Latin Church*, Oxford, 1880. The *Poetry of Adam of St. Victor* has been recently published, with *Translations and Notes* by WRANGHAM, London, 1881, 3 vols.

German Hymns.—Germany possesses not only a more voluminous but a richer hymnology than any other country. In 1786 Ludwig von Hardenberg prepared a list of 72,732 German hymns, arranged in alphabetical order. The number now cannot be far from a hundred thousand; and among these are many of the choicest pieces of religious poetry, overflowing with devotion, and praise to the Redeemer. The introduction of hymns and congregational singing into the public services was one of the first results of the Reformation in Germany, and that country had a fine supply of hymns long before any were composed in English.

The father of German hymnody, as of German church music, was Martin Luther (d. 1546). Among the works of Hus (d. 1415) which the Bohemian Brethren sent to Luther were that martyr's hymns; and he subsequently made a free translation of Hus's *Jesus Christus, nostra Salus*. In 1523 Luther published eight hymns of his own, which had increased to a hundred and twenty-five in 1545. These hymns were carried by travelling singers from village to village, and sung into the hearts of the German people. Coleridge's statement was exaggerated, namely that "Luther did as much for the Reformation by his hymns as by his translation of the Bible;" but his hymns were effective agencies for spreading the Reformation. The Roman-Catholic theologian Conzenius (1620) wrote that the "hymns of Luther have destroyed more souls than his writings and sermons."

Luther's hymns were joyful and confident outbursts of a manly and unwavering trust in God. His whole personality breathes through *Ein' feste Burg ist unser Gott*, translated by Carlyle "A safe Stronghold our God is still." It was the triumphant trumpet-blast of the Reformation, and bade defiance to satanic and human foes. It is as much the great popular song of the German nation as Luther himself is the hero and typical representative of German life. His other hymns are pregnant with Christian thought and joyfulness; as, *Nun freut euch, liebe Christeng'mein* ("Dear Christian people, now rejoice"). Luther had co-laborers in this field. Among these were Justus Jonas, Eber, and Michael Weiss (d. 1540). The latter, in 1531, edited German translations of the hymns of the Bohemian Brethren, to which he added some of his own.

The Lutheran Church was not only in advance of the Reformed Church of Germany in the department of hymnody, but its contributions have continued to be much the more numerous. The best hymn-writer of the sixteenth century was Philip Nicolai (d. 1608), a pious preacher. During a violent pestilence in 1597, he wrote one of the grandest and also one of the sweetest hymns in the German or any other language, *Wachet auf! ruft uns die Stimme* ("Wake! the startling watch-cry pealeth"), and *Wie schön leuchtet der Morgenstern* ("How lovely shines the Morning Star!"),—two hymns which rise up side by side like twin peaks. The period of the Thirty-years' War (1618–48) was fruitful in fine hymns, among which are the battle-song of Gustav Adolph (d. 1632), before the fatal day of Lützen, *Verzage nicht, du Häuflein klein* ("Fear not, O little flock, the foe"), and the very rugged thanksgiving hymn of Rink-

art (d. 1649), which is so popular in Germany, *Nun danket alle Gott* ("Now thank we all our God"), and has been called the national *Te Deum*. Among the most fertile hymn-writers of this period was Johann Heermann (d. 1647), a pastor who hardly knew what it was to have a day free from pain, and whose hymns are the products of a rich Christian experience. The hymns of Scheffler (d. 1677), better known as Angelus Silesius, from his native province, Silesia, are full of pathos, and devotion to the Master, which his transition to the Catholic Church (in 1661) did not change. One of his sweetest hymns is *Ich will dich lieben, meine Stärke* ("Thee will I love, my Strength, my Tower").

German hymnology reached its culminating point in Paul Gerhardt, a Lutheran pastor (d. 1676). Knapp calls him "beyond dispute, the first of German church poets." More than thirty of his hundred and twenty-three hymns are classical. Among his finest are *O Haupt voll Blut u. Wunden* ("O sacred Head now wounded"), *Wie soll ich dich empfangen* ("Oh! how shall I receive Thee"), and *Befehl du deine Wege* ("Give the winds thy fears"); but it is difficult to make a selection where so many are so uniformly excellent.

The first hymn-writer of the Reformed Church was Joachim Neander (d. 1680), who died, as pastor in Bremen, at the early age of thirty. He came under the influence of Spener. His hymns are "full of spiritual depth and unction." His *Lobe den Herren den mächtigen König der Ehren* ("Praise to Jehovah! the Almighty King of Creation") is a jubilant song of thanksgiving, and one of the most popular in Germany. The school of Pietists, of the latter part of this and the beginning of the eighteenth century, was fertile in the production of hymns: Spener (d. 1705), Franke (1727), and Freylinghausen (d. 1739) were the most prominent. Schmolke (d. 1737), a pastor in Silesia, was a copious author of hymns. They are pervaded with Christian warmth and devotion, and some of them are of perpetual value. His *Mein Jesu wie du willst* has passed into many English collections in the translation, "My Jesus, as Thou wilt." One of the most voluminous writers of hymns in this century was Miller (d. 1769), a pastor in Würtemberg. Albert Knapp, who gives twice as many (two hundred and sixty-four) of his hymns as of any other author, speaks with enthusiasm of the powerful influence which they have exercised upon the spiritual life of Southern Germany.

Allied in devotional, almost mystical fervor, are the hymns of Count Zinzendorf (d. 1760) and Tersteegen (d. 1769). The former was the founder of the Moravian community at Herrnhut, and produced many fine hymns, two hundred and five of which have passed into the Moravian hymn-book in the English language. Wesley translated and freely transfused some of them. *Christi Blut und Gerechtigkeit* ("Jesus, thy Blood and Righteousness") is a good example of his style. Tersteegen was a layman in the Reformed Church, and published a hundred and eleven hymns, some of which are very fine and very popular. *Gott ist gegenwärtig, lasset uns anbeten* ("Lo, God is here, let us adore"), is one of the best. Novalis, whose real name was Hardenberg, died prema-

turely, at the age of twenty-nine (1801), but left behind him some glowing hymns, of which the best are *Ich sage jedem dass er lebt* ("I say to all men far and near"), and *Wenn ich ihn nur habe* ("If I only have Thee"). Lavater, who died the same year, also left behind some excellent hymns, of which *Jesus Christ, wach du in mir* ("Jesus Christ, grow thou in me"), is much sung.

The early part of the present century witnessed a great revival of interest in church hymnody in Germany. It was led by Schleiermacher, Claus Harms, Arndt (v. *Wort u. Kirchenlied*, 1819), and others, and was contemporary with, if not a product of, the great national Luther tri-centennial of 1817. The hymns of the old writers had been subjected to ruthless treatment at the hands of the rationalists and *literati* of the eighteenth century. Even such a man as Schlegel felt justified, in order to avoid the elision, to alter the first line of Luther's great hymn to "*Ein starker Schutz*." This movement was inaugurated by Justus Gesenius in his hymnological collection (1617). The better taste of the early part of the present century demanded the restoration of hymns to their original form. In this direction Bunsen, Stier, Daniel, Knapp, and others did good service by their hymnological collections.

Many fine hymns have been added during the present century to the already rich and well-filled stores of Germany. Arndt (d. 1860), Friedrich Rückert (d. 1867), Meta Heusser (d. 1876), a Swiss poetess, and others, have made their offerings. But the two most copious contributors have been Spitta (d. 1859) and Albert Knapp (d. 1864). The former's *Psalter und Harfe* ("Psalter and Harp"), a collection of sacred lyrics, had a very wide circulation, and contains some very fine hymns. One of his best is *Alles schwindet; Herzen brechen* ("All is dying, hearts are breaking"). One of the best of Knapp's is *Eines wünsch ich mir vor allem andern* ("More than all, one thing my heart is craving"). The first living hymnist of Germany is Prälat Karl Gerok, formerly court-preacher to the king of Würtemberg, and author of some choice collections of sacred lyrics.

LIT. — The best Collections of German hymns are by RAMBACH (Hamburg, 1817-33), KARL v. RAUMER (1830), BUNSEN (*Versuch eines allg. evang. Gesang. u. Gebetbuchs*, Leipzig, 1833, new edition by FISCHER, Gotha, 1881), STIER (1835), ALBERT KNAPP (*Evang. Liederschatz*, Stuttgart, 1837, 3d ed., 1865, upon the whole the best). SCHAFF'S *Deutsches Gesangbuch* (five hundred and and forty hymns), Philadelphia, is widely used by German congregations in America. — Histories. KOCH: *Gesch. d. Kirchenlieds u. Kirchengesangs*, 3d ed., Stuttgart, 1863-76, 8 vols.; WACKERNAGEL: *Bibliogr. zur Gesch. d. Kirchenl. im xvi. Jahrh.*, Frankfurt, 1855, and *D. d. Kirchenl. v. d. ältesten Zeit bis zu Anfang d. xvii. Jahrh.*, Leipzig, 1864-70, 3 vols.; CUNZ: *Gesch. d. deutschen Kirchenl.*, Leipzig, 1855; MISS WINKWORTH: *Christian Singers of Germany*, London, 1869; FISCHER: *Kirchenlieder Lexicon*, Gotha, 1878 (notices of forty-five hundred hymns of all ages and their authors). — Translations of German Hymns. MISS WINKWORTH: *Lyra Germanica*, 2 vols., London, 1855-58, and often since; MISS COX: *Sacred Hymns from the German*, London, 1841, 2d ed., 1864; *Hymns from the Land of Lu-*

ther (Miss BORTHWICK and Mrs. FINDLATHER), Edinburgh, 1862; MASSIE: *Lyra Domestica*, London, 1860; SCHAFF: *Christ in Song*, New York and London, 1870.

French Hymns.—Calvin, like Luther, advocated congregational singing; and quite recently a hymn by him was found in an old Genevese prayer-book. It was printed in 1868. The opening line is *Je Te salue, mon certain Rédempteur* ("I greet Thee, who my sure Redeemer art.") See *Christ in Song*, p. 549. While Calvin was at Strassburg he came into possession of some of Clement Marot's versions of the Psalms without knowing they were his, and had them set to music. These with five original versions of Ps. xxv., xxxvi., xli., xci., cxxxviii., the Apostles' Creed, and the Song of Simeon, and the Decalogue in verse (by his own hand), he published at Strassburg, 1539, under the title *Aulcuns Pseaumes et Cantiques mys en chant*. This book, consisting of twenty-one pieces, with the tune at the beginning of each psalm, but without preface or the name of the author, was the first collection of psalms in the French Reformed Church. Marot (d. at Turin, 1544) in 1541 received permission to publish the *Trente Psaumes* ("Thirty Psalms"), which appeared the following year with a dedication to Charles V. In 1543 he published *Cinquante Psaumes* ("Fifty Psalms"). After Marot's death, Beza added translations of other psalms; but it was not till 1562 that a complete collection of the whole Psalter appeared. Marot's versions are felicitous, and with few changes continue to be sung to the present day in the French churches. Claude Goudimel set them to music.

The hymnology of the French churches is meagre. To César Malan (d. 1864), according to Vinet, belongs the honor of restoring the hymn to them. In connection with Bost (d. 1874) he published in 1824 a collection of French hymns, under the title *Chants de Sion*, which appeared in an improved form in 1841, under the title *Chants Chrétiens*. Malan wrote more than a thousand hymns. The hymn for the dying, *Non, ce n'est pas mourir* ("No, no, it is not dying"), is familiar to English ears. The *Chants chrétiens* has incorporated some fine hymns and psalms from Roman-Catholic writers, as Bishop Godeau (d. 1672), who published a collection of elegant translations of the Psalms (*Les psaumes de David traduits en vers français*), Corneille (d. 1684), Racine (d. 1699), Madame Guyon (d. 1717), and others. Madame Guyon's hymns are distinguished by graceful composition and devotional fervor. A number of them were translated by Cowper, who could fully sympathize with the mystical temper of their author, and some are found in English hymn-books.

LIT.—BOVET: *Hist. du Psautier des Égl. réf.*, Paris, 1872; DOUEN: *Clément Marot et le Psautier huguenot*, Paris, 1879.

D. S. SCHAFF

HYMNOLOGY, English and American. Notwithstanding the great antiquity of religious poetry, English hymnology is one of the latest fruits of the English mind. A hymn is defined in the dictionaries to be a sacred lyric, or a song of praise to God; but this would include psalms, which are now distinguished from hymns proper. The word "psalm" does not differ materially in its etymological signification from the

word "hymn," each meaning "a sacred song or hymn." But by a psalm we now mean, either one of the Psalms of David, or a version of one; while a Christian hymn is a song of praise to God, generally based upon some thought or form of words found in the Bible. The propriety of using in Christian worship any metrical compositions except versions of the Psalms of David, was not readily conceded by our conservative forefathers; and a century, almost, had elapsed after the Reformation before hymns were looked upon with favor.

By far the greatest portion of the most ancient English literature was founded upon the Bible, and at a very early date large portions of the Scriptures were put into a metrical form. There is no evidence that these compositions were intended to be used in worship, though as late as the reign of Edward VI. it was contended that all Scripture should be versified and sung; and the first fourteen chapters of the Acts of the Apostles were actually so used in the royal chapel, and the Books of Genesis and Kings were done into metre with a like intent.

In the same reign a zealous reformer, Thomas Sternhold, who had been groom of the robes to Henry VIII., and held the same office under Edward, "became so scandalized at the amorous and obscene songs used in the court, that he, forsooth, turned into English metre fifty-one of David's Psalms, and caused musical notes to be set to them, thinking thereby that the courtiers would sing them, instead of their sonnets; but they did not, only some few excepted" (WOOD: *Athenæ Oxonienses*).

This was the beginning of the version of the Psalms still known under the names of Sternhold and Hopkins. The first edition (1548 or 1549) comprised but nineteen psalms; but others were added in successive editions, until in 1562 all the Psalms had been translated, and annexed to the prayer-book.

The year after this publication, Sir Philip Sidney was born. His name is associated with a metrical version of the Psalms made in connection with his sister, the Countess of Pembroke; but it remained in manuscript until the present century. The version of Sternhold and Hopkins stood the test of use for nearly a hundred years: but, at about the middle of the seventeenth century, complaint was made of its "obsoleteness;" and in 1646 there appeared a new version, printed under authority of the House of Commons, by Francis Rous, a member of Parliament, who afterwards became one of Cromwell's privy council, and was privileged to sit in the Westminster Assembly among the few laymen there.

A half-century later the version of Tate and Brady appeared. In the mean time a number of singers had enriched the religious literature of our tongue. Herbert and Vaughan, Southwell and Milton, Jeremy Taylor, and Richard Baxter, all wrote elevating poetry, which has not yet lost its power to lift up the spiritual mind; but their productions can hardly be called hymns. In 1683 John Mason, grandfather of the author of the *Treatise on Self-knowledge*, published thirty-three *Songs of Praise*, which obtained some popularity, and were, perhaps, the first hymns actually used in public worship. That none of these writers

had succeeded in firmly establishing this use of hymns is evident from the fact, that, when Isaac Watts presented his hymns to the public, he entered into a long prefatory argument, as a "bold and determined innovator," in favor of the right to found hymns on "any portion" of Scripture. The practice of doing this was, however, an ancient one. The old Latin and Greek hymns, largely produced during the so-called "dark ages," have of late come back into use, to the great enrichment of our collections; and they, we know, were used in public worship. Still, so strong was the attachment of the people to psalmody, that they were unwilling to countenance the use of words, though expressing scriptural thoughts and aspirations, which were not also simple versions of the psalms used in the service of the Jewish temple.

To Watts — the orthodox dissenter, though overflowing with Christian love for members of all denominations — it was given substantially to create English hymnology. Bishop Ken had preceded him, and had fixed his Doxology in English hymn-books forever; the persecuted Romanist, John Austin, had given the church the hymn, *Hark, my Soul, how Every thing*; Joseph Addison had written, *The Spacious Firmament on high*, and other hymns now found in our hymnals; and John Byrom had written his then unpublished hymns: but none of these had made any determined attempt to supersede the Psalter. English hymnology may, therefore, be said to have begun in the year 1707, when Isaac Watts published his first hymns, — hymns that were so much superior to all that had gone before them as to force their way into acceptance, and to live to the present day among those most loved and most often used.

Watts was followed by imitators, many of whom produced hymns that are still found in all collections. Among these were Simon Browne, who wrote *Come, Holy Spirit, Heavenly Dove*; Thomas Gibbons, author of *Now let our Souls, on Wings sublime*; Benjamin Beddome, who wrote *Did Christ o'er Sinners weep?* John Fawcett, author of *Blest be the Tie that binds*; Thomas Haweis, author of *From the Cross uplifted high*; Thomas Stennett, who wrote *Majestic Sweetness sits Enthroned*, Thomas Scott, author of *Angels, roll the Rock away*; and others.

Before the peaceful life of Dr. Watts had closed, the next great leader in English hymnology had arisen. He was an outgrowth of the stirring scenes in the midst of which grew up the Wesleyan body. There had been meetings at Oxford in 1729, meetings in Savannah (Ga.) in 1736, and in 1739 the formation of the United Society of Methodists. There had been spiritual struggles, opposition to the apathy that the members of the new reform saw in the Established Church, protests against the want of enthusiasm in religious life which marked the times; and the new hymnology reflected all of it. A body of Christians so enthusiastic as the early Methodists could not live without the service of song, and they needed more stirring lyrics than those of Watts and his school. The demand insured the supply. All of the Wesleys were able to give metrical utterance to feeling; but the singer among them was Charles, who produced seven thousand hymns.

The first were published in 1739, and the last after the writer's death. They illustrate his experience, and for that reason appeal to all hearts. The hymn *Glory to God, and Praise and Love* (usually beginning "Oh for a thousand tongues to sing") was written in commemoration of Wesley's "witness of adoption," which occurred, he states, on Whitsunday, May 21, 1737. Among Charles Wesley's hymns are, *Come, Thou Almighty King*; *Hark, How all the Welkin rings! Thou God of Glorious Majesty* (usually beginning "Lo, on a narrow neck of land"); *Love Divine all Love excelling*; *Blow ye the Trumpet, blow*; and *Jesus, Lover of my Soul*.

Wesley was followed by Thomas Olivers, author of *The God of Abraham praise*; John Cennick, who wrote *Children of the Heavenly King*; Augustus Montague Toplady, the doctrinal opponent, though the poetical child, of Wesley, who wrote *A Living and Dying Prayer for the Holiest Believer in the World* (which begins "Rock of Ages, cleft for me"), and *Your Harps, ye Trembling Saints*.

Among the hymn-writers who followed, before the present century, were William Hammond (*Awake, and sing the Song of Moses and the Lamb*), Joseph Hart (*Come, ye Sinners, Poor and Wretched*), William Cowper (*What Various Hindrances we meet*), Samuel Medley (*Mortals, awake, with Angels join*), William Williams (*Guide me, O thou Great Jehovah*), John Ryland (*Sovereign Ruler of the Skies*), Joseph Griggs (*Behold! a Stranger's at the Door*), Edward Perronet (*All hail the Power of Jesus' Name*), Robert Seagrave (*Rise, my Soul, and stretch thy Wings*), and Robert Robinson (*Come, thou Fount of every Blessing*). Philip Doddridge was one of the most successful hymn-writers of the period. He was a warm friend of Dr. Watts, though much his junior. He wrote nearly four hundred hymns, among which were *To-morrow, Lord, is Thine*; *Do not I love thee, O my Lord? Ye Servants of the Lord*; *Hark! the Glad Sound, the Saviour comes*; *Grace, 'tis a Charming Sound*; and *Awake, my Soul, stretch every Nerve*.

Two women who lived in the latter half of the last century — Mrs. Barbauld and Anne Steele — mark the beginning of the line of hymn-writers of the gentler sex that has so greatly enriched English hymnology during the present century. Mrs. Barbauld is known as a writer of considerable repute beyond her hymns, but Miss Steele was a hymn-writer only. She wrote from experience gained in a life of suffering and bereavement; and it has been said that no woman, and but few men, have written so many hymns that have had general acceptance in the Church. Of her productions (a hundred and forty-four in number) the following are familiar: *Father, whate'er of Earthly Bliss*; *He lives, the Great Redeemer lives*; *Father of Mercies, in thy Word*; and *Far from these Narrow Scenes of Night*. Among the hymns of Mrs. Barbauld are, *Come, said Jesus' Sacred Voice*; *Praise to God, Immortal Praise*; and *How blest the Righteous when he dies!*

To this period belongs Henry Kirke White, the youthful genius in whom Southey was so much interested. His *When marshalled on the Nightly Plain*, *Oft in Danger, oft in Woe*, and *Through Sorrow's Night and Danger's Path*, reflect his personal experience, and hold a prominent place in many hymn-books. The last to be mentioned in

this period is John Newton, whose remarkable experience was much more phenomenal than that of White, and has left its mark on his hymns. Among his productions that are well known are, *By Faith in Christ I walk with God; One there is above all Others; How Sweet the Name of Jesus sounds! Safely through another Week; Amazing Grace, how Sweet the Sound! Come, my Soul, thy Suit prepare; Approach, my Soul, the Mercy-seat; and Glorious Things of thee are spoken, Zion, City of our God.* Few hymns are more explicitly records of experience (and the writer said plainly that they were such) than those of Newton.

English hymnology has been enriched during the present century from two chief sources besides natural growth. The so-called "Oxford" movement, and the contributions of writers belonging, like Edward Caswall, J. H. Newman, and Frederick W. Faber, to the Roman-Catholic communion, have both given us many hymns that are accepted by Christians of every name as true outpourings of the pious heart. John Keble, the poetical leader in the Oxford movement, published in 1827 the most extensively circulated book of religious poetry of modern times,—*The Christian Year*. J. H. Newman wrote, *Lead, kindly Light*. John Mason Neale, a practical philanthropist, as well as a scholar and a poet, opened to modern Christians the wealth of mediæval Greek and Latin hymnology, and enriched our collections with such translations as *Fierce was the Wild Billow; The Royal Banners forward go; Safe Home, Safe Home, in Port; The World is very Evil; Jerusalem the golden; and a number of others that the Church will not willingly let die.* We mention also Earl Nelson (*O Wisdom, spreading mightily*), Sir Henry Williams Baker (*How Welcome was the Call*), John S. B. Monsell (*Birds have their Quiet Nest, Soon and Forever, such Promise our Trust*), William Chatterton Dix (*As with Gladness Men of Old*), Francis Turner Palgrave (*Star of Morn and Even*), Dean Henry Alford (*Saviour of them that trust in thee*), Mrs. Cecil Frances Alexander (*When wounded sore, the Stricken Soul*), Christopher Wordsworth (*O Day of Rest and Gladness*).

The Moravian, James Montgomery, was one of the early hymn-writers of the century; and, though he was a poet of but mediocre talent, he has fixed his name in the collections by certain hymns, such as *Songs of Praise the Angels sang; Go to Dark Gethsemane; Oh! where shall Rest be found? Hark! the Song of Jubilee; Forever with the Lord; and What are these in Bright Array?* In spite of their want of poetic fire, these hymns have proved, as the author himself says, "acceptable vehicles of expression of the experience of his fellow-creatures during the pilgrimage of the Christian life."

There remain to be mentioned among the women of the present century Harriet Auber (*Our Blessed Redeemer, ere he breathed his Last Farewell*), Charlotte Elliott (*Just as I am, without one Plea*), Sarah Flower Adams (*Nearer, my God, to thee*), and Frances Ridley Havergal (*I gave my Life for thee*).

Reginald Heber, the saintly bishop of Calcutta (d. 1826), was author of *Brightest and Best of the Sons of the Morning; By Cool Siloam's Shady Rill; Thou art gone to the Grave, but we will not deplore*

thee; and other hymns of merit. Later in the century the number of hymn-writers greatly increased. Among them were Henry Francis Lyte, who wrote *Jesus, I my Cross have taken*, and that almost faultless hymn, *Abide with me, fast falls the Eventide*. Sir John Bowring (1792–1872) was author of some of the best hymns of our day, among which are *God is Love, his Mercy brightens; In the Cross of Christ I glory; and Watchman, tell us of the Night*. Sir Robert Grant (1785–1838) wrote *Oh! worship the King, all Glorious above; When Gathering Clouds around I view; and Saviour, when in Dust to Thee*,—showing a deep spirituality that marked his character while he was involved in the responsibility of public affairs. Among the later writers of this century are Josiah Conder (1789–1855), a friend of Montgomery and Chalmers (*The Lord is King, lift up thy Voice*), James Edmeston, 1791–1867 (*Saviour, breathe an Evening Blessing*), a London architect, Thomas Toke Lynch, 1818–71 (*Gracious Spirit, dwell with me*), Joseph Anstice, 1808–36 (*When came in Flesh the Incarnate Word*), Horatius Bonar, b. 1808 (*I heard the Voice of Jesus say*), and Thomas Hornblower Gill, b. 1819 (*Father, thine Elect who lovest*). Of the last, Professor F. M. Bird, the hymnologist, has said that his hymns were destined to a long life, though they were scarcely less innovations at the time they appeared than those of Wesley were in 1739.

Hymnology has not developed in America as it has in England, chiefly, perhaps, because we have had the riches of the mother-country to make choice from, and needed only such lyrics as a few different circumstances rendered necessary; still, American poets have made considerable contributions to this department of letters. Timothy Dwight (1752–1817), president of Yale College from 1795 to 1800, wrote *I love thy Kingdom, Lord*, and other hymns that still live. James Waddell Alexander (1804–59) translated from the German of Gerhardt the hymn which the latter had derived from the Latin of St. Bernard, *O Sacred Head, now wounded*. Bishop George W. Doane (1799–1859) wrote *Softly now the Light of Day*. Bishop Henry Ustick Onderdonk (1789–1858) wrote *The Spirit in our Hearts*, and *When, Lord, to this our Western Land*. The saintly William Augustus Muhlenberg (1796–1877) wrote *Like Noah's Weary Dove*, and *I would not live away*. The poets, William Cullen Bryant (1794–1879), John Pierpont (1785–1866), and Phœbe Cary (1824–71) wrote respectively, *Oh, deem not they are blest alone; The Winds are hushed, the Peaceful Moon; and One Sweetly Solemn Thought*. Samuel Davies (1724–61) wrote at an earlier period, *Lord, I am Thine, entirely Thine; and Edward Hamilton Sears (1810–76), Calm on the Listening Ear of Night, and It came upon the Midnight Clear, that Glorious Song of Old*. Among the latest American hymn-writers are Bishop Arthur Cleveland Coxe, b. 1818 (*Oh! where are Kings and Empires now?*), Ray Palmer, b. 1808 (*My Faith looks up to Thee*), and Oliver Wendell Holmes, b. 1809, who wrote *O Love Divine, that stooped to share, and Lord of all Being, throned afar*.

The progress of English hymnology has been from rugged style and gross conceptions to elegance and strength of style, and spirituality of conception. The hymns of the present day are

superior in almost every respect to those that satisfied our ancestors, though we cull from earlier compositions many a gem to adorn our books of sacred lyrics, and often sing their rugged psalms, and read their sacred poems, to arouse our sometimes dull spirituality. The best hymn-books of to-day unite the mediæval productions of the Greek and Latin Church with the hymns of Watts and Wesley, and the sweet expressions of the experience of a Lyte or a Muhlenburg. There has been a steady growth; but we cannot leave the past behind, with its rich experiences and consecrated expression of a living Christianity. ARTHUR GILMAN.

HYPATIA, b. in Alexandria, about the middle of the fourth century; a daughter of the philosopher and mathematician Théon; stood, in the beginning of the fifth century, as the recognized head of the Neo-Platonic school; attracted large audiences to her lectures in Athens and Alexandria by her learning and eloquence; and was generally beloved and esteemed in her native city on account of her beauty and virtue. One day she was assailed in the streets by a Christian mob, which dragged her from her chariot into a neighboring church, cut her into pieces by oyster-shells, and burnt her. According to Socrates (*Hist. Eccl.*, vii. 15), the fury of the mob was due to the fanaticism of the Nitrian monks; according to Suidas, to the intrigues of Cyril. A Latin letter addressed to Cyril, and found in Baluze (*Concil.*, i. 216), is ascribed to her; but it is spurious. Several letters, however, addressed to her by Synesius, once her disciple, and afterwards bishop of Ptolemais, are still extant. Traces of her life re-appear in the legend of St. Catharine, according to Mrs. JAMESON: *Sacred and Legendary Art*. She forms the subject of a kind of historical romance: *Hyppatia*, by CHARLES KINGSLEY, London, 1853.

HYPERIUS, Andreas Gerhard, b. at Ypres (whence *Hyperius*), May 16, 1511; d. at Marburg, Feb. 1, 1564; studied in Paris 1528-35; travelled in Germany; embraced the Reformation; visited England 1537-41; and was in 1542 appointed professor of theology at Marburg. He was a man of a mild and conciliatory temper,—a representative of that school of theology which endeavored to mediate between the different Protestant parties, and soften down the theological ire. On the formation of the evangelical theology he exercised a considerable influence. He is the father of homiletics; and his *De formandis concionibus sacris* (1553) and *Topica theologica* (1561) were extensively used, even by Roman-Catholic preachers. His exegetical works, partly published among his *Opuscula* (two collections, 1570 and 1580), and partly edited independently by I. Mylius (1582-84), are among the best productions of the kind which the time presented. His *Methodus theologice* remained unfinished. See the Memoir by WIGAND ORTH before *Meth. theol. and De form. conc.* MANGOLD.

HYPOSTASIS (ὑπόστασις, *substantia*, or *subsistentia*), a term occurring in the Trinitarian controversies, and used in various dialectical combinations with *οὐσία* (*essentia*) and *πρόσωπον* (*persona*). The Council of Alexandria, however (362), finally defined hypostasis as synonymous with person.

HYPsISTARIANS, a religious sect living in

Cappadocia in the fourth century. It was a singular mixture of Paganism and Judaism. It retained the worship of fire and light, but rejected all image-worship. It retained the Sabbath, the regulations of diet, etc., but rejected the circumcision. All we know of this sect is derived from Gregory Nazianzen (*Orat.*, xviii. 5), who belonged to it before his conversion to Christianity, and Gregory of Nyssa (*Adv. Eunomium*, 2, 2). See ULLMANN: *De Hyps.*, Heidelberg, 1833; and BÜHMER: *De Hyps.*, Berlin, 1834.

HYRCANUS I., John, a member of the Asmonean family; king and high priest of the Jews; d. 105 B.C. He was a son of Simon Maccabæus, and, at the murder of his father and two brothers, fell heir to the two highest dignities of his nation (135 B.C.). The same Ptolemy who had murdered his father intended to put him out of the way likewise; but Hyrcanus escaped, and afterwards established himself firmly in the possession of his power by arms against Ptolemy, and by a tribute of five hundred talents to Antiochus VII. After the latter's death (128 B.C.) he extended his kingdom over Samaria and Idumea, and strengthened his throne by a treaty with the Romans. In the latter part of his reign the antagonism between the Pharisees and Sadducees began to show itself. Hyrcanus followed the traditions of his house, and favored the former party (Joseph., *Antiq.*, xiii. 10, 5), until they clamored for his resignation of the high priestly office, when he went over to the Sadducees. Schürer says of his reign, that "it was the most glorious Israel had seen since the days of Solomon." See WERNER: *Johann Hyrcan*, Wernigerode, 1877; SCHÜRER: *N. Tliche Zeitgeschichte*, pp. 107-117, Leipzig, 1874; EWALD: *History of Israel*, vol. iv.; STANLEY: *History of the Jewish Church*, iii.

HYRCANUS II., grandson of Hyrcanus I., and high priest of the Jews; was executed 30 B.C. He was a weak character, easily deceived, and the dupe or tool of others for forty years. At the death of his mother Alexandra (69 B.C.), who had succeeded to the throne at her husband's death (78 B.C.), his younger brother disputed his rightful accession to power by arms, defeated him, and forced him not only to renounce the kingly office, but even the high priestly dignity, to which he had been elevated at his father's death. He was, however, induced by the artifice and ambition of Antipater, the founder of the Herodian family, to repent his action, and, escaping from Jerusalem by night, fled to Petra. When Pompey advanced upon Damascus (in 64 B.C.), he sought his favor, and the year following was restored by him to the high priesthood. In this office he was confirmed by Cæsar (47 B.C.), and received a nominal civil jurisdiction at the side of Antipater, the procurator of Judæa. When the Parthians overran the land, and plundered Jerusalem (40 B.C.), they took Hyrcanus prisoner, cut off his ears in order to unfit him forever for the high priesthood, placed his son Antigonus in that office, and took him into captivity. He returned to Jerusalem in 36 B.C., but was put to death by Herod the Great, who had married his beautiful daughter Mariamne in order to avoid the possibility of his royal claims being recognized by the Romans, and to annihilate the influence of the name "Asmonean" upon the

Jews, his subjects. See SCHÜRER: *N. T'liche Zeitgesch.*, pp. 173-183; EWALD: *Hist. of Israel*, iv; STANLEY: *History of the Jewish Church*, iii., pp. 453-475; art. MACCABEES.

HYSTASPES, or **HYDASPES**. Among the Christians of the first century, there circulated a prophetic-apocalyptic book, pretending to be the work of the Persian or Median wise man and king, Hystaspes, and to contain prophecies of Christ and his kingdom. It was one of those pseudepigraphous compositions which at that time were made in great number, and of various forms, for apologetic purposes. Generally they were ascribed to some person of the old covenant; but, as soon as Christianity penetrated into the Pagan world, the attempt was made, not only to interpret real *dicta* of elder Pagan seers and poets with a Christian intention, but also to manufacture heathen prophecies of Christianity. The most remarkable productions of this kind were the so-called "Sibylline books," much used by the apologists and fathers from the second to the fourth century; and they found their Oriental counterpart in the *Vaticinia Hystaspis*.

The book is spoken of by three of the fathers, — Justin (*Apolog.*, i. 20 and 41), Clement of Alexandria (*Strom.*, v. 6, § 43), and Lactantius

(*Instit. div.*, vii. 15, 18; *Epitom.*, T. ii. p. 69). Of the author, Justin and Clement say nothing; but Lactantius adds that he was an ancient Median king, living before the Trojan war. In spite of the chronological confusion, it is probable that Lactantius here thinks of the father of King Darius I., of whom Ammianus Marcellinus (xxiii. 6) tells us that he had learnt much wisdom and many secret arts from the Brahmins of India, and again taught them to the magians. Cyathius, a Byzantine historian from the sixth century, speaks (*Hist.*, ii. 24) of a Hystaspes, a contemporary of Zoroaster, without deciding whether or not he was identical with the father of Darius. It is evident that we here meet with traces of the Persian myths about the Bactrian king Vistaspa, or Gustasp, a contemporary of Zoroaster; and we may safely assume that the *Vaticinia Hystaspis* were founded on Persian reminiscences, though the scanty notices of the book which have come down to us do not allow us to form any explicit opinion of its form, contents, or tendency.

LIT. — C. W. F. WALCH; *De Hystaspe*, in *Comment. Societ. Gotting.*, ii. 1779; and especially *Oracula Sibyllina*, edited by Alexandre, Paris, 1856, ii. 257. WAGENMANN.

I.

IBAS succeeded Rabulas as bishop of Edessa in 435, though he had previously opposed him very strenuously in his endeavors to have the writings of Theodore of Mopsuestia condemned as heretical. But when he undertook, in connection with two other residents of Edessa (Cumas and Probus), to translate these writings into Syriac, he was accused, by the patriarch Proclus and Emperor Theodosius II., of propagating the Nestorian heresies, and was deposed by the Robber Synod of Ephesus, Aug. 22, 449. He was reinstated, however, by the synod of Chalcedon (451), and died Oct. 28, 457. Parts of his epistle to Mares of Beth-Hardashir (Seleucia) on the Tigris, of great interest as an authentic document from the very time of the Nestorian controversy, have been preserved in a Greek translation among the acts of the Council of Chalcedon, and are found in MANSI: *Concil.*, VII. He is not recognized by the Jacobites. See ASSEMANI: *Bib. Orient.*, I. p. 200. E. NESTLE.

IBN EZRA. See ABEN EZRA.

ICELAND, an island belonging to Denmark, situated in the North Atlantic Ocean, just south of the polar circle, 130 miles south-east of Greenland, and 850 miles west of Norway, comprises an area of 39,200 square miles, with about 70,000 inhabitants. In the latter part of the eighth century the country was visited by Celtic monks from Ireland: in the middle of the ninth century it was settled by Norwegian emigrants. The settlers were Pagans; but, through their intercourse with the mother-country, they became acquainted with Christianity during the tenth century, and in 1000 Christianity was officially established as the religion of the country. In 1055 an episcopal see was founded at Skalholt, and in 1106 another at Holar. The tithe was introduced in 1096, and an ecclesiastical code was promulgated in 1125. The country belonged first to the archiepiscopal see of Hamburg-Bremen, then to that of Lund (1106), and finally to that of Nidaros (1237); but the connection was rather loose, as the bishops were elected by the people. In 1550 the Reformation was introduced with armed force by the Danish king, though without effecting any great change in the religious state of the people. In 1801 the bishopric of Holar was abolished, and in 1825 the whole island was laid under the authority of the episcopal see of Reykjavick. See G. J. THORKELIN: *Jus ecclesiasticum*, etc., Copenhagen, 1776; HARROW: *Om Reformationen i Island*, Copenhagen, 1843.

ICHTHYS (Greek *ἰχθύς*, "a fish;" the acrostic of the sentence *Ἰησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ*, "Jesus Christ, God's Son, Saviour") forms one of the earliest and most frequently used Christian symbols. The name "ichthys," or the picture of a fish, is often found on rings, gems, utensils, tombstones, etc.; and numerous metaphorical expressions or elaborate allegories in the writings of the Fathers were occasioned by this acrostic. Clement of Alexandria (*Pædag.*, III. 11) men-

tions the fish as one of the Christian symbols, though without making any allusion to its origin. The first who, in speaking of the symbol, also thinks of the acrostic, is Tertullian (*De Baptismo*, I.). See F. BECKER: *D. Darstellung J. C. unter d. Bilde d. Fisches*, Leipzig, 1866, 2d ed., 1876.

ICO'NIUM, the present **Koniyeh**, a city of Asia Minor, at the foot of Mount Taurus, on the road from Antioch in Pisidia to Derbe, was at one time the capital of Lycaonia, and through many centuries a flourishing place. Paul visited it three times (Acts xiii. 51, xiv. 1, 19, 21, xvi. 2), and it is the scene of the legend of Paul and Thecla.

ICONOCLAST, "image-breaker," and **ICONODULIST**, "image-server" (from *εἰκών*, "an image," and *κλάειν*, "to break," or *δουλεῖν*, "to serve"), are the Greek names of the two opposite parties in the great controversy concerning IMAGE-WORSHIP; which article see. In modern usage, the word "iconoclast" is applied to one who destroys shams or impositions of any kind.

ICONOSTASIS, a piece of furniture in the Eastern Church, corresponding, not to our rood-screen, which separates the choir from the nave, but to our altar-rails, forming a holiest of the holy. It developed, indeed, from the simple, open altar-rails which were in use in the Christian churches from the earliest date, into a solid panel, completely concealing the altar by degrees, as the service in the Greek Church assumed the character of a great liturgical drama. Its name it received from its being highly ornamented with pictures (*εἰκών*), and it probably reached its present form in the eighth century.

IDOL and **IDOLATRY**. In classical Greek the word *εἰδωλον* is used of any kind of representation, bodily or ideal, pictorial, sculptural, or mimical; and it has no reference at all to the question whether the representation is to be recognized as an object of worship, or simply looked at as a product of art. The idea of an idol did not exist in the Greek civilization. It originated among the Jews, under the first covenant: and, though the Septuagint uses *εἰδωλον* to translate no less than sixteen different Hebrew words, it applies it, nevertheless, exclusively to such representations as are destined for worship, leaving entirely out of consideration whether the subject of the representation be the true God or a false one; as, according to the Second Commandment, any bodily representation of any deity, when worshipped, is an idol.

The word *εἰδωλολατρεία* is of Christian origin, and occurs for the first time in the writings of the New Testament (1 Cor. x. 14; Gal. v. 20; 1 Pet. iv. 3; Col. iii. 5). As at the time of Christ the Jews had ceased long ago to use any bodily representation of God in their service, while all the Pagan religions found within the boundaries of the Roman Empire worshipped their gods under some kind of bodily representation, it was quite natural that the apostolic writers, and after them the Fathers, should apply

the word in a general way as meaning simply the worship of false gods. But in course of time, when the worship of false gods had been stamped out (a law of 392 declared sacrifice and divination treason, and punishable with death), it was discovered that idolatry might be found also in the worship of the true God, as it really means the worship of any bodily representation of any deity. See IMAGE-WORSHIP.

IDUMÆA. See E/DOM.

IGNATIAN EPISTLES. See IGNATIUS OF ANTIOCH.

IGNATIUS OF ANTIOCH. The only sources from which any information can be drawn about this celebrated person are the epistles circulating under his name. Eusebius knows nothing more of him than what can be extracted from the epistles, with the exception of a few short notices by Irenæus (*Adv. Hæres.*, V 28, 4) and by Origen (prologue to the Canticles, and in *Hom.* 6, on Luke), which he also knows. But the list he gives of the bishops of Antioch is doubtful with respect to its chronology. Compare A. HARNACK: *Die Zeit des Ignatius*, Leipzig, 1878. He places Ignatius as the second bishop after Peter. As nobody knew any thing about the intervening Euodius, he gradually dropped out of attention, and a new tradition formed, placing Ignatius immediately after Peter (Chrysostom, the Paschal Chronicle, Theodoret). Between these two traditions the *Const. Ap.* (VII. 46) tries to mediate by making Peter consecrate, first Euodius, and then Ignatius. What tradition else has preserved concerning Ignatius — the story that he was the child spoken of in Matt. xviii. 5, and other fictions by Simeon Metaphrastes and Vincentius — is completely worthless. Nor are the various *Acta Martyrii* of any historical value. We have two which are completely independent of each other. I. *Martyrium Colbertinum*, first published by Ussher, 1647, in a barbarous but literal translation, then in a Greek version by Ruinart, in *Act. Mart.*, 1689, and finally in a Syriac translation by Möisinger, in *Supplem. Corp. Ign.*, Innsbruck, 1872. II. *Martyrium Vaticanum*, edited by Dressel, in *Patr. Apost.*, p. 368. The Latin *Vita Ignatii*, in *Act. Sanct. Feb.*, I., 29, the Armenian *Martyrium*, edited by Petermann, and the *Vita*, by Symeon Metaphrastes, may be considered as mere compilations from the two first mentioned. This whole literature has been collected and edited by Zahn, in *Patr. Ap. Oper.*, Leipzig, 1876, [and better by F. X. Funk, *Opera Patrum Apostolicorum*, vol. ii., Tübingen, 1881]. But all these *Acta Martyrii* are spurious: they contradict the epistles; they swarm with unhistorical statements; they were not known to any old writer, not even to Eusebius; they date, probably, from the fifth century. Thus the epistles are the only source of information left to us. They claim to have been written by Ignatius, on his journey from Antioch (where he had been condemned to death) to Rome, where he was to suffer the punishment of being torn to pieces by wild beasts.

The total number of epistles bearing the name of Ignatius is fifteen, but they are of very different date and worth. Seven of them, namely, those *Ad Ephesios*, *Magnesios*, *Trallianos*, *Romanos*, *Philadelphenos*, *Smyrnceos*, and *Polycarpum*, are

extant in a double Greek version, — a shorter and a longer. The latter contains five more epistles; namely, those *Ad Mariam Cassobolitam*, *Tarsenses*, *Antiochenos*, *Heronem*, and *Philippenses*: and finally we have three more epistles, but only in a Latin translation; namely, two *Ad S. Joannem*, and one *Ad S. Mariam Virginem*, to which is added a *Responsio B. Marice V ad Ignatium*. The three last-mentioned letters were probably originally written in Latin, and are completely worthless. They are found in ZAHN l. c. Of the shorter Greek version, G¹, we have two manuscripts, — *Codex Mediceo-Laurentianus*, and *Codex Casanatensis*, of which, however, the latter is a transcription of the former. There also exist a Latin translation, first published by Ussher, 1644, a Syriac translation, extant only in fragments, and a complete Armenian translation of the Syriac translation, published by the Armenian Bishop Menas of Constantinople, 1783. The epistle *Ad Romanos* is also found in the *Codex Colbertinus*, and has been published by Möisinger l. c. The whole shorter version was first published by Ussher in Latin, 1644, and then in Greek by Isaac Vossius. Later editions are very numerous, the best by Zahn l. c. Of the longer Greek version, G², containing twelve epistles, there exist nine manuscripts, and a Latin translation. The above-mentioned Armenian translation also contains the five additional epistles of the longer version. The whole longer version was first edited by Pacæus, 1557, then by And. Gessner, 1559, and afterwards often, best by Zahn l. c. Lately the three epistles *Ad Ephesios*, *Smyrnceos*, and *Polycarpum*, have been discovered in a version still shorter than G¹. This version, however, exists only in a Syriac translation. It has been published by Cureton, *The Ancient Syriac Version of the Epistles of S. Ignatius*, London, 1845, and still better in *Corpus Ignatianum*, Berlin, 1849. A very rich collection of materials belonging to the subject, especially of Oriental versions, is found in PETERMANN: *S. Ignatii Epistolæ*, Leipzig, 1849.

On account of the great importance which the epistles of Ignatius have for the older church history, the question about their genuineness gave rise to a very lively debate, the more as a preliminary question about the authenticity of the versions had to be settled in advance. The history of the debate falls into three periods. The first period ends with the discovery of the shorter version, G¹; and its principal result was the general recognition of the spuriousness of those three epistles *Ad S. Joannem* and *S. Mariam Virginem*, which exist only in a Latin translation: even Baronius gave them up. With respect to the remaining twelve epistles, most Roman-Catholic theologians (Hartung, Baronius, Bellarmine) accepted them; while most Protestant theologians (the Magdeburg Centuries, Calvin) rejected them. Among the former, however, Martialis Mastræus acknowledged that the text was interpolated; and among the latter Nic. Vedelius recognized the only seven epistles mentioned by Eusebius. With the publication of the shorter version, G¹, the second period opens. The version G¹ was soon generally accepted as authentic, and the version G² rejected as interpolated; and lately Zahn has fixed the date of this inter-

polation to the latter half of the second century (*Ignatius von Antiochia*, Gotha, 1873). The question of the authenticity of the text thus settled, the question of the authorship was again taken up. The five epistles not mentioned by Eusebius, and not contained in the shorter version (*Ad Mariam Cassobolitam, Tarsenses, Antiochenos, Heronem, and Philippenses*), were immediately excluded as spurious. With respect to the remaining seven epistles, the question was answered in the affirmative by Rothe, Huther, Dusterdieck, and others; in the negative, especially by Baur, who fixes their date at the middle of the second century. The third period begins with the discovery of the shortest Syrian version, S, of the three epistles *Ad Romanos, Ephesios, and Polycarpum*. Cureton, who first edited this version, asserted without hesitation that the original and genuine epistles of Ignatius had now been found; that the versions G¹ and G² were nothing but interpolations and expansions in support of a later state of ecclesiastical development; that the four epistles *Ad Magnesios, Smyrnæos, Philadelphenos, and Trallianos*, were mere fictitious compositions, etc. Bunsen exerted himself much to introduce these views in Germany (*D. drei echten u. vier unechten Briefe d. Ignatius*, Hamburg, 1847, and *Ignatius von Antiochien u. s. Zeit*, Hamburg, 1847). They found also many adherents (Ritschl, Weiss, Böhringer, and Lipsius); but they met with still stronger opposition, both among those who rejected the Ignatian epistles in any version, such as Baur (*Die ignatianischen Briefe und ihr neuester Kritiker*, Tübingen, 1848), and among those who accepted them in version G¹, such as Denzinger (*Ueber d. Aechtheit d. bisherigen Textes d. ignatianischen Briefe*, Würzburg, 1849), Uhlhorn (*Zeitschrift f. d. hist. Theol.*, 1855, I.-II.), Petermann, Merx (*Meletemata Ignatiana*, 1861), and Zahn. In the course of the debate, conclusive evidence was produced, partly from a logical analysis of the contents of the epistles, partly from a comparison of the various Syrian translations, that S is nothing more than an extract from G¹. Some of the staunchest champions of S, as, for instance, Lipsius and Lightfoot, fell off; and the whole period passed off as an episode, leaving the debate at the old dilemma: either we have the genuine epistles of Ignatius in the version G¹, or we have no epistles at all by Ignatius, but only spurious compositions bearing his name.

A decision in the matter has not yet been reached, though it may not be so very far off. The objections to the genuineness of the epistles are: (1) That the fact on which they rest is unhistorical. When, however, the fact is read out of the epistles themselves, and not, as Baur did, out of the spurious *Acta Martyrii*, it fits in very well with the actual state of affairs. That Christians suffered martyrdom under Trajan is well known; and it need cause no hesitation that Ignatius was condemned *ad bestias* by the governor of Antioch, as instances of such condemnations occur even in Irenæus, and soon after become very frequent. Nor is it strange that he should be brought to Rome to be executed. The law forbidding the governor to send convicts from one province to another dates from the time of Severus and Antoninus; and the law regulating

the transference of such prisoners to Rome is still later. The route of the journey has nothing improbable about it, as little as the circumstance, that, on the road, Ignatius was at liberty to converse with the congregations, and write letters. Similar instances occur in Lucian (*De morte peregrini*), and in the acts of Perpetua and Felicitas. The whole situation, finally, presupposed by the Epistle *Ad Romanos*, the anxiety of Ignatius that the Romans might take some step in order to secure his liberation, is easily explained by the legal right which any one concerned had to appeal in behalf of another, even against his will. (2) When next it has been said (by Baur) that the character of Ignatius, such as it appears in the epistles, looks more like a fiction than a reality, that his forced humility and strained heroism are downright offensive, etc., the mere subjectivity of this objection, and consequently its insufficiency as an argument, is proved by the circumstance that others (e.g., Rothe) find a strong evidence of the genuineness of the epistles in the picture they give of the character of Ignatius. (3) Of much more weight is the objection that the heresies attacked in the epistles belong to a later period than the beginning of the second century. It has been doubted whether the epistles speak of two distinct heresies, — a gnosticodocetic and a judaizing, — or only of one, combining both these elements; and it has been asserted that such a combination would be an impossibility. But we know too little of the earlier stages of Gnosticism to make such an assertion; and a cautious criticism must, no doubt, arrive at the conclusion that the epistles were written before Gnosticism reached that form under which it presents itself between 130 and 140. A decision with respect to the genuineness of the epistles cannot be reached from this point; and, should from some other point an irrefragable evidence of their genuineness be produced, we would have to change our ideas of the historical development of Gnosticism. (4) It has also been alleged that the church constitution mirrored by the epistles, especially the episcopacy, belongs to a later time. It is true that the epistles distinguish sharply between the bishop, the presbyter, and the deacon; that they represent the episcopate as superior to the presbytery; that they never weary of extolling the bishop, and exhorting the faithful to rally around him as the visible representative of the unity of the congregation, etc. But, though the epistles doubtless show an advance beyond Clemens Romanus and Hermas, they certainly fall behind Irenæus. Ignatius knows nothing about an apostolical establishment of the episcopate, nor does he connect with it those ideas of a priesthood which afterwards were borrowed from the Old Testament. The episcopate is to him an office in the congregation, not an office in the church. The bishop is to him not the successor of the apostles, nor is he the bearer of the doctrinal tradition. To sum up the whole, though not every difficulty presented by the above objections can be said to have been successfully solved, the collective mass of internal evidence against the genuineness of the epistles would, nevertheless, be insufficient to counterbalance the testimony in its favor of one single external witness; and there is such a testi-

mony in the Epistle of Polycarp to the Philippians. He who will prove the epistles of Ignatius to be spurious must begin by proving the Epistle of Polycarp to be spurious, or at least very heavily interpolated; but such an undertaking will hardly ever succeed. [Besides the works already mentioned, see J. NIRSCHL: *Die Theologie des heiligen Ignatius*, Mainz, 1880.] G. UHLHORN.

IGNATIUS, Patriarch of Constantinople, b. in 790 or 796; a son of the emperor Michael I.; was seized, mutilated, and shut up in a monastery by the usurper, Leo V., the Armenian, but rose gradually in the service of the Church, and was made Patriarch of Constantinople in 847. He could not agree, however, with the emperor, Michael III.; and by the intrigues of his uncle, Cæsar Bardas, he was deposed in 858, and banished to the Island of Terebinthus. Photius was put in his place. But Ignatius could not be made to give up his claims, and thus a schism arose. The Pope, Nicholas I., was called in as a mediator; but he came as a judge, and his verdict went against Photius. Photius, however, succeeded in vindicating himself in the patriarchal chair until 867, when Michael III. was dethroned and murdered by Basilus Macedo. Basilus recalled Ignatius, who remained in possession of his office to his death in (878). Between Ignatius and Adrian II., the successor of Nicholas I., there arose a vehement controversy concerning Bulgaria, which each bishop demanded as belonging to his diocese. See MANSI: *Concil. Coll.* xvii., p. 62. Besides his letters, also a *Vita Tarasii* by Ignatius has come down to us. See PHOTIUS.

IGNATIUS LOYOLA (**Don Inigo Lopez de Recalde**), b. in the Castle of Loyola, Guipuzcoa, Spain, 1491; d. in Rome, July 31, 1556; was educated at the court of Ferdinand the Catholic, — a knight in the full romantic sense of the word. In 1521, when defending the fortress of Pamplona against the French, he received an extremely painful wound in the foot, and was brought to the paternal castle to be nursed. While on his sick-bed, he asked for books; and as his favorite reading, the fantastic and voluptuous romances of chivalry, could not be procured, he plunged himself into the legends of the Church, — the lives of the saints. The effect was most wonderful, — a complete conversion, an unquenchable passion. From the sick-bed he immediately repaired to the monastery of Montserrat, hung up his armor before the image of the Virgin, exchanged his gay and splendid attire for the rags of a beggar, and retired to a cavern at Manresa, where he spent some time practising the severest ascetic exercises, but also visited and comforted by glorious visions. At Manresa he drew up the first sketch of his famous *Exercitia Spiritualia*, which, by the members of the order he founded, is considered a work of divine inspiration.

In 1523 he made a pilgrimage to Palestine; and on his return he began to study, first grammar at Barcelona, and then philosophy at Alcalá. While studying, he lived on alms; and at the same time he devoted himself to the nursing of the sick. But as he also appeared among the students and in the hospitals, as a curer of souls, he became suspected of belonging to the Alombrados. Though acquitted when placed before the Inquisition, he was continually watched; and

when, at Salamanca, he was condemned to keep silent for four years on all topics of theology, he left Spain (1528), and went to Paris. In Paris he succeeded, by his innate power of attracting and commanding men, and by the instrumentality of his *Exercitia Spiritualia*, in gathering a small circle around himself, consisting of Pierre Favre the Savoyard, Simon Rodriguez the Portuguese, and the Spaniards, Francis Xavier, Alphons Salmeron, Jacob Lainez, and Nicolaus Bobadilla. Aug. 15, 1534, these men met in the Church of Montmartre, formed an association, took the vows of chastity and poverty, and promised furthermore, that, after finishing their studies, they would either go to Jerusalem and devote themselves to missionary work, and work in the hospitals, or place themselves unconditionally at the disposal of the Pope, — a characteristic alternative.

In 1537 the association, increased by three new members, met in Venice; but the war between the republic and the Turks prevented them from continuing the journey to Jerusalem. While laboring in the hospitals, they met with the Theatines, and the meeting was pregnant with great consequences to them. They were all ordained priests, and started for Rome, preaching along the road, in the public squares, in the universities, in the hospitals, etc., and preaching with great effect, though they could speak only broken Italian. In Rome they soon acquired the confidence of the Pope, and were intrusted with important missions to Parma, Piacenza, Calabria, and other places. Ignatius had new visions; and on March 14, 1543, Paul III. confirmed the association under the name of *Societas Jesu*. Ignatius was unanimously elected general of the new order; and, when he died, the order counted thirteen provinces, — seven in Spain and Portugal, three in Italy, two in Germany, and one in France. Only a short time elapsed before the eminent usefulness of the new instrument became quite apparent; and on March 13, 1623, Gregory XV canonized its founder, together with Francis Xavier.

For its external organization the order is, in some respects, as deeply indebted to its second as to its first general; but its informing spirit it received from Ignatius Loyola, and in his *Exercitia Spiritualia* that spirit found a most characteristic expression. The book may be described as the personal experience of the author transformed into rules, which the reader must follow in order to reach the same goal as he reached. And what is that goal? To be able, through prayers and fasts, through ascetic and spiritual exercises of the severest description, through absolute seclusion from the world and concentrated meditation, to take an irrevocable vow of obedience, — the obedience of the dead body, which has no will and no motion of its own, — the obedience of the stick, which one may take, or leave standing, just as one pleases. The obedience goes from the members to the general, and from the general to the Pope; and when the Pope says that black is white, and white black, it is the great moral glory of the order that it is able to repeat the lie (*Regule ad sentiendum cum Ecclesia*). See JESUITS.

LIT. — Besides the lives of Ignatius found in *Act. Sanct.*, July 31, larger biographies of him have been written by Ribadeneira, Maffei, and

Orlandini; also by Isaac Tailor and by Walpole. See SPULLER: *Ignace de Loyola et la compagnie de Jésus*, Paris, 1876; G. C. RIETSCHEL: *Luther und Loyola*, Wittenberg, 1879; [A. v. DRUSSEL: *Ignatius von Loyola an der römischen Curie*, München, 1879; H. BAUMGARTEN: *Ignatius von Loyola*, Strassburg, 1880]. G. E. STEITZ.

IGNORANTINES (*Frates Ignorantie*, *Frères ignorantins*, *Frères des écoles chrétiennes*) is the name of the members of an institution founded in the beginning of the eighteenth century, in France, by the abbot Baptiste de la Salle, and energetically supported by the Jesuits. Its purpose was to give free instruction to people, not only in religion, but also in the elements of secular education, and thereby prevent any idea inimical to the Roman Church entering or taking possession of the young mind. It developed a great activity in France, and represented, so to speak, the Jesuits, when (in 1764) that order was banished from the country. In 1790, when the institution was dissolved by the revolutionary government, it numbered no less than a hundred and twenty-one schools and colleges. Its members sought refuge in Italy, and were recalled in 1806 by Napoleon, who acknowledged their usefulness for popular education. [In 1878 they numbered 9,818, teaching in 1,064 public schools and in 385 free schools.] NEUDECKER.

I. H. S., an inscription dating far back in the history of the Christian Church, but whose interpretation is somewhat doubtful. Some explain it as *In Hoc Signo, scilicet, vinces* ("with this token thou shalt be victorious"), the words accompanying the vision of the radiant cross appearing to Constantine and his army: others, as *Jesus Hominum Salvator* ("Jesus, Men's Saviour"), the motto of the Jesuits. The most probable explanation, however, is that which derives the inscription simply from the Greek ΙΗΣΟΥΣ ("Jesus"), as the transformation of the Σ into the Latin S presents no difficulties. See *Argument for the Greek Origin of the Monogram I. H. S.*, published by the Cambridge Camden Society, London, 1841.

ILDEFONSUS, St., b. at Toledo, 607; d. there Jan. 23, 667; was a pupil of Isidore of Sevilla; entered the monastery of Agli, against his father's will; became a monk, and afterwards abbot; founded a nunnery near Toledo, and was made archbishop of his native city in 657. According to the testimony of Julian, his successor, he was a prolific writer, though he left most of his works in an unfinished state. Still extant are *Libellus de virginitate S. Mariæ*, first edited by Carranza, 1556, and found in MIGNE, *Bib. Patr.*, 96, the first impulse to that enthusiastic worship of the Virgin which characterized the early Spanish Church; *Annotationes de cognitione baptismi et de itinere deserti* (Migne l. c.), a complete dogmatic and moral system, but probably only an imitation of an older Spanish work; two letters (Migne l. c.); and his continuation of Isidore's work *De viris illustribus*, often published with an appendix by Julian, *Vita Ild. Tolet.* (Migne l. c.), and containing the lives of Gregory the Great and fourteen Spanish churchmen. The Adoptionists of the eighth century claimed him as one of their forerunners. His life was written by Carranza (1556), Salazar de Mendoza (1618), Mayans y Siscar (1727). See also *Act. Sanct.*, Jan. 23;

MABILLON: *A. S. Ben.*, ii., iii.; and FLOREZ: *Espanna Sagrada*, v., 429. WAGENMANN.

ILLGEN, Christian Friedrich, b. at Chemnitz, Sept. 16, 1786; d. at Leipzig, Aug. 4, 1844; studied in the University of Leipzig, and was appointed professor there of philosophy in 1818, and of theology in 1823. Besides other works, he wrote *Lälius Socinus' Leben*, Leipzig, 1814, and founded the *Historisch-Theol. Gesellschaft* in 1814, and the *Zeitschrift f. hist. Theol.*, 1832, which was afterwards continued by Niedner and by Kahnis, and contains many valuable contributions to the clearing up of obscure points of church history.

ILLUMINATI was the name adopted by the members of a secret society of half-political and half-religious character, which was founded May 1, 1776, at Ingolstadt, by Adam Weishaupt, professor in the university. The founder's object was simply to form a tool for the gratification of his own ambition; and the model after which he worked was the Society of Jesu. Aided by the singular passion for secret societies which characterized the rationalism of the eighteenth century, he succeeded in forming classes of novices in Ingolstadt, Freising, Munich, in Tyrol, Westphalia, Saxony; and by means of an inexhaustible talent for charlatanry, and a well-planned system of espionage, he also succeeded in keeping his novices in due submission. But what about the further development and final organization of the society? Weishaupt was near his wit's end, and confessed that he really did not know what to do with his novices, when Baron Adolf von Knigge entered the society in 1780, and brought speed and order in its development. A firm connection was established with the Freemasons of Munich, Freising, Francfort, etc. Three classes were formed,—one of novices or minervals, one of Freemasons or Scotch Knights, and one of the pupils of the small and great Mysteries; and the society spread so widely that even the greatest names in Germany were mentioned as members. But in 1784 Weishaupt and Knigge fell out with each other, both wanting to become the *Magus* or *Rex* of the society; and in the same year a decree was issued in Bavaria, forbidding all secret societies. The Illuminati felt safe, possessed as they were of a considerable political, social, and moral power; but they overlooked that the manner in which they wielded that power had already made them many enemies; and in 1785 began a sharp persecution, which, within a year or two, brought the whole institution to collapse. [They do not appear ever to have numbered more than two thousand.] The literature of the affair is enormous. As the principal documents may be considered the writings of WEISHAUP: *Gesch. d. Verfolgung d. Illuminaten*, 1786; *Apologie der Illuminaten*, 1787; *D. verbesserte System*, 1787, *Kurze Rechtfertigung*, 1787, etc. KLUCKHOHN.

IMAGE OF GOD. The conception of the image of God is a fundamental one in the department of Christian anthropology. Man is declared (Gen. i. 26) to have been created in God's image (צֶלֶם, *tselem*) and after his likeness (כְּדֹמְיוֹ, *d'muth*). There is no other difference between these two terms than the difference between a concrete and abstract designation (comp. Gen. v. 3, ix. 6). The use of different prepositions, however, indicates that the former was inalienable: the latter

might be lost. The dominion over the creatures which is ascribed to man in Gen. i. 28 is not to be regarded as of the essence of the image of God, but as a consequence of it. In the New Testament, sinful man is on the one hand recognized as still possessing the image of God, as in Luke iii. 38 (where Adam, as the founder of the race, is called the son of God); 1 Cor. xi. 7; Jas. iii. 9, etc.: on the other, he is urged to put on the new man, which is renewed in knowledge (Col. iii. 10), righteousness, and holiness (Eph. iv. 24), after the divine image. Christ is the perfect image of God (2 Cor. iv. 4; Col. i. 15); and we become renewed after the image of God when we become conformed to the image of Christ (Rom. viii. 29).

We find a variety of utterances in the fathers on this subject. They agree, however, in ascribing the divine image to qualities differentiating man from the rest of the creation, and define them as reason and freedom (GREG. NYSSA, *De hom. opif.*, iv., v). Irenæus, Tertullian, and Melito of Sardis included under it a physical similarity to God, which the Alexandrians and Augustine denied. The fathers also referred it to the moral nature, and defined it as righteousness. The scholastics made a sharp distinction between *imago* ("image") and *similitudo* ("likeness"); including under the former the intellectual powers of reason and freedom, and under the latter moral righteousness, which was lost at the Fall. This distinction is preserved by the theologians of the Roman-Catholic Church, who declare man's original righteousness (*justitia orig.*) to have been a superadded gift. The Protestant Church, ignoring this distinction, places the image of God in the religious and moral nature, and defines it as the original righteousness with which man was created. Socinianism defined it as man's dominion over the animal creation.

In order to rightly understand the meaning of the divine image, we must start from the nature of God, who created man for communion with Himself, and the world for man's well-being. Man alone received the spirit of life, and is a spiritual being; a personal soul. Man as a person is the image of God, and in the totality of his being (body and soul). This may be termed the essential element in the image of God in man, and is indestructible. To it corresponds the *habitual* element. Man as the creature of God is designed for a life of love, which manifests itself in the intellect as knowledge and wisdom, and in the will as freedom and holiness. The likeness to God further shows itself in the immortality of the body and the dominion over nature. This *habitual* element was lost at the Fall, when love for God was displaced by selfishness. The Son of God in the flesh was the concrete personal restoration of the divine image; and through his vicarious death and victorious resurrection we become partakers of his righteousness, and by the Holy Spirit poured out in our hearts are restored to the divine image.

LIT. — TILEMANII CRAGII: *De imag. dei in primis homin.*, etc., Vittenb., 1549; SEB. SCHMIDT: *Tract. de imag. dei*, etc., Argent., 1659; CALOVIUS: *De imag. dei in hom. ante lapsum*, KÖRNER: *Diss. hist. theol. de imag. divina*, Vittenb., 1763; KEERL: *D. Mensch, d. Ebenbild Gottes*, 1866;

[ROBERT SOUTH: *Sermon on God's Image in Man*]. SCHOEERLEIN.

IMAGE-WORSHIP. I. IN THE EASTERN CHURCH. — The greatest difficulties which the Emperor Leo III., the Isaurian (717-741), experienced in his endeavors to make the Church co-extensive with the State, and perfectly uniform, arose from the image-worship, which, since the fifth century, had become general among the Christians. Especially the Mohammedans hated the practice as a Pagan abomination; and Leo himself looked upon it as idolatry. From regard, however, for the Patriarch Germanus, the emperor proceeded with caution in his attempt to destroy it. The edict of 726 simply forbade prostration before the images, and ordered them to be hung so high on the walls that people could not reach and kiss them. But to some bishops this manner of proceeding was too slow: on their own account they removed the images from the churches. A great fermentation immediately took place, and dangerous riots occurred in various places. Pope Gregory II. and John of Damascus, the most celebrated theologian of the Greek Church, declared against the emperor, and in favor of the images. Leo did not yield, however. An edict of 730 ordered all images to be removed from the churches, or painted over. The refractory patriarch was deposed; and, as an answer to the synod which Gregory III. convened against the iconoclasts, the papal revenues from Sicily and Calabria were confiscated, and Illyria was incorporated with the patriarchate of Constantinople. Leo's son, Constantine V., Copronymus (741-775), inherited his father's views of image-worship. In 754 he convened an œcumenical synod in Constantinople. The three hundred and thirty-eight bishops assembled — none of the patriarchs were present, nor had the Pope sent any delegates — ascribed the re-introduction of idols and idol-worship among men to the influence of the Devil, and decided, on the basis of the first six œcumenical synods, that he who painted or worshipped an image of Christ must be either a Nestorian or an Eutychian; that the Eucharist is the only legitimate image of Christ, as it alone contains the whole Christ, both according to his human and according to his divine nature; that image-worship is forbidden by Scripture (John iv. 24, xx. 29; Deut. v. 8, 9; Rom. i. 23; 2 Cor. v. 7; Rom. x. 17), and by the fathers (Epiphanius, Gregory Nazianzen, Chrysostom, Eusebius of Cæsarea, and others); that, consequently, any one who makes or worships images shall be excommunicated and cursed, etc. All the clergy were compelled to subscribe these decisions, and the monks who refused were cruelly persecuted. A conspiracy was suppressed by the emperor with fearful severity: even the Patriarch of Constantinople was decapitated. The popes, however, rejected the canons of 754, and a synod of the Lateran condemned the iconoclasts in 769. Under Irene, who after the death of her husband, Leo IV. Chazarus (780), was made regent during the minority of her son (Constantine VI.), a change took place in the policy of the imperial government. Images were tolerated. The monks, iconodulists by profession, again stepped forward; and their zeal and influence increased rapidly, as did their number. An œcumenical

council was thought of as the proper means of carrying out a reversal of the legislation of 754. But the Oriental patriarchs refused to be present, from a regard to the Saracens; and Pope Adrian I. demanded, as a *conditio sine qua non*, the immediate surrender of the revenues of which Leo III. had despoiled him. A common council was then resorted to, convened in Constantinople 786. But the number of iconoclastic bishops was too great, and the attitude of the army (the soldiers being iconoclasts by training since the days of Leo III.) was too dangerous: nothing could be done. Next year, however, a well-managed Council of Nicæa (787) proved successful. A shrewd distinction was made between the full worship (*ἁληθινὴ λατρεία*), which ought to be offered to God alone, and the tokens of honor and veneration (*ὑπασιμὸς καὶ τιμητικὴ προσκύνησις*) which are due to the holy images; and on the basis of this distinction the iconoclasts were condemned. In the West the decisions of 787 were refuted by the *Libri Carolini*, and rejected by the Council of Frankfurt (794); but in the East they were enforced without causing any disturbance, as, indeed, they represented the views of the great mass of the people. But when, in 813, Leo V., the Armenian, ascended the throne, the soldiers again got the ascendancy over the monks; and on their peremptory demand the emperor issued a decree against image-worship in 814. The patriarch and the monks, who labored secretly and openly against the emperor, were punished. A new patriarch, presiding over a council in Constantinople (815), cancelled the canons of 787; and Theodore, abbot of the monastery of Studium in Constantinople, and the head of the iconodulists, was banished. Leo's successor, however, Michael II., Balbus (820-829), again yielded to the iconodulists, and allowed image-worship in private; and though his son (Theophilus, 829-842) forbade people to have images in their houses, and persecuted the monks with cruelty, his wife Theodora was a zealous image-worshipper; and when she became regent, during the minority of her son (Michael III.), the laws of 787 were once more enforced, and the iconoclasts were persecuted. On Feb. 19, 842, the orthodox, that is the image-worshippers, celebrated their victory with a great festival, and the images were solemnly brought back into the churches. The iconoclasts never more came into power, and thus image-worship continued an orthodox doctrine of the Greek Church [though only flat pictures are worshipped, while raised images are forbidden. See art. GREEK CHURCH, p. 902]. ALBRECHT VOGEL.

II. IN THE WESTERN CHURCH. — The Roman-Catholic Church has a peculiar talent for denying in principle what she admits in practice. She does not forbid people to read the Bible, but she prevents them from doing it. She does not deny that it is the merit of Christ which makes man's works meritorious, but she inculcates that it is his own works which save a man. She does not teach image-worship, but she allows it. The Council of Trent (*Sessio XXV de invocatione Sanctorum*) says that images of Christ, the Virgin, and the saints, ought to be retained in the churches, and shown the honor and veneration due to them . . . not because they are themselves the harbingers of any divine power to which man

can pray, or in which he can confide . . . but because they image forth to man such a divine power, and because the honor and veneration which he shows them refer to the reality they represent. But history shows both how utterly unable the great mass of the people are to make such a distinction, and how very little the Roman-Catholic Church cares about having it made. Indeed, the very same arguments which she once rejected when the Pagans presented them in favor of their idol-worship, she now urges in favor of her own image-worship. The primitive Christians condemned all use of images in the church. (See the acts of the synod of Elvira, 305, c. 36.) They evidently feared that somehow the representation might be taken for the reality. But when, in the fourth and fifth centuries, the whole uneducated mass of the people was admitted into the congregations, the images began to invade the churches, and the common plea for them was their power of teaching. Gregory the Great, in a letter to Bishop Serenus of Marseille (*Lib. IX., Ep. 105*), recommends their use in the churches, on the ground that they enable those who know not their letters to read on the wall what they cannot read in the books. But the danger connected with the use of images is apparent from the very same letter; for the reason why Serenus had destroyed a number of images was just that his congregation adored them. When the Council of Nicæa (787) legitimized not only the use, but the worship, of images, the *Libri Carolini* appeared as a refutation; and the author emphasizes the fact (III. 16), that though images might be used as memorials of the great events of the history of the Church, and as adornment of the walls, without harm to the educated, who worship only the reality behind the representations, they cannot help seducing the uneducated, who worship only what they see. The Frankish Church was strongly opposed to the introduction of images. The synod of Frankfurt (794) rejected the decisions of the Second Council of Nicæa (though the Pope, Adrian I., had accepted them), and condemned the iconoclasts. The opposition was continued through the ninth century. A synod of Paris (825) repeated the rejection of the decisions of the Pope and the Council of Nicæa in a rather emphatic manner; and Claudius of Turin, Agobard, Jonas of Orleans, and other bishops, were decided enemies of images. At last, however, Rome prevailed; and the peculiar tendency the Roman-Catholic Church has to ascribe divine character to the various mediators she places between God and man, showed itself also in this field. What Thomas Aquinas teaches concerning images and their use is, to say the least, somewhat equivocal (*Summa Quest. 23, art. 4, 5*), and so are the expositions of Bonaventura. But Belarmin is completely unequivocal. Without any remonstrance from the side of the Church, he teaches, in his *De Imaginibus Sanctorum*, that images of Christ and the saints shall be worshipped in the proper sense of the word, so that the devotion does not stretch beyond the image towards the object which it represents, but remains at rest in the image itself, such as it is. Thus the difference between the honor due to God and the honor due to the image is one of degree only, not of kind; one of quantity only, not of quality.

LIT. — The sources of the history of the great controversy are GOLDAST: *Imperialia decreta de cultu Imaginum*, Frankfurt, 1608; MANSI: *Concil. Coll.*, T. XIII.; JOHN OF DAMASCUS: *Λόγοι ἀπολογητικοί*, ed. Le Quien; THEODORUS STUDITA: *Opera*, ed. Sirmond; NICEPHORUS: *Breviarium Historie*, ed. Petavius; GREGORIUS MONACHUS: *Chronicon*, ed. Muralto. See also DALLÆUS: *De Imaginibus*, Lyons, 1642; MAIMBOURG: *Histoire de l'hérésie des Iconoclastes*, Paris, 1679; SPANHEIM: *Historia Imaginum*, Lyons, 1686; SCHLOSSER: *Gesch. d. bilderstürmenden Kaiser*, Frankfurt, 1812; MARX: *D. Bilderstreit d. byzantinischen Kaiser*, Treves, 1839; KURTZ: *Handbuch d. allgemeinen Kirchengesch.*, 3d ed., Mitau, 1854; HERGENRÖTHER: *Handbuch d. allgemeinen Kirchengesch.*, 1876; [K. SCHENK: *Kaiser Leon III. Ein Beitrag zur Geschich. d. Bilderstreites*, Halle, 1880.] HERZOG.

IMAM, the priest who leads the prayers of a Mohammedan congregation, and in Turkey also performs the rites of circumcision, marriage, and burial. The name comes from the Koran (*Sura II.*, "The Cow," v. 118: "When his Lord made trial of Abraham, by commands which he fulfilled, he said, 'I am about to make thee an *Imam* [priest] to mankind'"). The title "Imam" is borne by the caliphs, or successors of Mohammed, and thus has the secondary meaning of "the head of the faith." The present Osmanli dynasty of Turkish sultans arrogates the title on the ground that the last legitimate caliph, El Mutawakkel, in 1517 ceded his right to it to Selim I., the first sultan, and his heirs. But the Shiah, or Shiites, the so-called heretical Mohammedans, deny the right of the sultan to this title, and limit it to twelve persons. Eleven Imams have already appeared; the twelfth is announced. Indeed, they look for his appearance at any time.

IMMACULATE CONCEPTION OF THE VIRGIN MARY, a modern dogma of the Roman Church, which exempts the Virgin Mary from all personal contact with sin, and in this respect puts her above all other descendants of Adam, and on the same scale of sinless purity as Christ. It was proclaimed by Pope Pius IX., on the Feast of the Conception, Dec. 8, 1854, in the Church of St. Peter and in the presence of more than two hundred cardinals, bishops, and other dignitaries, in these words: "That the most blessed Virgin Mary, in the first moment of her conception, by a special grace and privilege of Almighty God, in virtue of the merits of Christ, was preserved immaculate from all stain of original sin" (*ab omni originalis culpæ labe preservatam immunem*). This the papal bull *Ineffabilis Deus* declares to be a divinely revealed fact and dogma, which must hereafter be constantly believed by all Catholics, on pain of excommunication. The dogma was not sanctioned by any œcumenical council; but since the Vatican Council of 1870 declared the Pope infallible, independent of a council, the decree of 1854 must be received as an infallible utterance, and cannot be changed. Pius IX. had previously, by an encyclical of Feb. 2, 1849, invited the opinion of the Catholic bishops on the subject, and received more than six hundred affirmative answers. Only four dissented from the Pope's view; and fifty-two, while agreeing with him in the dogma itself, deemed it inopport-

tune to define and proclaim it. This shows that the tendency of the Roman Church was strongly in this direction. The dogma of the immaculate conception, and the Vatican dogma of papal infallibility, are the characteristic features of modern Romanism, as distinct from the Romanism of the Council of Trent, and widen the breach between it and the Greek and Protestant churches. By the decree of 1854 the Virgin Mary is taken out of the family of the redeemed, and declared absolutely free from all complication with the fall of Adam and its consequences. The definition of such a dogma presupposes a divine revelation; for God omniscient alone knows the fact of the immaculate conception; and, as the Bible nowhere informs us of it, God must have revealed it to Pius IX. in 1854, either directly, or through the voice of the six hundred bishops assenting to his view. But, if he was really infallible, he did not need the advice of others.

From the Roman stand-point, this dogma completes the Mariology and Mariolatry, which, step by step, proceeded from the perpetual virginity of Mary to her freedom from actual sin after the conception of the Saviour, then to freedom from sin after her birth, and at last to her freedom from original or hereditary sin. The only thing left now is to proclaim the dogma of her assumption to heaven, which has long since been a pious opinion in the Roman Church. To this corresponds the progress in the worship of Mary, and the multiplication of her festivals. Her worship even overshadows the worship of Christ. She, the tender, compassionate, lovely woman, is invoked for her powerful intercession, rather than her divine Son. She is made the fountain of all grace, the mediatrix between Christ and the believer, and is virtually put in the place of the Holy Ghost. There is scarcely an epithet of Christ which devout Roman Catholics do not apply to the Virgin (see St. Liguori's *Glories of Mary*); and Pope Pius IX., who was himself an intense worshipper of Mary, sanctioned the false interpretation of Gen. iii. 15, that she (not Christ) "crushed the head of the serpent."

As to the history of the dogma, no passage in its favor can be found in the Old or New Testament; for the interpretation of the *Protevangelium* just alluded to is clearly ruled out by the Hebrew text. On the contrary, the Bible declares all men to be sinners, and in need of redemption, and exempts Christ alone, the sinless Redeemer, from this universal rule. Mary herself calls God her Saviour (Luke i. 47), and thereby includes herself in the number of the saved; which implies her sense of personal sin and guilt. With this corresponds also the predicate given her by the angel (i. 28), — "endued with grace, highly favored" (*κεχαριτωμένη*, which the Vulgate has mischievously changed into the active *gratia plena*, "full of grace"). The Christian fathers, though many of them (even St. Augustine) exempted Mary from actual transgression, know nothing of her freedom from original sin, but always imply, and often expressly teach, the contrary. Some (as Irenæus, Tertullian, Origen, and Chrysostom) interpret Christ's words at the wedding of Cana (John ii. 4) as a rebuke of her unseasonable haste and immoderate ambition. The origin of the dogma must be sought in the

Apocryphal Gospels, which substituted mythology for real history, and nourished superstition rather than rational faith.

The doctrine crept into theology through the door of worship. The first clear trace of it is found in the twelfth century, in the south of France, when the canons of Lyons introduced the festival of the conception of the immaculate Mary, Dec. 8, 1139. This proves that the belief then existed as a pious opinion, but by no means as a dogma. On the contrary, St. Bernard, the greatest doctor and saint of his age, opposed the new festival as an unauthorized innovation, derogatory to the dignity of Christ, the only sinless being in the world. He asked the canons of Lyons whence they discovered such a hidden fact. On the same ground they might appoint festivals for the conception of the mother, grandmother, and great-grandmother of Mary, and so back to the beginning. The same ground is taken essentially by the greatest schoolmen, as Anselm, Bonaventura, Albertus Magnus, Thomas Aquinas. But during the fourteenth century, through the influence chiefly of Duns Scotus, "the subtle doctor," the doctrine of the immaculate conception became a part of the theology of the Franciscans or Scotists, and was a bone of contention between them and the Dominicans or Thomists. They charged each other with heresy, for holding the one view or the other. The Council of Trent did not settle the question, but rather leaned towards the Franciscan side. Soon afterwards the Jesuits took up the same side, and defended it against the Jansenists. To their zeal and perseverance, and their influence over Pope Pius IX., the recent triumph of the dogma is chiefly due. The whole Roman-Catholic world quietly acquiesced until the Vatican Council roused the "Old Catholic" opposition against papal infallibility, which extended also to the dogma of the immaculate conception.

LIT. — The papal bull *Ineffabilis Deus* (Dec. 8, 1854); PERRONE: *On the Immaculate Conception* (Latin, German, etc., 1849); PASSAGLIA: *De immac. Deiparæ semper Virg. conc.* (1854 sq., 3 vols.); PREUSS: *The Romish Doctrine of the Immaculate Conception* (German and English, 1865; recalled by the author when he seceded from the Lutheran to the Roman Church in St. Louis, Mo.); PUSEY: *Eirenikon* (part ii. 1867); H. B. SMITH, in the *Method. Quarterly Rev.* for 1855; HASE: *Handbook of Protestant Polemics* (1871); SCHAFF, in Johnson's *Cyclopædia*. Of older Catholic works we mention J. TURRECREMATA: *De veritate conceptionis beat. Virginis* (1547; republished by PUSEY, 1869); and J. DE LAUNOY, a Jansenist: *Præscriptiones de Conceptu B. Mariæ Virg.* (1677), — both against the immaculate conception.

PHILIP SCHAFF.

IMMANUEL, a Hebrew word meaning "God with us," occurring in the prophecy spoken by Isaiah to Ahaz concerning the speedy downfall of Syria (Isa. vii. 14). But the Holy Spirit has taught us (in Matt. i. 23) to see, in the "virgin" who bore Immanuel in the days of Ahaz, the type of the Virgin Mary, who miraculously bore Jesus the Messiah, the Son of God. See the commentaries upon Isa. vii. 14 and Matt. i. 23.

IMMERSION. See BAPTISM.

IMMORTALITY. The motives for belief in

immortality, which are to be found in men's hopes and fears, are of a subjective nature; and there lies in such motives doubt of the truth of immortality: hence, from of old, men have sought for purely objective grounds for this belief. Christian faith finds them in the resurrection of Christ. But this belief possesses objective worth only to those who stand in the Christian faith. Moreover, belief in immortality is a great help and support to, if not one of the conditions of, Christian faith: hence not only ancient, but also Christian, philosophy searches for objective grounds for belief in immortality without the religious province. Such ground is sometimes supposed to be found in the nature of the soul, in the difference between psychical and physical appearances, in the opposition of body and soul as two distinct substances. But this would only show that the soul may continue in existence, not that it must. To prove from the nature of the soul its necessary existence, it must be assumed that the soul is a simple substance, immaterial and indivisible, and therefore not to be dissolved, like the body, into its elements. But Kant objected, that, even though the soul appears to be one and simple, it cannot, therefore, be assumed that it is so. No psychology, at least, has succeeded in reducing the different activities of the soul to one simple power. The soul may be a unity; but it cannot be conceived as a simple substance which should exclude all inherent manifoldness of powers. The separation between the material and the immaterial should not in our conceptions be carried so far as to threaten to tear body and soul apart, and to make their union an incomprehensible miracle. Nothing is gained by referring to the self-conscious activity of the soul as evidence of an indestructible power. Self-consciousness may be lost through disturbances of the brain, and narcotics; but the reason, according to its nature and idea, may be thought to require its own continuance and lordship. It is unreasonable to suppose the loss of reason, its dissolution in unreason. But the continued existence of the individual is not secured by the dominion of reason in general. Finally, it has been affirmed that the soul could not form the ideas of eternity and infinity, the idea of truth, and the true ideas (axioms, etc.), which it holds to be eternally true, absolutely unchangeable, if the soul did not carry eternity within itself; for the temporal cannot possibly conceive the eternal, the finite the infinite. We must, alas! deny to this argument all validity; for these ideas are, upon their part, controverted conceptions. And, moreover, all conscious conception involves the distinction of the object from the subject, and by no means involves the possession by the soul of all that it can conceive. We see, then, that the question concerning the relation of soul and body in respect to self-consciousness presses into the foreground of the examination, and must be answered before we can come to any result. Besides, it is the whole man, the whole being of man only, from which objective reasons for belief in immortality can be derived. In this relation it stands physiologically and psychologically fast, that, until now at least, it seems impossible to derive psychological phenomena from the general physical and chemical powers of nature. But every power appears

united to some substance. Upon what substance, then, is the psychical power bound?—upon the body, or some special substance? Nothing prevents us from supposing that the soul is a centre of those particular powers which lie at the ground of psychical appearances; i.e., that these powers are not bound up with the atoms of the body, but form a centre for themselves; and they are united with the substances and powers of the body only in an intimate relation of action and re-action. The unity of consciousness is the pledge of the unity of the soul; i.e., the unity of psychical powers in one centre. The hypothesis that this centre of the soul is a single atom is contradicted by the facts, and is no longer tenable. There is no trace in the brain of that centralization of elements and activities which is the indisputable characteristic of the soul; and it follows, therefore, from the science of the human body, that the soul is not a simple function of the brain, but a special centre of special powers, and therefore is to be regarded as a peculiar existence distinct from the body. It does not follow, from the fact of the constant co-working of body and soul, that consciousness is a product simply of the nervous system: as certainly as the physical appearances in general can be explained only from the working of special physical powers, so consciousness in itself can be only a product of the soul. But since the soul does not produce consciousness, or individual sensations, perceptions, etc., independently by itself alone; since, rather, both the origin and continuance of consciousness, as of particular perceptions, etc., appear to be conditioned through the co-working of the nervous system,—we must, therefore, admit absolutely, in view of scientific facts, that a continued existence of self-consciousness without a bodily organism cannot be considered. Natural science is therefore right when it steadfastly denies immortality as an isolated continuance of the soul separated from all embodiment. But this is not the only possible or generally believed form of immortality.

Christianity affirms not only the continuance of the soul, but also the resurrection of the body, i.e., the restoration of the body, or the re-union of the soul with a new, similar (more perfect) embodiment. This Christian faith is not contradicted by physical or psychical facts: on the contrary, it seems to be required even by them. Consciousness is restored after interruptions of it through bodily injuries, and with its previous contents unchanged: in like manner, not only may consciousness be restored after separation of the soul and body; but it must be restored so soon as the soul enters into union with the same or a similar organization. Absolutely the same body cannot be restored. The only question, then, is whether the re-union of the soul with a new, equal, or similar body, is physiologically conceivable. We affirm that it is not only tenable, but is required, because it lies wholly in the consequence of the principles which rule nature, and are proved by natural science; for nature everywhere tends to give to conditioned forces the possibility also of their exercise, the sphere for their activity. All powers of nature find without themselves continually the means and conditions under which to manifest their activity. In this consists the very order and regu-

larity of nature. Consequently natural science must suppose, that, for the soul also, there shall be preserved room, not only for the temporary and passing play of its powers, but also for their enduring activity; that the force of consciousness, although temporarily robbed of its power of manifestation, is destined to make itself availing again in re-union with a body corresponding to it. According to analogies of natural science, this process may be regarded as constantly repeating itself, and, with that, natural science may stop. But it cannot deny the possibility that this process may come to an end in a last act through the union of the soul with a body no more separable from it; and reason demands such a conclusion, because an endless, aimless circling is unreasonable.

Therefore real science cannot conflict with the belief in immortality; but, in consistency, it must allow it, and affirm, if not its truth, at least its probability. Now, after we have won such objective grounds for this belief, it receives higher importance from religious, natural, and moral motives. It is a postulate of the ethical belief in God as love. Reason leads to the same result; for reason which obtains throughout the creation requires the conception of the highest end, and, therefore, the passing from temporal becoming into eternal being. So, also, the ethical ideas of the true, good, and beautiful, lead to the same conclusion. These are ideals whose perfect realization involves immortality.

[The scientific argument for the probability of immortality has recently been presented with much force by Professors Tait and Balfour Stewart, in a volume entitled the *Unseen Universe*, published in London in 1875. They argue that immortality is the natural consequence of modern ideas of the conservation of force and the principle of continuity. The moral argument receives additional force when immortality is conceived of as the necessary perfection of society. All the reasons for the continued life of the individual are enhanced when taken up into the hope of social immortality, or the perfection of the kingdom of God.]

ULRICI. (NEWMAN SMYTH.)

IMMUNITY. Canon law makes a distinction between *immunitas ecclesiae*, which simply means the right of asylum once enjoyed by the Church, and *immunitas ecclesiastica*, which denotes a general exemption from civil obligations. When the Church was recognized by the Roman State, great privileges were conferred upon her by the emperors. The clergy was exempted from assuming office, either in the State or in the commune,—at that time the heaviest duty of a Roman citizen,—the ruin of the rich, the perdition of the honest. They were furthermore exempted from public taxation, drafting, quartering, and every kind of menial service. These immunities the Church succeeded in vindicating for herself, also, when she became established among the barbarians. She carried the Roman law along with her into Germany, into France, into every country whither she went, and its ecclesiastical part she developed more and more in her own favor. Ecclesiastical persons were gradually exempted from the common law, and subjected only to their own special courts; ecclesiastical property was gradually based on other claims, and held on other

conditions, than secular property; finally, the principle of immunity was declared a divine ordination, and acknowledged as such, for instance, by the emperor Frederic II. in his *Authentica* (Pertz: *Mon.*, 4, 243). These advantages were not gained, however, without contest with the secular powers; and the whole church organization began to weaken in the fifteenth and sixteenth centuries. The victories of former days were sorely reversed. It was in vain that the Council of Trent (*Sess.* 25, c. 20) undertook to defend the principle of immunity, that the bull *In cæna Domini* excommunicated any one who should infringe upon the immunities of the church, that Urban VIII. in 1626 established a special department of the curia as *Congregatio Jurisdictionis et Immunitatis Ecclesiasticæ*. The absolute State was by its own principle compelled to destroy such privileges and particular rights, and the constitutional State followed in its track. While the syllabus of Dec. 8, 1864, still clings to the principle of ecclesiastical immunity as a divine ordination, the military laws of Germany and France (1871-73) grant only a partial exemption from military service to the clergy. [See F. CHAMARD: *De l'immunité ecclésiastique et monastique*, Paris, 1878.] MEJER.

IMPANATIO (from *in* and *panis*, "bread") denotes one of the many modifications of the doctrine of the real presence of the flesh and blood of Christ in the Eucharist, which arose in opposition to the doctrine of transubstantiation. Ruprecht of Deutz, who died in 1135, is the father of this idea. In his *Comm. in Exod.*, ii. 10 (*Opera*, i. p. 267, Cologne, 1602) he explains how God connects the real flesh and blood of Christ with the real bread and wine in the Eucharist, without disturbing the substance of either, just as, in the womb of the Virgin, he connected the Word and the human nature without changing the character of the latter. The word *impanatio*, however, is first used by a contemporary of his, Alger of Liège, who died in 1131, and wrote against him, in defence of transubstantiation, *In pane Christum impanatum, sicut Deum in carne personaliter incarnatum*. In the period of the Reformation Carlstadt accused Osiander of holding the view of impanation; and the same accusation was preferred by the Romanists in general against Luther, who denied it. L. PELT.

IMPOSITION OF HANDS (*impositio manuum*, *χειροτονία*). This custom is as old as the race, and rests upon the significance of the human hand in the bodily organism and in social life. Thus we speak of the hand of peace, the hand of war, the helping, protecting, needy, cruel hand, and distinguish between laying hands on, laying hands upon, raising hands over, raising hands to, a person. The biblical custom of laying on of hands rests upon the conception of the hand as the organ of mediation and of transference. So the priest laid his hand upon the head of the bullock or the goat to indicate that he had transferred to it his guilt or the guilt of the people (Lev. i. 4, iii. 2, viii. 14, xvi. 21, 24). The Old-Testament imposition of hands can be divided into three stages, — the patriarchal (typical and benedictory), the prophecy of the continuance of the hereditary blessing (cf. Gen. xlviii. 14); the legal (symbolical and officially consecrating), an investiture of the authority of office, and prom-

ise of the blessing attached (cf. Exod. xxix. 10; Num. xxvii. 18); and the prophetic (dynamic and healing), a miraculous power to heal and to restore life (cf. 2 Kings iv. 34). The New-Testament instances do really what the Old Testament's do only typically, and admit of a similar classification into the spiritual-patriarchal laying-on of hands by Christ and his apostles, the spiritual-legal and official by the Church, and the prophetic-healing, a New-Testament charisma, of a mysterious character. Our Lord healed at first by laying on of hands (Mark vi. 5; Luke iv. 41), but gradually passed over to the exclusive use of the word of power in order that he might not encourage the popular idea that there was a necessary connection between the laying-on of hands and the cure. He transferred his spirit to his disciples, when he raised his hands in blessing over them as he ascended (Luke xxiv. 50). This act, in connection with the outpouring of the Holy Ghost, is the source of the apostolic laying-on of hands. With the withdrawal of the miraculous gift of the Holy Ghost, ordination was developed as a legal and symbolical form out of the ecclesiastico-official laying-on of hands. But in the Roman Church the latter continues as a practice, in connection with the consecrating of catechumens, the preparation for baptism, confirmation, and particularly ordination, where the laying-on of hands constitutes the specific visible sign of the sacrament. See ORDINATION. J. P. LANGE.

IMPOSTORIBUS, De Tribus. In his encyclica (May 21-July 1, 1239) Gregory IX. accused Frederic II. of having said that the world had been deceived by three impostors, — Jesus, Moses, and Mohammed; that he who thought that God, the Creator of the world, could be born of a woman, was a fool; that nothing ought to be believed but that which is self-evident, or can be proved, etc. The emperor peremptorily denied ever to have used such expressions; but when we remember how well he liked to be called the precursor of the Antichrist, how infatuated he was by Arab philosophy, and how anticlerical was the whole atmosphere of the Hohenstaufen court, it seems not improbable that he may have entertained very sceptical views, though there is no direct proof. So much for the origin of the phrase. With respect to the book having this or a similar phrase for its title, there circulated in the sixteenth and seventeenth centuries the most singular and contradictory rumors concerning its date and author, and even concerning its contents; for the book itself seemed to have disappeared. See GENTHE: *De impostura religionum*, Leipzig, 1833. The text edited by E. Weller in 1846, and again in 1876, is derived from a copy found in the Royal Library of Dresden, and dated 1598. But there must have been earlier editions, as the book is mentioned by Wilhelm Postel in 1563; and Campanella, who was accused of being its author, says that it was published thirty years before he was born, consequently in 1538. The contents of the book are sceptical throughout: even the ideas of the existence of God and the necessity of worshipping him are undermined. But the argumentation shows often a glaring lack of religious sense and theological knowledge, and has probably never led any one astray. W. MÖLLER.

IMPUTATION OF SIN AND OF RIGHT-EOUSNESS. I. THE WORD IN ITS SCRIPTURAL USAGE. — It is represented in the Old Testament by the Hebrew חָשַׁב , and in the Septuagint and New Testament by the Greek word λογίζομαι . These words occur frequently in Scripture, and are variously translated in the authorized version; e.g., *to think* (Job xxxv. 2; Rom. ii. 3), *to regard* (Isa. xxxiii. 8), *to esteem* (Isa. xxix. 16, 17; Rom. xiv. 14), *to reckon* (2 Sam. iv. 2), *to be reckoned for or among* (Rom. iv. 4, Luke xxii. 37), *to impute* (Lev. vii. 18; Rom. iv. 6–8), *to lay to one's charge* (2 Tim. iv. 16), *to count* (Rom. iv. 5). Liddell and Scott define λογίζομαι equivalent to “to count, deem, consider that any thing is.” Cremer (Bib. Theo. Lex. of New-Testament Greek) says, $\text{λογίζεσθαι τί τινι}$ is equivalent to “to reckon any thing to a person; to put to his account, either in his favor, or as to what he must be answerable for.”

II. THE DOCTRINE OF THE IMPUTATION OF ADAM'S FIRST SIN TO HIS DESCENDANTS. — The foregoing citations make it plain that the “imputation of sin” cannot be a physical act, or the making any one subjectively sinful, but that it is always a forensic act, or a charging to one the guilt of any sin as a ground of punishment. To “impute sin” is punitively to lay it to one's charge (2 Tim. iv. 16): “not to impute sin” is to remit the punishment, or to acquit or to justify the person.

The entire historical church from the first has equally repudiated the two antithetic heresies of Manichæism and Pelagianism. In denying Manichæism, or the doctrine that sin is a substance, eternal and self-existent, the whole church has maintained that sin could have originated only in an apostatizing self-decision of an intelligent and free creature. In denying Pelagianism she has uniformly held that all infants come into the world with their moral natures depraved and guilty, and therefore needing redemption before they have individually done either good or evil. This problem involves, therefore, three distinct though related questions. (1) If all men, except the first, come into existence with natures morally corrupt anterior to personal agency of whatever kind, then how can Manichæism be avoided, and their sin be shown to originate in an act of personal self-decision? (2) How can God be justified in bringing (whether directly or mediately through natural law, it makes no difference) this root of all evils upon new-created creatures at the beginning of their careers? (3) How can this natural depravity be regarded as guilt, and not as disease and misfortune?

Origen, followed only by a few individuals, has answered all these questions at once by maintaining that all human souls had a personal probation in a pre-existing state; that the sinful character of each infant is a righteously imposed penal consequence of his own personal apostasy in that state (*De Principiis*, II., IX.). Dr. Julius Müller (*Christian Doctrine of Sin*, vol. ii. p. 157) in like manner refers this natural depravity to a transcendental and timeless personal self-decision of each soul.

But the historical church in all its branches has answered these three questions at once by teaching that this natural depravity, which in-

fects each human soul from birth, is, in every case, a penal consequence of Adam's apostatizing act. Augustine (*De Civ. Dei*, lib. xiii. c. 3 and 14; *Op. imperf.* c. Jul. lib. iv. § 104); Dr. G. F. Wiggers (*Augustinianism and Pelagianism*, chap. 5, 2, § 2); Anselm (*Cur Deus Homo?* lib. ii. cap. 8; *De Conceptu Virg. et Orig. Pec.*, caput x.); Thomas Aquinas (*Summa Theo.*, i. quæ. 100, and ii. quæ. 81 and 82); Council of Trent (Sess. v. 1 and 2); Bellarmin (*Amiss. Grat.*, iii. 1); Philip Melancthon (*Apol. Aug. Conf.*, 46, 47; *Expli. Symb. Nicen.*, in *Corp. Refor.*, xxiii. 403, 583; *Formula Concordiæ*, Pars II. 1; *De Pec. Orig.*, 27); Quenstedt (*Ques. Theo. Dict.*, Pol. I. 994); Calvin (*Instit. Theol.*, bk. ii. chap. 1, §§ 4–7; *Second Helvetic Conf.*, cap. viii. § 1); Zacharias Ursinus (*Summe of Christian Religion; Lectures on Heidelberg Catechism; Origin of Sin; What are the Causes of Sin?*); Amesius (*Medul. Theol.*, lib. i. cap. 17); H. Witsius (*Eccon. of Coven.*, bk. i. chap. 8, §§ 33, 34); J. Arminius (*Public Disputations*, Disp. 7, and *Private Disputations*, Disp. 31); Robert Watson (*Institutes of Theology*, pt. ii. chap. xviii.); President Witherspoon (*Works*, vol. iv. p. 96).

But, while the entire church has been thus far agreed, different schools have widely differed as to the true answer to the question, On what ground the descendants of Adam are held legally responsible for, i.e., punishable on account of, his first sin? The tendency at the first was to ascribe it to the natural relation of Adam alone, and sin was regarded as propagated *ex traduce*. Thus Tertullian taught that Adam is *fons generis et princeps*, and his soul *matrix omnium* (Dorner's *System of Christian Doctrine*, pt. ii. § 74). This obviously accounts for the fact of innate pollution, but not of guilt: it shows *how* sin descends, but not *how* the permission that it should thus descend consists with the justice of God. Therefore Augustine strove to introduce a *moral* ground for our sharing in the penal consequences of Adam's sin by showing that our wills were in some way represented in his will. “Omnes enim fuimus in illo, quando omnes fuimus ille unus” (*De Civ. Dei*, lib. xiii. cap. xiv.).

This conception of Augustine was repeated in various forms, but with virtual identity, until the appearance of the “federal theory,” about the age of the Reformation. Sometimes it has been illustrated and re-enforced by realistic philosophy, but oftener it has stood alone as a revealed fact; or as a necessary inference from revealed facts. The federal view presupposes the natural headship of Adam as the progenitor of the entire human race, and builds upon it the further idea of moral representation under the analogy of a covenant, including all mankind in their first parent. Dr. Charles P. Krauth says, “The technicalities of the federal idea are late in appearing; but the essential idea itself comes in from the beginning in our (the Lutheran) theology.” It was first prominently advanced by Catharinus in the Council of Trent (F. Paul Sarpi's *History of Council of Trent*, translated by Sir N. Brent, London, 1676, pp. 162–166), and by Hyperius, Olevianus, and Raphael Eglin (Dorner's *History of Protestant Theology*, vol. ii. pp. 31–45). Melancthon said (*Expli. Symb. Nicen.*, in the *Corp. Refor.*, xxiii. 403 and 583), “Adam

and Eve merited guilt and depravity for their posterity, and in this trial they represented the whole human race."

This view was generally adopted among all the churches, Arminian as well as Reformed, and has prevailed almost universally until the appearance of the modern school of German speculative theologians. The "federal theology," as a method of exhibiting the whole plan of God's dealings with men in creation and redemption, under the forms of the two covenants of works and of grace, is generally attributed to Coccejus, professor in Leyden (d. 1669); but it is certain that this conception had taken hold of the British Reformed churches from the first. This is proved from the *Method of the Christian Religion*, compiled by Ussher in the second decade of the seventeenth century; from N. Byfield's (father of the clerk of the Westminster Assembly) *Principles, or the Pattern of Wholesome Words*, first edition, 1618; from *Treatise of the Covenant of Grace*, by J. Ball, published 1645, after his death; and from the *Mysterium et Medulla Bibliorum*, by Francis Roberts, London, 1657, a complete system of divinity on the method of covenants.

III. THE DOCTRINE OF THE IMPUTATION OF CHRIST'S RIGHTEOUSNESS TO HIS PEOPLE.

—As Adam's apostatizing act is the guilty ground of the condemnation, alienation, and consequent depravity of the race, so the obedience and sufferings of Christ in their stead is the meritorious ground of the justification, reconciliation, and consequent regeneration of the beneficiaries of his redemption. This has virtually been the faith of the historical church from the beginning; although, from the prevalent confusion of the ideas of justification and sanctification, the ground of justification in imputed righteousness was not explicitly set forth before the Reformation, yet it was in essence involved in what the better schoolmen (as Anselm and Thomas Aquinas, etc.) taught as to the nature of the atonement, as to the headship of Christ, and as to the distinction between satisfaction and merit (*Summa*, pt. iii. quæ. 48, 49). While the thought of Luther is fully expressed in the language of St. Bernard (*Tract. c. err. Abelardi*, cap. vi. 15), the most evangelical of the schoolmen, "*ut videlicet satisfactio unius omnibus imputetur, sicut omnium peccata unus ille portavit.*" This doctrine, in its strictest definition, was the characteristic of all the Reformers, and of the confessions and classical theology which has proceeded from them (*Apol. Aug. Conf. de Justif. Form. Concord*, pt. ii. 9, 17; Calvin's *Institutes*, bk. iii. chap. 11, § 2; *Heidelberg Catechism*, Ques. 60; *Westminster Confession*, chap. xi.).

LIT.—In addition to the sources above cited, SCHAFF'S *Creeeds of Christendom*, and *Doctrinal and Historical Excursus*, in his edition of *Lange's Commentary on Romans* (pp. 191–197), *Decretum Syn. Nation. Eccle. Ref. Gal.* (1645), *de imputatione*, etc. (RIVET: *Opp.*, tom. iii.); essays of Dr. C. HODGE, in the *Biblical Repertory*, July, 1830, July, 1831, and October, 1839; BERNHARD DE MOOR: *Commentarius J. Marchii Compendium*, caput xv.; *De Peccato Hominum*, Dr. GEORGE P. FISHER'S article on Imputation, in *New-Englander*, July, 1868; Dr. WILLIAM CUN-

NINGHAM'S *The Reformers and the Theology of the Reformation*, Edinburgh, 1866, essay vii. § 2.

A. A. HODGE.

INABILITY in theology means want of power to do God's will. It may be *natural*, when the cause is extrinsic to the will; *moral*, when the cause is inherent in the will. The New School Calvinistic theologians contended that man has not natural, but merely moral, inability: consequently he can serve God if he will. The Old School denied him ability of any kind. The Arminians do the same, but affirm *gracious* ability, whereby man is enabled to be saved. See A. A. HODGE: *Outlines*, chap. xx.; C. HODGE: *Sys. Theol.*, ii. 257–277.

INCAPACITY, as an ecclesiastical term, denotes absolute unfitness for ordination. The Roman-Catholic Church has established two cases of incapacity: women cannot be ordained, and men who are not baptized. In the latter case the incapacity is self-evident: in the former it is based on 1 Tim. ii. 12, 1 Cor. xiv. 34–35, and has never been doubted by the Church. The Protestant churches followed originally the same rules as the Roman Church, until lately some exceptions have been made with respect to women's incapacity.

INCARNATION. The doctrine of the incarnation, in its biblical elements and historical development, has already been treated in the art. **CHRISTOLOGY**. Its present relation and importance, in view of modern conceptions of the creation, require distinct mention. Three points should be noticed as specially significant.

1. The present tendency among many theologians is to lay increased stress upon the ethical necessity of the incarnation. It is to be conceived of as an immanent necessity of the love of God, and as involved in the purpose of the best possible creation. It is necessary to the complete self-revelation and self-impartation of God to the creation, and also for the perfection and consummation of the creation. The incarnation is that full and final outgoing of God into his creation which satisfies God's own moral perfection. It is, therefore, ideally necessary, involved, that is, in the idea of a perfect God and a perfect creation. The purpose of creation may be said, therefore, to include the purpose of incarnation; and the incarnation may be regarded as an eternal counsel of God, irrespective of the contingency of sin, and purpose of redemption. This conception of an incarnation as the consummation of the creation, even had there been no sin, is not to be confounded with the conception of a pantheistic self-development of the divine nature. There was no metaphysical necessity, but a purely ethical necessity, of incarnation for the perfect God. Therefore this view of it does not diminish the glory of free grace; rather redemption through the Son of God is seen to be no afterthought, or expedient of grace, but to be provided for, and made possible, in the eternal purpose of creation. Not only in the divine idea of creation was sin rendered possible, but also redemption through Him who is the completion and goal of the creation. The world was made capable of redemption in the same thought and purpose by which it was made capable of sinning. The incarnation, then, becomes a central and essen-

tial fact in our theodicy. All God's ways from the beginning lead up to Christ.

2. More stress is laid in recent theology upon the cosmical relations of the incarnation. The old truth of the natural headship of Christ receives new significance in view of modern theories of the origin and unity of the creation. If a theistic evolution be assumed, the Christ is not dethroned, but exalted, as the goal of the whole ascent of life, the end and completion of all conceivable development, the perfect Man beyond whom there can be none higher, the Head over all, in whom humanity is raised to the throne of divinity, the second Man, who is the Lord from heaven. The whole universe is thus seen to be created for Christ, through whom all things shall at last be made subject unto the Father, that God may be all, and in all.

3. These conceptions and tendencies of modern theology are proving themselves helpful, also, in relation to the problem of the two natures in the person of Christ. This has been, from the beginning of Christian theology, its great transcendent problem; and no thought of man can be great enough to comprehend the mystery of God in Christ. But any conception which brings this miracle of history into new light, or more apparent harmony with reason, is a welcome contribution to theology. So far as any progress in this doctrine has been made since the Protestant confessions were worked out, it has been by applying to the incarnation the idea of development (as Professor Dörner has done); so that the incarnation may be conceived as a process of union of two natures in one person. "The Word became flesh." This becoming flesh was real at the nativity. The birth of Jesus was the first moment of an actual, real incarnation. But it was not completed in the manger: the union of the two natures required the mediation of a life, as well as birth. It was a process begun at the nativity, and completed in the ascension of the Christ to the right hand of the Majesty on high. Room is thus found in this conception for the growth of the human nature, the coming to itself of the human soul; and, as far and as fast as the growth of the human nature permitted, it was made one in immutable union with the higher nature of the second man, the Lord from heaven. Christ was made perfect through suffering, and the life of Jesus was necessary to the perfection of the person of the Redeemer. Modern theology may be able to bring in this manner the fact of the incarnation into more hopeful relation to modern tendencies of thought; but imperfect as any conception of the mode of it must be, inadequate as are all human definitions of the method of God's love in the incarnation, the fact of it is the key to the creation and to history. This is the mystery of God, in whose light other mysteries are made plain. The incarnation, itself transcending reason, is the one sufficient, rational explanation of the universe. NEWMAN SMYTH.

INCENSE. The burning of incense entered, as a symbolical act, very largely into the religious rituals of Judaism and Græco-Roman Paganism. The Christian Church at first rejected the custom. See Tertullian: *Apolog.*, 30; *De cor. milit.*, 10; Athenagoras: *Legat. pro Christ.*, 13; Arnobius: *Adv. Gent.*, 7, 25. Later on, however, the

Church adopted it. In the very minute descriptions of the administration of the Lord's Supper, in the *Catecheses* of Cyril and the *Apostolical Constitutions*, it is not mentioned. It occurs for the first time in the *Apostolical Canons* (*can.*, v. iii.). Evagrius (sixth century, *Hist. Eccl.*, vi. 21) speaks of a golden *θυμιατήριον*, or censer, presented to the Church of Jerusalem by Chosroes. At that time it had become common in the Eastern Church to fume with incense the elements of the Lord's Supper,—a ceremony which is found at the beginning of the middle ages in the Frankish Church. See *Capitul.* i. 6, in Harduin: *Conc. Coll.*, v. In the evangelical churches the custom was never adopted. See FRANKINCENSE. G. E. STEITZ.

INCEST means carnal intercourse between persons within the degrees of relationship forbidden by law. Canon law followed in this field in the track of the Roman law, though with various modifications. Thus it distinguishes between *incestus juris divini* and *incestus juris humani*; the former being an offence against the precepts of Lev. xviii. and xx., the latter an offence against the precepts of some other law. It furthermore ascribes the same effect to relationship by affinity as to that of consanguinity, and it establishes an entirely new description of relationship by the so-called spiritual affinity, the effect of having been baptized or confirmed together. The *incestæ conjunctiones* are specially treated by *Concilium Aurelianense*, iii. (538) c. 10, and *Turonicum*, ii. (567), c. 20. See also the Pseudo-Isidorian Decretals (c. 4, C. III. q. 4; c. 2, C. XXXV q. 2; c. 12, C. VI. q. 1). During the middle ages incest was cognizable only in the ecclesiastical courts, which had the power to annul incestuous marriages, and compel the offender to do penance. MEJER.

INCHOFER, Melchior, b. 1584, in Vienna, or, according to others, at Günz in Hungary; d. at Milan, Sept. 28, 1648; entered the Society of Jesus in 1607; taught philosophy and theology at Messina till 1636; lived for ten years in Rome, an intimate friend of Leo Allatius, and member of the Congregation of the Index; and was in 1646 appointed professor of the college of Macerata. Of his *Epistolæ B. Mariæ V ad Messanenses veritas vindicata* (1629), the first edition was put on the Index, and suppressed. In his *Historia sacræ latinitatis* (1635) he makes Latin the language of the blessed in the kingdom of heaven. In his *Annales ecclesiastici regni Hungariæ* (1644) he has invented a bull to prove the dependence of Hungary on Rome. He was at one time considered the author of the remarkable satire on the Jesuits, *Monarchia Solipsorum*, which, however, Audin has proved to belong to Scotti.

IN CÆNA DOMINI, the famous bull fulminating curses and excommunications, not only over all heretics and those who in any way support them, but also over all who oppose or wrong the church by taxing the clergy, appealing to a general council, etc., was the work of several popes, and was, with various modification, published every year on Holy Thursday or Easter Monday, from the fourteenth century till 1770, when Clement XIV discontinued the publication from a regard to the temporal powers, which could not help feeling offended by the tone and spirit of that document.

INCORPORATION of an ecclesiastical benefice means that some ecclesiastical corporation, for instance, a monastery, takes possession of the benefice, enjoying its revenues, but also performing the spiritual duties for the sake of which it originally was founded. From the ninth century such incorporations became very frequent as a means by which the ecclesiastical corporations endeavored to increase their revenues. But, as they were always connected with more or less glaring abuses, the councils tried to regulate the proceedings (see *Conc. Trid. sess., 7, c. 7*); and, when the monasteries and other ecclesiastical institutions were secularized, they ceased altogether.

INDEPENDENTS. See CONGREGATIONALISM.

INDEX LIBRORUM PROHIBITORUM is a list of books which the Roman-Catholic Church forbids its members to read, under penalty of excommunication. As a formally established institution, the Index dates back only to the sixteenth century; but the practice of forbidding the reading of books antagonistic to the interests of the Church is very old. The books of Arius were condemned and burnt; and, in the course of the fifth century, condemnations, with accompanying conflagrations of books deemed heretical, became very common. A Council of Carthage (400) even went so far as to forbid the reading of Pagan books. It was, however, not so much the purity of the doctrines which the Roman Church meant to defend by those proceedings, as her position as a power in the world. Consequently, when, by reading the Bible, people became aware of the huge discrepancy between the ideal and the actual church, the Bible itself was made a forbidden book; translations into the vernacular tongues were prohibited; and a Council of Toledo (1229) forbade laymen to have in their possession any of the books of the Old or New Testament. With the Reformation and the invention of the printing-press, the number of dangerous books attacking the Church, both her doctrines and her practices, increased in such a degree that a systematization of the old measures of prohibiting and forbidding became necessary; and in 1557 Paul IV. published in Rome the first official Index. In its eighteenth session the Council of Trent took the question under consideration, and a special committee was formed; but in its twenty-fifth session the council determined to place the whole affair under the direct authority of the Pope; and in 1564 Pius IV. issued a new Index, generally known as *Index Tridentinus*. Sixtus V. finally organized a special congregation of the Index, which is still in operation, and which, besides the *Index librorum prohibitorum*, also prepares an *Index librorum expurgandorum*; that is, a list of books which may be read after being expurgated, and freed from certain offensive passages. See *Index librorum prohibitorum sanctissimi domini nostri Pii IX., editio novissima*, Rome, 1876.

INDIA, Religions of. See BRAHMANISM, BRAHMO SOMAJ, BUDDHISM.

INDIA, or Hindustan, is one of the most extensive empires of the world, possesses an august history, has given birth to two of the most prevalent religions of mankind, has preserved venerable works of literature and art, and for the last

two generations has furnished the most violent opposition to, as well as enjoyed the most earnest labors of, Christian missionary endeavor.

COUNTRY. — India comprises an area of 1,474,000 square miles. Lying between the Himalayas on the north — the most sublime mountain peaks in the world, rising, at their highest elevation (Mount Everest), twenty-nine thousand feet above the sea — and the Bay of Bengal and the Indian Ocean on the south, it possesses a great variety of climate and scenery. The country, for the most part, is poorly watered; but the Brahmaputra and Ganges are two mighty rivers, the latter more than thirteen hundred miles in length. The present population is two hundred and forty millions, of whom a hundred and twenty-one thousand are Europeans. There are eighteen cities with a population of over one hundred thousand; and of these Calcutta, Bombay, Madras, and Lucknow are the largest.

PEOPLE. — The people are of mixed descent. The old aboriginal races, which inhabited the country before the time of Alexander the Great, still preserve their identity. The most ancient is the so-called Dravidian stock, which includes those speaking the Tamil, Telugu, Malayalam, etc. These natives are dusky in complexion. With them have been intermingled the conquering races from the north, the more noble Aryans (who have imposed their literature upon the country), and the Mahometans, coming from Persia, Arabia, and other Asiatic countries. The most recent intermixture has come from Europe, and more especially through the English, who approached India from the sea, and are now the dominant factor in Indian society, although insignificant in point of numbers. The population is divided, as to religion, amongst various forms of worship. Brahmanism, or Hinduism, is the most venerable in point of age, and goes back several centuries before the advent of Christ. Buddhism came next in point of time, threatened to efface the Brahman worship, but was itself almost exterminated by the revolt of the Brahmans. Then came Mahometanism, and finally Christianity, which is the youngest and last. See BUDDHISM and BRAHMANISM. The people are divided as follows: —

Hindus	139,000,000
Mahometans	40,000,000
Buddhists	3,000,000
Sikhs	1,000,000
Christians	900,000

The people speak nearly a hundred languages, of which the principal are the Hindustani (and Hindi, which is, strictly speaking, the proper term for the modern dialect), Bengali, Mahratta, Telugu, Tamil, Punjabi.

HISTORY. — The history of India reaches far back into dim antiquity, and has its chief interest to us as a history of invasions and the domination, in turn, of the foreign invaders over the native populations. Alexander the Great crossed the Indus in 327 B.C., but was forced, by the discontent of his troops, to forego the ambition of waving his victorious sword over the peninsula. In 664 the first invasion of the followers of Mahomet occurred. The invaders were repelled, but returned in greater force in 711, and subdued the Hindus of Sindh, but were driven back again. The great Mahometan invasion is

connected with the famous name of Sultan Mahmud of Ghazni (997-1030), fourteen of whose descendants sat on the throne of India. The name of that fierce warrior Timur (Tamerlane) also has a place in Indian history. He was crowned at Delhi in 1398. Of Indian sovereigns, the greatest has been Akbar the Great, whose reign lasted from 1556 to 1605. He ruled over a large part of India, and his name is famous as that of a conqueror and an administrator.

The connection of modern Europe with India dates from the latter part of the fifteenth century. The history of the land is closely connected with the Portuguese, Dutch, and English, and also, to some extent, with the French. Columbus, when he set sail from Europe in 1492, steered his vessels, as he thought, towards India, or the East Indies as the country was then called. In 1498 Vasco da Gama cast anchor off the Indian city of Calicut; and the Portuguese at once began to establish trading-posts, and continued to have a monopoly of the trade during the whole of the sixteenth century. In 1509 the Portuguese governor, Albuquerque, seized Goa, which has ever since been the capital of the Portuguese possessions in India. The avowed object of the Portuguese was to promote the spread of Christianity, and conquer the land. They retain control of only a thousand and eighty-six square miles, with a population of four hundred thousand. In 1602 the Dutch East-India Company was organized. The Dutch were the first to disturb the undisputed possession of the Portuguese. During the sixteenth century, vessels from Holland had traded with Indian ports; and, in the first half of the seventeenth, the Dutch rapidly extended their possessions, expelling the Portuguese before them.

The first foundation of British empire in India was laid by the English East-India Company, which received a charter in 1600 from Queen Elizabeth. Its capital stock amounted then only to the modest sum of seventy thousand pounds. The wealth of this corporation grew with astonishing rapidity, and its power almost kept pace with its wealth. Lord Clive and Warren Hastings may be said to have been the architects of the British empire in India, which is usually dated from the battle of Plassey (June 23, 1757), in which Clive won a decisive victory. The influence of the Portuguese, Dutch, and French, henceforth waned before the dominant power of the English. He was appointed, in 1758, first governor of all the company's settlements in Bengal; and, after a visit to England, he filled the office for a second time,—from 1665 to 1667. Warren Hastings arrived in India in 1772, and organized the administrative government of the empire which Clive had founded. From that time on, till the present, the British dominions in India have been extending, until, at the present time, there are eight provinces under the administration of England, stretching from the waters of Cape Comorin to the shadows of the Himalayas. The British power has since been seriously threatened only once (in 1857), by the Indian mutiny, which, spreading from an apparently insignificant cause, but really rooted in the aversion to the rulers, spread rapidly among the

people, and entailed a series of quick and thrilling horrors upon the English residents. Until 1858 the East India Company, under various restrictions, exercised supreme sway over India, its power culminating in the "governor-general in council." In this year it was abolished, and India was placed under the immediate administration of the English Government. Its highest officer is called "viceroy," and a secretary for India sits in the cabinet. The Earl of Ripon has been viceroy since 1880. On Jan. 1, 1877, the Queen of England was proclaimed Empress of India.

During the century great changes have been effected in the condition of the population of India. It is not possible to separate these reforms from the direct influence of the missionaries. But there have been distinguished Christian governors-general of India, such as Lord Bentinck (1828-35), the Earl of Dalhousie (1848-56), and others, whose enlightened statesmanship has effected permanent and most salutary reforms in the administration of the courts, the abolition of revolting social customs, the promotion of education, and the extension of commercial benefits, such as the construction of railways, of which there were 8,215 miles in operation in 1878. To Lord Bentinck is due the honor of having suppressed the *suttee*, or the practice of burning widows alive on the graves of their husbands. In 1817 no less than seven hundred widows were committed to the flames in Bengal alone. By the decree of 1829 all who abetted *suttee* were declared guilty of "culpable homicide." It was this same enlightened administrator who suppressed the Thugs, a large and secret association of assassins, who spread terror through the land. To the government are also due measures for the suppression of infanticide, which once was practised to an enormous extent; female infants being particularly chosen as the victims.

CHRISTIAN MISSIONS. — India has been the chief seat of missionary endeavor for the last two generations. Nearly all the missionary organizations of Europe and America have made it a basis of operations; and with it will always be associated some of the purest names in the proud annals of modern missions,—Ziegenbalg, Schwartz, Henry Martyn, Carey, Marshman, Reginald Heber, and others. There Christianity was struggling through trials and discouragements, while the islands of the South Seas were rapidly emerging from darkness into the light. But, although the results were slow in showing themselves, the recent current towards Christianity has been strong, and has surpassed the most sanguine expectations. Although the proportion of Christians to the whole population is still small (one-half of one per cent), it must be remembered that the influence of the gospel cannot be accurately measured by numbers. Christian influences are, by the testimony of all parties, gradually undermining superstitious practices, and working a reform in the social life. "Missions," said Lord Lawrence, "have done more to benefit India than all other agencies combined." Sir Bartle Frere said, "Missions have worked changes more extraordinary for India than any thing witnessed in modern Europe." Other testimonies from civilians, to the

same import, might be added if necessary. An ancient tradition represents that St. Thomas planted Christianity in India. We come to solid ground when Francis Xavier (d. 1552) was sent out as a missionary by the king of Portugal. In 1534 Goa was made the first (Catholic) bishopric of India. One of the professed objects of the Portuguese occupation of India was the spread of the gospel. After various vicissitudes, Roman Catholicism continues to flourish; but its influence in elevating the tone of the moral and social life of the people is hardly perceptible. The earliest Protestant mission to India was founded by Frederick IV of Denmark in 1705; and in 1706 Ziegenbalg arrived at Tranquebar, and began his devoted labors. The translation of the Scriptures into Tamil was begun by him. This Danish mission passed, in 1825, over to the Society for the Propagation of the Gospel. In 1751 Christian Friedrich Schwartz (*venerabile et præclarum nomen*), having been ordained at Copenhagen, arrived at the mission. He died in 1798, but had lived long enough to win the confidence of the native princes, and to secure for his name an undying fame. At the present time, thirty-five Protestant societies have missionaries in India. There are six hundred and eighty-nine ordained European and American ministers, two hundred and forty-four of whom are from England. It will be possible here only to give a brief account of the labors of the principal of these societies, and we shall arrange them according to the date of their beginning operations.

The *English Baptist Missionary Society* began its work in India in 1793, when William Carey arrived (Nov. 7) in Bengal. He established himself thirty miles from Calcutta; then at Mudnabatty, two hundred and sixty miles north of Calcutta, where he opened a school (1798), and put up a printing-press; and finally at Serampore, which became a distinguished centre of light for all India, and from whose printing-presses issued translations of the Scriptures into many of the languages of the land. In 1799 this mission was re-enforced by those devoted laborers, Ward and Marshman. In 1800 the first part of the New Testament had been translated into Bengalee; and on Feb. 7, 1801, the entire New Testament was finished. In 1809 the translation of the entire Bible into Bengalee, and of the New Testament into Sanscrit, was completed. Carey died June 9, 1834. His example, heroism, and missionary devotion will ever stamp him as one of the apostles of India. Statistics of 1881: English missionaries, 37; evangelists, 131; native communicants, 3,467; day schools, 104; scholars, 2,225.

The *London Missionary Society* sent three missionaries to India in 1804, who established themselves at Vizagapatam, five hundred and fifty miles south-west of Calcutta. In 1819 its agents had translated the whole New Testament into the Telinga language. In 1805 it established itself at Madras; in 1806, in Travancore; 1816, at Calcutta, etc. Statistics of 1882: 48 English missionaries, 271 native ordained ministers and preachers, 5,210 communicants, 378 schools, 5,928 scholars.

The *American Board* began its labors in India in 1812, when Judson, Rice, Nott, Newell, and Hall sailed for there. The opposition of the government forced them all to retire. Hall and

Nott went to Bombay, but were not fairly settled in their work till 1814. The following year they were sufficiently proficient in the Mahratta language to begin preaching. In March, 1816, they introduced the first printing-press in Bombay, and at once set to work to translate and print the New Testament. In 1818 there were eleven schools under the care of the Board, with an attendance of six hundred scholars. On May 12, 1823, the chapel was dedicated in Madras, "the first Christian temple on the western side of the Indian peninsula." In 1821 Newell died, Hall following him in 1826. In 1831 occurred the first Christian marriage of a Brahman. The missionaries established a native temperance society in 1832, binding its members to abstain from strong drink, opium, and tobacco. In 1839 there was strong opposition against the missionaries on account of their success; and a legal process was instituted to force them to abstain from the work of making converts, but in vain. In 1843 the opposition took the form of printing native books and papers at Bombay, and refuting Christianity from the writings of Paine, Voltaire, and other infidel authors. The translation of the entire Scriptures into Mahratta was completed in 1847, the New Testament having been finished in 1826. The American Board has two centres of missions in India Proper, — Maratha in Western India, and Madura in Southern India; and in 1881 employed 52 missionaries and assistant missionaries, and 563 native helpers. Its churches had 3,931 members, and 5,669 scholars in its schools. In Ceylon it employs 16 missionaries, 172 native helpers, and has 972 church-members, and 8,981 scholars.

The *Church Missionary Society* (English) began its labors in India at Agra in 1813, and at Madras in 1815. It had encouraged the Danish missions before. It directed its efforts at the first mainly to Tranquebar and Tinnevely. In 1853 it had 5,815 communicants, and 17,000 scholars in its schools. Statistics of 1882: 103 European and 121 native missionaries, 20,439 communicants, 1,157 schools with 32,853 boy and 11,452 girl scholars. In Ceylon it employs 18 European and 14 native missionaries, and has 1,636 communicants.

The *Society for the Propagation of the Gospel* (English) began its Indian mission in 1818, at Calcutta. In 1853 it had 48 missions, with 166 assistants, 4,629 communicants, and 5,500 scholars. Its missions in the Punjab and Sindh in Northern India are making rapid progress. Since 1877 the accessions of this society in Tinnevely alone amount to 20,000, and it has 60,000 adherents in that district. These two societies of the Church of England have the largest number of adherents in India. The Church of England has at present four Indian episcopal sees, — Calcutta (Metropolitan), Bombay, Madras, and Lahore, with six bishops, Drs. Sargent and Caldwell being assistants to the Bishop of Madras.

The *Wesleyan Missionary Society* (English) began its work, through the Rev. Mr. Lynch, in Madras, in 1817. In 1830 the number of missionaries was nine, and of schools twenty-five. Mysore and Calcutta have been their two most important strategic centres. In the former place their schools are in a very prosperous condition. The society in 1881 had 100 missionaries in India.

129 schools, 9,148 scholars, 1,497 communicants, and 3,081 communicants in Ceylon.

The *Church of Scotland* sent out its first missionary to India in 1829, in the person of Dr. Duff, who arrived in Calcutta in 1830. During his long and eminently useful career he secured the respect of all classes; and his eloquent voice on his visits to Scotland and the United States aroused the deepest interest in the general cause of missions. He established a collegiate institute in Calcutta, which has been attended by hundreds of Hindus. Dr. John Wilson, about the same time, inaugurated the work of the Church of Scotland at Bombay. The disruption of 1843 in the Scotch Church led to a division of the work in India; and both the Established and Free churches support their own missionary force. Narayan Sheshadri, the converted Brahman who has made two visits to America (in 1873 and 1880), is connected with the Free Church. In 1882 it had 142 schools, 10,414 scholars, 1,286 communicants.

The *American Presbyterian Mission* in India was started in 1834 by the arrival of William Read and John C. Lowrie. These missionaries chose as the scene of their labors the northern provinces, whither no missionaries had, up to that time, penetrated. Lodiana was the first centre of operations (1834). The Gospel of John was translated, in 1840, into the Punjabi, the language of the Sikhs. The mission has been very successful. In 1842 three presbyteries were constituted,—Lodiana, Furrukhabad, and Allahabad; and in 1845 the first meeting of the synod of Northern India convened at Futtehghurh. Kolapore is now a fourth centre of missionary operations. According to the report of 1882, the mission has 5,870 boys and 2,341 girls in its schools, and carries on its work through 30 American, 15 native preachers, and 52 American female, and 171 native lay missionaries. The number of communicants connected with the mission is 1,019, and its annual expenditure \$102,982.

The *Basel Missionary Society* opened a mission on the west coast of India in 1834. In 1850 it had 28 missionaries and the same number of native assistants, with 487 communicants. It now has 1,100 communicants.

The *American Baptist Mission* was begun in 1835; is interested more especially in the Telugus, of whom there are 15,000,000, whose district lies on the eastern coast, and stretches nearly eight hundred miles,—from the northern borders of the Carnatic to Orissa. In 1854 this society had one station, two missionaries, nine communicants, and two schools, with sixty-three pupils. The history of this mission is one of the most inspiring single episodes in recent church history. Twenty-seven years ago it was proposed, at the anniversary meeting of the Baptist Foreign Missionary Society in Albany, to abandon the mission among the Telugus as a hopeless enterprise. It was called the "Lone Star Mission." After a protracted discussion, it was decided to continue the work; and a hymn which Dr. F. S. Smith had retired to compose was read, containing the verse which now seems like a prophecy:—

"Shine on, 'Lone Star!' the day draws near
When none shall shine more fair than thou:
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow."

In 1879 a remarkable movement took place among the people, which would have justified even more patience than the missionaries had exercised. 8,691 were baptized in Nellore in two months, and 2,222 in a single day. Statistics of 1882: American missionaries, 29; native, 94; communicants, 18,992.

The Missionary Society of the *Methodist-Episcopal Church* (American) began operations in Northern India in 1856, and in Southern India in 1872. The North India Conference was organized in 1866, and consists of the Rohilkund, Oudh, and Kumaon districts. According to the report of 1882, the Conference employs 21 foreign missionaries and 16 assistants, has 19 ordained native preachers and 68 unordained native preachers, with 1,916 church-members and 1,307 probationers. Its day schools number 242, with an attendance of 8,500 scholars. The Conference of South India was organized in 1876, and is composed of four districts,—Bombay, Madras, Calcutta, and Allahabad. In 1881 it employed 27 foreign missionaries and 38 native preachers. The total number of communicants was 1,253, and of probationers 726. It carries on 14 day schools, with an attendance of 600.

The Gossner (1838), Berlin (1843), and Leipzig (1853) societies also carry on an important work in India. The Quakers (four missions), General Baptists (1827), Freewill Baptists (1836), Irish Presbyterians (1841), American Lutherans, Moravians, Scotch and American United Presbyterians, the Reformed Church in America, and other denominations, have missions.

Turning away from the missionary agencies, it remains to present a general view of the difficulties of missionary effort in India, and the results which have been secured.

The first missionaries to India not only had the opposition from the native population to contend against, but also the hostility of the East-India Company, which at one time absolutely forbade all missionary effort, prohibited Judson and the other missionaries from laboring at Calcutta, and for many years greatly restricted the freedom of the missionaries. But in 1813 a resolution by the English Parliament was passed, by which the company was forced to accord to all British subjects the right to establish schools and missions in India; and in 1833, at the renewal of its charter, full liberty of missionary operations was granted, and the privilege accorded to foreigners to settle in India. These privileges were immediately taken advantage of by several American societies. For the character of the religions which the natives of India profess, it must suffice to refer the reader to the arts. BRAHMANISM, BUDDHISM, and MOHAMMEDANISM.

One of the peculiar obstacles, as well as one of the most serious ones, to the success of missions in India, has been the system of caste. By it the people are divided off into classes, of which the Brahmans are the highest. These classes are fixed; and the dignity of the one, and the degradation of the other, pass down from generation to generation unalterably. Opposed to one of the fundamental ideas of the New Testament, that "God is no respecter of persons," the missionaries have almost unanimously and uniformly refused to acknowledge any such distinction among the converts. But this principle is deeply rooted

in the Brahman's mind. "It is difficult for us Europeans," said Professor Monier Williams of Oxford, in 1879, "to understand how the pride of caste as a divine ordinance interpenetrates the whole being of a Hindu. He looks upon caste as his veritable god; and those caste-rules which we believe to be a hinderance to his adoption of the true religion, are to him the very essence of all religion; for they influence his whole life and conduct." Henry Martyn said, "If I ever see a Hindu Brahman converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than any thing I have ever yet seen." Up to the year 1849 converts were subjected, not only to exclusion from the society of the caste, but to confiscations of property. But in that year a law was established, giving equal rights to all subjects, and protecting converts against confiscations. Not a few Brahmans are active and influential Christians; but the great mass of the converts have been, as was to be expected, from the lower classes. The other obstacles to missionary progress have been of the same general character as those met with in other lands.

The progress of the gospel in India for the first fifty years was slow, when we look at the number of native baptisms; but within the whole period remarkable changes have been effected in the habits of thought and social condition of the people; and, within the last few years, evidence has been furnished, in the large accessions to the churches, that the patient and faithful labors of the missionaries had been laying deep and permanent foundations. In 1851 there were 17,000 baptized and 128,000 native nominal Christians in India, with 357 foreign missionaries. In 1861 the number had increased to 48,000 baptized and 213,000 nominal Christians; in 1871, to 78,000 baptized and 318,000 nominal Christians. In 1882 there were not less than 800,000 or 900,000 nominal Christians, with 689 foreign missionaries, and many self-supporting native churches. The additions to the churches within the last several years have been exceedingly numerous. The great famine which prevailed in 1879, and which, according to the *London Times*, carried off 3,000,000 in the province of Madras alone, afforded an occasion for the display of Christian charity. The bountiful distributions of aid won the hearts of the natives, who flocked to the churches; and 16,000 were added in Tinnevely alone. In this period (1877-79) the number of converts under the care of the five Lutheran societies rose from 3,000 to 42,000. The ten Presbyterian missions of Scotland, Ireland, America, and England, from 1850 to 1878, increased their native constituency from 800 to 10,000; the London Missionary Society, from 20,000 to 48,000; and the Church Missionary Society and Propagation Society, from 61,000 to 164,000 (Christlieb: *Foreign Missions*, p. 153). The early progress was amidst discouragements, but the recent accretions more than atone for them. In 1850 there were four baptized converts among the Kohls; and for five years six German missionaries (Gossner Society) had labored among them with only one convert, and five of their own number falling at their post. There are now at least 4,000 baptized converts under the care of the English and

German societies. The London and Propagation Societies labored for thirty years at Cuddapah in the Telugu district, with only 200 converts, and now they have 11,000. These, with the case of the American Telugu mission above referred to, are but illustrations of the discouragements and encouragements of the work.

The beneficent influence of missions is apparent in the abolition of superstitious and cruel customs, the increase of intelligence, the diffusion of a literature in almost all the native languages, and in a general leavening process, which has affected a large part of the Indian society of the upper classes. In the work of suppressing superstitious and cruel customs, the government has done much; but even this activity can be clearly traced to the influence of missions in India. The abolition of the *suttee* by Lord Bentinck has already been referred to; and to this same class of reforms belong the suppression of the annual holocausts under Juggernaut's car, and the practice of infanticide, and the throwing of infants into the Ganges, as a religious service. On the other hand, the change which is slowly taking place in the position of woman is due entirely to the missionaries, especially to the efforts of female missionaries. These gain admittance to the seclusion of the zenanas, and give instruction to the superstitious and unfortunate women of India. The government does not directly give the weight of its influence on the side of missions; but rather, on the contrary, it impedes the progress of the gospel by the rigid exclusion of religious instruction from the government schools. The printing-press has been introduced by missionary enterprise into almost every large centre of influence. The first newspaper established was the *Sámáchar Dúrpun* at Serampore, in 1818, by the Baptist mission. Not only have the papers under the control of the missionaries and the English multiplied greatly, but a native periodical literature has grown up, which owes its origin to a feeling of the necessity of combating Christianity in this way. The Bible has been translated entire into many of the languages, and ponderous libraries have already been printed in them.

The promotion of education as a means of reaching the people has been vigorously pushed. It may be a fair question whether the missionaries have not devoted relatively too much time to the schoolroom. Be that as it may, however, there is to-day a cordon of schools in the cities and larger towns of the Indian Empire. The government now conducts an extensive plan of education; but it got the impetus from the large advantages which it was apparent were accruing from the mission schools (art. *India* in *Encyc. Britan.*). In 1854 it established universities in Calcutta, Madras, and Bombay. The government schools are divorced from religion. The mission schools directly or indirectly teach the gospel. The education of women has progressed slowly. In 1861 there were 60,600 boys and 16,008 girls in the mission schools of India. In 1871 the numbers had risen to 95,500 boys and 26,600 girls. The writer in the *Encyclopædia Britannica* (p. 775), above referred to, says, "In a few exceptional places, e.g., Tinnevely, Madras, and the Khásl hills of Assam, female education has a real existence; for in these places the missionaries have

influence enough to overcome the prejudices of the people." In 1878 there were 66,600 girls attending schools for girls, and 90,900 boys and girls attending the mixed schools.

The power of Christian missions in India has been further demonstrated by the new religious movements which have been begun to check its progress, or at any rate to find a mean between the superstitious of the native religions and the supernatural element of Christianity. The Brahmo Somaj (see art.) inaugurated by Keshub Chunder Sen is the principal of this class. These movements betray the unrest of the people, their growing discontent with their native religions, and longing for something purer and more rational to supply their place, and to counteract the advance of Christianity. But as Dr. Christlieb (p. 188) says, "The Hindus themselves feel and know that the downfall of their faith is inevitable. The dissolution of the Brahmo Somaj has already begun; and Keshub Chunder Sen was obliged long ago to acknowledge that 'native society is being roused, enlightened, and reformed under the influence of Christianity.'" In a public speech at Calcutta he has said, "Our hearts are touched, conquered, overcome, by a higher power; and this power is Christ. Christ, not the British Government, rules India. No one but Christ has deserved the precious diadem of the Indian crown, and he will have it." These words of this remarkable man may be regarded as prophetic of the issue of the movement which was begun by Schwartz, Carey, and Martyn. Christianity—which rings the death-knell to caste, suppresses infanticide, abolishes child-marriages, takes woman out of the degrading seclusion of the zenana, promotes culture, and builds up homes—has commended itself as the power for the regeneration of the land by the testimony of English civilians and native scholars, as well as in its fruits in the changed lives of its converts, and will prevail.

LIT.—See reports of the various missionary societies now in India. Among works illustrative of the subject may be mentioned ELPHINSTONE: *History of India*, fifth edition, 1866; HEBER: *Journey through India*, 2 vols., 1828; SHERRING: *Hindu Tribes and Castes, Protestant Missions in India from 1706 to 1871*, London, 1875; ANDERSON: *History of the Missions of the A. B. C. F. M. in India*, Boston, 1874; MULLEN: *London and Calcutta compared in their Heathenism, Privileges, and Prospects*, London, 1869; Miss BRITTAN: *A Woman's Talks about India*, Phila., 1880; BAINBRIDGE: *Around the World Tour of Christian Missions*, Boston, 1882; HODGSON: *Essays on Indian Subjects*, 2 vols., 1880; art. "India," in *Encyc. Brit.*, and the *Lives* of Schwartz, Henry Martyn, Carey, Bishop Heber, Marshman, Duff, and Lit. under BRAHMANISM, BUDDHISM. D. S. SCHAFF.

INDIANS. North-American. See Appendix.

INDUCTION denotes, as the term is used in the Church of England, the formal installation, in accordance with the mandate of the bishop, of a clerk, already instituted, in possession of a benefice. The act is generally performed by the deacon, who accompanies the clerk to the church, places his hand on the key or the ring of the church-door, and says to him, "By virtue of this mandate I do induct you into the real, actual,

and corporal possessions of this church of Christ, with all the rights, profits, and appurtenances thereto belonging." The clerk then opens the door, enters the church, and tolls a bell, to make his induction known to the parishioners, after which the inductor indorses the certificate of induction on the mandate of the bishop.

INDULGENCES (*Indulgentia*), an institution peculiar to the Roman Church, originated from confession. In order to make the absolution effective, the sacrament of confession must comprise, besides *contritio cordis* and *confessio oris*, also *satisfactio*; and this satisfaction consists chiefly in so-called good works,—penances, by which the wrongs done are paid for. In the old church the amount of *satisfactio* was measured by the time alone during which the state of penitence should last. But gradually the custom grew up of substituting specific good works, such as pilgrimages, alms, etc., for the general state of penitence; and an elaborate scheme of accounts was drawn up, by which the penances were transformed into money-payments, varying according to the wealth or poverty of the sinner. On the basis of this practice the scholastic theology developed its doctrine of *indulgentia*: it was completed by Thomas Aquinas, and retained unchanged by the Council of Trent.

With respect to the natural consequences of sin, such as disease, infamy, etc., the Roman Church does not pretend to possess any power; but with respect to those punishments which God inflicts on sinners, either in this world or in purgatory, she claims to have absolute jurisdiction conferred upon her by Christ, with the power of the keys; and the Council of Trent fulminated its anathema against any one who should venture on a denial. If, now, the Church should remit those punishments from mere mercy, and without any *satisfactio*, she would violate the divine justice, which demands that every sin shall be balanced by a good work. But how, then, does the *indulgentia* of the Church enter into the transaction? Partly through the doctrine of good works as *opera operata*, that is, as values which can be transferred from one to another; and partly through the doctrine of *communio sanctorum*, or the co-ownership of the Church in the inexhaustible fund of good works which Christ and the saints have left, and of which they have no need themselves. The trustee of these funds—this *thesaurus meritorum*, *thesaurus supererogationis perfectorum*—is the Pope; and he can give or sell from these funds to any one just such an amount of good work as is necessary to counterbalance a certain quantity of sin. See ALEXANDER HALESIUS: *Summa*, p. 4, quæst. 23, art. 2, number 5; and THOMAS AQUINAS: *Summa supplement*, p. 3, quæst. 25, c. 28 N.

As a reminiscence of the discipline of the ancient Church, indulgences are still granted for days, months, and years. They are either complete (*indulgentia plenaria*) or partial (*indulgentia minus plena*): either general, for the whole church; or particular, for a special diocese. The most general indulgence granted by the Roman Church is that of her jubilee. The whole department of indulgences is administrated by a special congregation of cardinals; but the *Questiones Eleemosynarum*, or travelling agents, have been abolished.

It was the sale of indulgences in Germany, by Tetzel, which first roused the indignation of Luther, and opened the Reformation. See LUTHER, REFORMATION. TETZEL. See AMORT: *De Origine, Progressu, etc., Indulgentiarum*, Augsburg, 1735; and I. B. HIRSCHER: *D. Lehre vom Ablass*, Tübingen, 1844. MEJER.

INFALLIBILIST, one who believes in and defends the official infallibility of the Pope of Rome, or his freedom from error when giving a decision on matters of faith or morals. The term is of scholastic or recent origin, from the Latin *infallibilis*, which is likewise modern, and found neither in classical nor patristic writers. Lewis and Short, in *Harpers' Latin Dictionary*, wrongly quote Augustine (*Præd. Sanct.*, 15, 2) for *infallibiliter*: the word there used is *ineffabiliter*. The designation was prominently brought into use in 1870, during the Vatican Council, which was at first divided between *infallibilists* and *anti-infallibilists*, but at last decided in favor of infallibility. The anti-infallibilists were divided again into two parties, —those who opposed the doctrine of papal infallibility from principle, as false (Bishops Hefele, Maret, Kenrick, Darboy, Strossmeyer), and those who opposed it only from expediency, deeming it *inopportune*, or untimely and unwise, to define and to declare the dogma: hence the latter were called also *inopportunists*, as distinct from the *opportunists*. See INFALLIBILITY and VATICAN COUNCIL. PHILIP SCHAFF.

INFALLIBILITY OF THE POPE, the doctrine that the Bishop of Rome in his *official* character, i.e., whenever he speaks *ex cathedrâ* on a question of Catholic doctrine or morals, is free from error, and that his decisions must be accepted as final, without needing confirmation by an œcumenical council. Personally the Pope may be a heretic and a bad man, or an ignoramus; but as the head of the Church he is supposed to be divinely protected from error. The fathers, the ancient creeds and councils, know nothing of this doctrine; and the Greek Church rejects it as a blasphemous assumption. It arose in the middle ages, in connection with the pseudo-Isidorian decretals, and was defended by able schoolmen (even Thomas Aquinas), but stoutly denied by the reformatory councils of Pisa, Constance, and Basle, which asserted the superiority of a council over the Pope. After the Council of Trent, it became a bone of contention between the Gallicans and the Jesuits. The latter triumphed in the Vatican Council, which brought the controversy to a close, and formulated the new article of faith by the decree of July 18, 1870, in these words: "Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council approving, we teach and define that it is a dogma divinely revealed, that the *Roman pontiff* when he speaks *ex cathedrâ* — that is, when, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised to him in blessed Peter (Luke xxii. 32) — is possessed of that infallibility with which the divine Redeemer willed that his Church should be

endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman pontiff are *irreformable of themselves*, and not from the consent of the Church. But if any one — which may God avert! — presume to contradict this our definition, let him be anathema."

Papal infallibility was the chief topic of the Vatican Council: it was discussed under powerful opposition for several months. When the vote was first taken in secret session (July 13, 1870), six hundred and one members being present, four hundred and fifty-one bishops voted in the affirmative (*placet*), eighty-eight in the negative (*non placet*), sixty-two voted with a qualification (*placet juxta modum*), and over eighty, though present in Rome, abstained from voting. On the evening of the same day the minority, which included the ablest and most influential prelates (as Darboy of Paris, Schwarzenberg of Prague, Rauscher of Vienna, Dupanloup of Orléans, Förster of Breslau, Ketteler of Mayence, Strossmeyer of Bosnia, Hefele of Rottenburg, Kenrick of St. Louis), sent a deputation to the Pope, and begged him on their knees to modify the proposed decree, and to make some concession for the peace and unity of the Church. But Pius IX. surprised the deputation with the assurance that the Church had always believed in the unconditional infallibility of the Pope ("I am the tradition"). In the secret session of July 16, on motion of some Spanish bishop, an addition was inserted, declaring the Pope infallible *before and without* the consent of the Church (*non autem ex consensu ecclesiæ*). On the 17th of July, fifty-six bishops, opposed to the dogma, sent a written protest to the Pope, declaring their firm adherence to their conviction, but also their reluctance to vote against him on a matter affecting him personally, and asking leave to return home. On the evening of the same day, the signers of this protest, and sixty additional members of the opposition, left Rome (taking advantage of the rumors of war), and thus gave an easy victory to the majority. In the public session, held July 18, there were but five hundred and thirty-five members present, and all voted *placet* except two (Bishop Riccio of Sicily, and Bishop Fitzgerald of Little Rock, Ark., who dared to protest against the Big Rock of Rome); but these two changed their vote before the close of the session. After the vote, the Pope, amidst a fearful thunderstorm and flashes of lightning, read by candlelight, in St. Peter's Cathedral, the decree of his own infallibility. The day after, Napoleon III., his chief political support, declared war against Germany. This war in a few weeks swept away both his throne and that of the Pope, and resulted in the unification of Italy, with Rome for its capital, and the establishment of the German Empire under the lead of Protestant Prussia. The proclamation of this new dogma is the cause of the secession of the "Old Catholics," under the lead of Dollinger (heretofore the pride of the Roman Church in Germany) and other eminent Catholic scholars. It is also the cause of the renewal of the serious conflict between the Pope and the Emperor (the *Culturkampf*, the Falk-Laws, Bismarck's refusal to go to Canossa, etc.), and of a similar conflict between the Pope and the French Republic, which arose on the ruins of the empire.

The Vatican dogma is the apex of the pyramid of the Roman hierarchy. Logically it is more consistent than the Gallican theory, as an absolute monarchy is more consistent than a constitutional monarchy. It teaches an unbroken and ever-active infallibility; while Gallicanism secures only a periodic and intermittent infallibility, which never reveals itself except in an œcumenical council. But neither theory can stand the test of history, and is a mere pretension. The sixth œcumenical council (held in Constantinople 680) condemned and excommunicated Pope Honorius I. (625-638) "as a heretic (Monothelite), who, with the help of the old serpent, had scattered deadly error." This anathema was solemnly repeated by the seventh and by the eighth œcumenical councils (787 and 869), and even by the popes themselves, who, down to the eleventh century, in a solemn oath at their accession, indorsed the sixth œcumenical council, and pronounced "an eternal anathema" on the authors of the Monothelite heresy, together with Pope Honorius, "because he had given aid and comfort to the perverse doctrines of the heretics." This papal oath was probably prescribed by Gregory II. at the beginning of the eighth century, and was found in the *Liber diurnus* and *Liber pontificalis* down to the eleventh century. Even the editions of the Roman Breviary, before the sixteenth century, reiterated the charge of heresy against Honorius. Pope Leo II. strongly confirmed the decree of the council against his predecessor Honorius, and denounced him as one who "endeavored by profane treason to overthrow the immaculate faith of the Roman Church" (*qui hanc apostolicam ecclesiam non apostolicæ traditionis doctrina lustravit, sed profana proditiōne immaculatam fidem subvertere conatus est*). See Mansi, *Concilia*, Tom. XI. p. 731. Now, either the council, or the Pope, or both, must have erred. The stubborn case of Honorius, which alone is sufficient to upset the dogma (for *si falsus in uno, falsus in omnibus*), was strongly urged before the passage of the decree by learned members of the council, as Bishops Hefele and Kenrick; and their arguments have never been refuted. But a dogma triumphed over history. If facts are against opinion (it was said by the infallibilists), all the worse for the facts.

History knows of other heretical popes. Zephyrinus (201-219) and Callistus (219-223) were Patripassians; Liberius (358) signed an Arian creed, and condemned Athanasius, "the father of orthodoxy," who mentions the fact with indignation; Felix II. was a decided Arian; Zosimus (417) at first indorsed the heresy of Pelagius and Cœlestius, whom his predecessor, Innocent I., had condemned; Vigilius (538-555) vacillated between two opposite decisions during the Three Chapter Controversy, and thereby produced a long schism in the West; John XXII. (d. 1334) denounced a certain opinion of Nicholas III. and Clement V. as heretical; several popes taught the universal depravity of men in a manner that clearly includes the Virgin Mary, and is irreconcilable with the recent dogma of the immaculate conception; Sixtus V. issued an edition of the Latin Bible with innumerable blunders, partly of his own making, and declared it the only true authentic text. Bellarmine, the great Roman controversialist and infallibilist, could not deny the facts, and

advised the printing of a new edition with the bold statement in the preface, charging the errors of the infallible Pope upon the fallible printer, though the Pope had himself corrected the proofs. Pius IX., who proclaimed his own infallibility, started out as a political reformer, and advocate of Italian unity, but afterwards detested and condemned it as the worst enemy of Christianity. But since 1870 Gallicanism is dead, and the Roman Church must sink or swim with an infallible pope.

LIT. — 1. In favor of papal infallibility. CARDONI: *Elucubratiō de dogmatica Romani Pontificis infallibilitate*, Rome, 1870 (semi-official); MANNING: *Petri Privilegium*, London, 1871, also his reply to Gladstone (1874); DECHAMPS: *L'infailibilité et le Concile Général*, Paris, 1869; J. H. NEWMAN: *Letter to the Duke of Norfolk*, in reply to Gladstone's *Vatican Decrees*, London and New York, 1874 (a very qualified defence of infallibility, with a reserve of the rights of conscience). — 2. Against papal infallibility. (a) by members of the Vatican Council. Bishop MARET: *Du Concile Général et de la paix religieuse*, Paris, 1869, 2 vols.; Archbishop DARBOY: *La liberté du Concile et l'infailibilité* (in Friedrich's *Documenta*, i. 129-186); Bishop HEFELE (the author of the best history of councils): *Causa Honorii Papæ*, Neap., 1870, and *Honorius und das sechste allgemeine Concil*, Tübingen, 1870 (translated by H. B. Smith, in the *Presbyterian Quarterly Review* for April, 1872, p. 273); Archbishop KENRICK of St. Louis: *Concio in Concilio Vaticano habenda at non habita*, Naples, 1870, reprinted in Friedrich's *Documenta*, i. 187-226. (b) By Catholics not members of the council (Old Catholic seceders). JANUS (pseudonymous): *The Pope and the Council*, German and English, Leipsic and London, 1869; DÖRLINGER: *Ueber die Unfehlbarkeits-Adresse*, Munich, 1870; LANGEN: *Das vatican. Dogma von dem Universalepiskopat und der Unfehlbarkeit des Papstes*, Bonn, 1871-76, 4 vols. (c) By Protestants. W. E. GLADSTONE: *The Vatican Decrees in their Bearing on Civil Allegiance*, London, 1874, with a history of the council and the text of the decrees, by Philip Schaff, New York, 1875; GLADSTONE: *Vaticanism, an Answer to Reproofs and Replies*, of Manning, Newman, and others, London, 1875; SCHAFF: *Creeeds of Christendom*, i. 147-189, ii. 234-271. PHILIP SCHAFF.

INFANT BAPTISM. See BAPTISM OF INFANTS.

INFANT COMMUNION, or the dispensing of the elements to actual babes and to very young children. The first trace of this custom is found in Cyprian (third century), who, in his treatise *On the Lapsed*, represents infants as saying, on the day of judgment, "We have not forsaken the Lord's bread and cup" (*De lapsis*, c. ix.); and in the same book he tells a striking story, how an infant refused the cup, and, when the deacon forced some of the wine down her throat, she was seized with vomiting. The explanation was, that the child, unknown to her parents, had previously, while under the care of her nurse, eaten bread soaked in wine which had been poured out at an idolatrous ceremony (*De lapsis*, c. xxv.). The custom of infant communion was indeed universal at that time: communion followed baptism. The so-called *Liturgy of St. Clement*,

in the *Constit. Apost.*, viii. 13, prescribes, in the order of communicants, the place of the little children (*παιδιά*). Augustine (fifth century) uses this language: "They are infants; but they are made partakers of His table that they may have life in themselves (*Serm.* 74, § 7). Again: he argues, that, if infants were not born in sin, Christ's words, "Except ye eat the flesh," etc. (*John* vi. 53), would not be true of them (*Contra duas epp. Pelag.* i. xxii. § 40). The practice is also proved by regulations respecting its execution; e.g., Gennadius of Marseilles (495), in his *De Eccl. dogm.*, c. 22. The sixth canon of the Council of Macon (585) decrees that the remnants of the consecrated bread, moistened with wine, be distributed every Wednesday or Friday to innocent children, who must receive it fasting (see Hefele: *Concilgesch.*, iii. 36); and the Gregorian Liturgy, in its earliest form, enjoins, "If the bishop be present, it is fit that the infant be forthwith confirmed with chrism, and, after that, communicated. And, if the bishop be not present, let him be communicated by the presbyter" (*Liturgia Rom. Vet.*, Murat., Tom. ii. col. 158). The *Ordo Romanus* prescribes, that, where possible, the infant be not suckled from the time of its baptism to its communion, i.e., when the two rites were performed on the same day; and the *Capitularies* of the Frankish kings (i. 161), of Walter of Orleans (ninth century, c. 7), and of Regino, demanded that the priest should be provided at all times with the holy bread, so that no child might die without the sacrament. The sacrament was dispensed in both kinds, though "there is little clear evidence to that effect." One of the most striking proofs is in can. 14 of the Council of Toledo (675), which, "after mentioning the occasional rejection of one element by the sick, 'because, except the draught of the Lord's cup, they could not swallow the Eucharist delivered to them,' proceeds to the case of others 'who do such things in the time of infancy.'" The inference appears good that the Eucharist was offered to both, in bread as well as wine" (Smith and Cheetham, *Dict. Chr. Antiq.*, vol. i. p. 837).

The early practice in the East, of giving the consecrated elements to blameless young persons, was paralleled in the West by the distribution of the so-called *eulogiæ*, i.e., that portion of the Eucharist which was conveyed by the hands of the deacons to those who were absent, and, later on, by the practice of giving children the bread and wine before consecration. The custom of infant communion died out in the West; and the Council of Trent, in its twenty-first session, declared, "Little children are not by any necessity obliged to the sacramental communion of the Eucharist. Not therefore, however, is antiquity to be condemned, if, in some places, it at one time observed that custom; for, as those most holy fathers had a probable cause for what they did in respect of their times, so, assuredly, is it to be believed, without controversy, that they did this without any necessity thereof unto salvation" (see Schaff, *Creeds*, vol. ii. p. 174). The Roman Church has now abandoned both infant communion and its shadow,—the giving of the unconsecrated elements to children. The Greek Church to-day, and also the Nestorians,

Jacobites, Armenians, and Maronites, persist in the practice, using generally only the wine, and giving it either by a spoon or by the finger. All Protestant churches unite in rejecting infant communion.

LIT. — J. F. MAYER: *Commentarius Hist. Theol. de eucharistia infantibus olim data*, Lips., 1673; but, much better, P. ZORN: *Historia eucharistiæ infant.*, Berolin, 1736. Cf. art. *Kinderkommunion*, by ZEJSCHWITZ, in HERZOG, vol. vii. 671–673, and art. *Infant Communion*, by SCUDAMORE, in SMITH and CHEETHAM: *Dict. Chr. Antiq.*, vol. i. 835–837. SAMUEL M. JACKSON.

INFANT JESUS, The Congregation of the Daughters of the, was founded in Rome, in the latter part of the seventeenth century, by Anna Moroni, as an institution in which poor girls received free instruction in some useful arts, and shortly after transformed into a regular order of the Church by Pope Clement X. The novitiate lasts three years; and the novice, when entering the order, takes the vows of poverty, chastity, and obedience. They wear a dark-brown dress with a white hood.

INFANT SALVATION, or the salvation of those who die in infancy. The doctrines of infant damnation and of non-elect infants were unknown to the early Church. The fact that the baptism of infants was so commonly postponed to Easter Week proves that it was even not considered any loss to the child to die unbaptized. But, as sacerdotal and ecclesiastical ideas spread in the Church, baptism was more and more emphasized, until Gregory of Nazianzus and Ambrose (fourth century) could say that unbaptized children could not be saved. The first, however, argued, that since they had suffered, and not caused, the loss of baptism, the righteous Judge would not punish them; and Ambrose, while claiming that there could be no exception made for them on account of their infancy, yet thought they would be free from pain. It was left to Augustine to teach the damnation of infants. But their sufferings, though eternal, are bearable, being of the mildest character (*De pecc. merit.*, i. c. xvi.). He also opposed the idea of an intermediate state in which these infants were. Pelagius, whom Augustine so vigorously opposed, expressed no decided opinion upon this point, but said, "Whither they may not go, I know: whither they may go, I do not know." Their punishment must, he thought, be of the mildest sort, since they had not committed any actual transgression, and had no original sin: indeed, he was ready to confess it seemed to him doubtful whether they were punished at all. The Roman Church, accepting Augustine's conceptions of the necessity of baptism to salvation, and of the mildness of the punishment of those infants who died unbaptized, agreed with him that they were sent to hell, and assigned to them a separate place in it, the *limbus infantum*, or *puerorum*. (See Thomas Aquinas's *Sum. Theol.*, pt. iii. q. lxviii. 2; *Suppl.*, q. lxxi. 7; also Dante: *Inferno*, canto iv.). There is, however, a difference of opinion in this Church as to the character of their sufferings, whether it is actual (*pana sensus*), or only a deprivation of the vision of God (*carentia visionis Dei*). In the Council of Trent the Dominicans and Franciscans contradicted each other. The

former held that these lost infants were in a dark subterranean region without fire; the latter, that they were above the earth and in the light. Others spoke yet more cheerfully of their condition, supposing them to be occupied with the study of nature, and to be occasionally recipients of the visits of angels and saints. The council refused to commit itself to a decision, though affirming the necessity of baptism (*Sess. v. 4*); and, since then, some theologians have followed Peter Lombard in the supposition that they suffer some sort of misery in punishment of original sin (Bellarmine: *De amiss. grat.*, 6, 6). Others, like Cardinal Sfondrani (*Nodus prædest. dissol.*, 1, 1, 23), have maintained that they enjoy as much happiness as they are capable of. Perrone represents, probably, the prevalent view when he says (5, 275) that they suffer only the lack of the beatific vision: they are in "a condition of pure nature." And, further, Roman-Catholic theologians teach that the desire for baptism, even on the part of unborn children, is accepted for the baptism itself: therefore, there need be no fears for children of Christians who die in infancy.

The first one to enter the lists against the Roman theory of the necessity of baptism to infant salvation was Zwingli. He taught that all *elect* children who die in infancy are saved, whether they are baptized or not, whether Pagan or Christian; and, further, that *all* who die in infancy are elect, since their early death is a token of God's peculiar mercy, and therefore of their salvation. Luther, on the other hand, taught the necessity of baptism to salvation; and this doctrine is part of the Lutheran creed, involving baptismal regeneration. Calvin held to election in regard to infants, and speaks thus:—

"As to infants, they seem to perish, not by their own fault, but by the fault of another. But there is a double solution. Though sin does not yet appear in them, yet it is latent; for they bear corruption shut up in the soul, so that before God they are damnable." "That infants who are to be saved (as, certainly, out of that age some are saved) must be previously regenerated by the Lord is clear."—*Institut.*, iv., xvi. 17.

We find this doctrine of infant salvation through election expressed in the Calvinistic symbols. The *Canons of the Synod of Dort* (1619) declare:—

"Since we are to judge of the will of God from his word (which testifies that the children of believers are holy, not by nature, but in virtue of the covenant of grace, in which they, together with the parents, are comprehended), godly parents have no reason to doubt of the election and salvation of their children whom it pleaseth God to call out of this life in their infancy."—*First Head of Doctrine*, art. XVII.

And the *Westminster Confession*:—

"The grace promised [in baptism] is not only offered, but really exhibited and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time."—XXVIII., vi.

And

"Elect infants dying in infancy are regenerated and saved by Christ, through the Spirit, who worketh when and where and how he pleaseth."—X. iii.

But, in the *Second Scotch Confession* (1580), it says, —

"We abhor and detest the cruel judgment against infants dying without baptism."—See SCHAFF: *Creeds*, vol. iii. p. 482.

Since Calvinists distinguish between elect and non-elect infants, it is not strange that some of their theologians have spoken of elect and *reprobate* infants. Thus Musculus says, —

"Since, therefore, this discrimination of elect and reprobate in new-born infants is hidden from our judgment, it is not fitting that we should inquire into it, lest by ignorance we reject vessels of grace."—*Loci Communes*, 336.

And the Swiss theologians at the Synod of Dort said, —

"That there is an election and reprobation of infants, no less than of adults, we cannot deny in the face of God, who loves and hates unborn children."—*Acta Synod. Dort. Judic.*, 40.

A proof of the existence of this stern view in Calvinistic New England in the seventeenth century is the passage in that curious poem, *The Day of Doom*, written by Rev. Michael Wigglesworth, which was published in 1662, ran through many editions, and was reprinted as a curiosity, New York, 1867. Among the classes of sinners who make their plea for mercy are the "reprobate infants" who died in infancy,

"And never had or good or bad
effected pers'nally;
But from the womb unto the tomb
were straightway carrièd
(Or at the least ere they transgress'd)."—

But they are answered like the rest. However, in recognition of their innocence, they are allowed "the easiest room in hell." Calvinism, by its doctrine of election, rids itself of the stigma of infant damnation; for surely it is allowable to hope, at least, that the grace of election extends to all who die in infancy.

In the seventeenth century, the Arminians resumed Zwingli's position, and, consistently with their theory that original sin was not punishable apart from actual transgression, taught the general salvation of infants: so do the Methodists and Baptists to-day. On the other hand, the Lutherans, and all others who teach baptismal regeneration, are logically shut up to the view that all who die unbaptized are lost. Also the Rev. John Henry Blunt, in his *Dict. Doc. Theol.*, p. 346, *note*, speaking, doubtless, for High-churchmen generally, says, —

"It can hardly, I think, be doubted that they do sustain a loss, of whatever kind. In the *Institutions of a Christian Man*, the Church of England declares, 'Inasmuch as infants, and children dying in their infancy, shall undoubtedly be saved thereby (i.e., by baptism), else not.' In the last revision of the Prayer-book we read, 'It is certain, by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved:' in other words, we are *certain* of the future happiness of the baptized, but have no assurance of the salvation of the unbaptized infant. The question must thus be left in obscurity, as we have no sufficient warrant to go beyond the cautious statement of our Church."

But the heart is stronger than logic. The tendency is towards milder views; and it may well be questioned if there be a single living Lutheran theologian of high standing who confines the grace of salvation to *baptized* infants. So, also, the Calvinists speak. Thus Dr. Charles Hodge, whose orthodoxy is unquestioned, teaches emphatically the salvation of all infants who die in infancy, and asserts that this is the "common doctrine of evangelical Protestants" (*Systematic Theology*, i. 26).

It will thus be seen, from this review of opinions upon this subject, that there has been recent progress. We now believe that God's grace has been extended to *all* lands, and are ready to say that infants of heathens, no less than of Christians, enter heaven through the blood of Christ. Surely, He who said, "Suffer the little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," shuts the kingdom of heaven in no infant's face.

LIT.—C. P. KRAUTH: *Infant-Salvation in the Calvinistic System*, Philadelphia, 1874 (from which the above quotations of Calvin and Musculus have been taken). Compare WIGGERS: *Augustinismus u. Pelagianismus*, i. 422; HODGE: *Systematic Theology*, vol. iii. 605; HAGENBACH; *Hist. Doctrines*, English translations, vol. ii. 74; SCHAFF: *Creeds of Christendom*, i. 378–381, and the art. LIMBUS. SAMUEL M. JACKSON.

INFANTICIDE, the practice of murdering newborn children, has been known from early times, and amongst cultivated as well as barbarous nations. It has taken the form of a religious custom, as among the worshippers of Moloch, "horrid king," who threw their children as sacrifices into his molten arms, and the Hindus, who cast their children into the Ganges. We first meet with the practice of abnormal or murderous infanticide at Sparta, where it was enjoined by the laws of Lycurgus. Weakly or deformed infants were exposed to die on Mount Taygetos, on the ground that they would never be of service to the State. In Rome the practice prevailed to a large degree during the imperial period, when the marriage-vow was not regarded as binding, and Roman ladies counted their years by the number of their divorces (Seneca). Some of the first men of antiquity commended the practice, as Aristotle (*Repub.*, vii. 16) and Pliny the elder. Seneca and other Roman satirists bear witness to the wide extent of its prevalence. The custom has also prevailed among the peoples of Hindustan, the Chinese, the Society and other groups of islands in the Pacific, some of the Indian tribes (Alaska), and in other parts of the world. The Mahometans also practise the custom of murdering girls at their birth. The motives which have impelled parents to murder their children have been considerations of civil obligation (Sparta), shame, disinclination to rear children, and poverty.

Christianity early set itself against the practice; and Christian emperors, beginning with Constantine, provided statutes looking to the care of children exposed by their parents to death. In the fifth century the custom was in vogue of laying such children at the church-doors (Conc. Arles II. *can.* 51, 451). By the eighth century, asylums were established in Trèves, Milan, and other cities, for the care and training of deserted chil-

dren; and the Church granted to them hypothetical baptism (*Si non es baptizatus*, etc., "If thou art not baptized," etc.). At a much later period in the seventeenth century, St. Vincent de Paul directed his energies to the relief of this class of persons, with great zeal. The last century and the early part of this have witnessed the establishment of many foundling asylums in the different countries of Europe. In England severe laws have been passed, punishing with penal servitude and other penalties the murder of children after and before their birth. In France a great increase in the number of foundlings is supposed to have followed upon the use of the *tour*, or revolving box, which was so arranged that the depositor might leave the infant in the box without himself becoming exposed. By a simple turn of the box from within, the child was drawn inside the building. In 1833 this arrangement was abolished, and the number of foundlings decreased from thirty-five thousand in 1832 to twenty-six thousand in 1838. A hospital in Dublin, also, used a box of this description till 1826, when it was ordered removed by Parliament. All the nations of Southern Europe, except Greece, and including Austria, have permitted the use of the box. According to Von Oettingen (*Moralstatistik*) the number of foundling asylums in France is a hundred and one, Spain forty-nine, Austria thirty-six, etc. In the United States such asylums are comparatively rare. The principal Roman-Catholic institution of the kind is the New-York Foundling Asylum, at the corner of Lexington Avenue and Sixty-eighth Street, New-York City. There are two Protestant (undenominational) institutions in New-York City,—the New York Infant Asylum, and the Infants' Home and Day Nursery (established 1854). Both of these institutions give shelter to the mothers during their confinement, and urge them to remain for a period with their children. The results have been satisfactory, both in saving the mothers from a continued life of shame, and in preserving the lives of the children (about eighty per cent).

LIT.—J. CAVE BROWNE: *Infanticide in India*, London, 1857; KUNZE: *D. Kindermord, hist. u. krit. dargest.*, Leipzig, 1860; GREAVES: *Observations on Some of the Causes of Infanticide*, Manchester, 1863; HÜGEL: *D. Findelhäuser u. d. Findelwesen Europas*, Vienna, 1863; TARDIEU: *Étude méd.-lég. sur l'infanticide*, Paris, 1880; arts. *Infanticide* and *Foundling Hospitals*, in *Encyclopædia Britannica*; and two arts. in the *New-York Independent* for March 9 and 16, 1882, by President WOOLSEY.

INFIDELITY. In this article, infidelity is used to denote the denial of the claims of Christianity as a divine revelation. In this sense it is not quite the same with unbelief; for unbelief equally takes in other negative positions, such as atheism: and it is not quite the same with scepticism, as this involves the deeper philosophical principle that nothing is or can be known. Still, unbelief may be used to include infidelity, all the more that negative views as to God's existence, or personality, or character, also tend to cut off faith in a revelation of his will; and in like manner scepticism, having the same result, may with proper distinction be used as a synonyme. It is to be added that the word "infidelity" carries with

it a shade of censure. It is not ignorance, or simple non-acceptance of Christianity, that is asserted, but rejection; which the Christian Church holds to be sinful. As faith is a duty, and as those nominal Christians who come short of it, in not personally accepting Christ as a Saviour, are condemned, so those who carry their repulsion farther, even to denial of his mission and of the authority of his word, must be still more blameworthy.

The causes of infidelity, though manifold and subtle, may be briefly indicated. They are of two kinds, — *subjective* and *objective*. The former lies in the *prejudices* against Christianity that are found within; the latter, in the *scandals* and *hindrances* that come from without. Of *prejudices*, the chief are moral, being found in the lusts and passions which the gospel condemns, or, where these do not rule, in the pride and self-righteousness which cannot be renounced, or in the want of that loving and tender spirit without which Christianity is only a name; so that even the better class of unbelievers find uncongenial to them the lofty devotion to the glory of God, and the humbling sense of sin, in which the very soul of Christianity consists. With these moral prejudices intellectual ones may concur, such as a sceptical temper, or a philosophy that excludes the supernatural, or a bias against some cardinal doctrine of Christianity, — such as the trinity, or the atonement, or the influence of the Holy Spirit. Under the head of *scandals* fall all the misrepresentations of Christianity which exist in doctrine and life, — the corruptions and divisions of churches, the sins of Christian nations, the slow progress and limited success of the gospel through the fault of its supporters, and even the mistakes of Christians in dealing with infidelity itself. With these causes at work amidst a race, which, as Christians believe, is ungodly and fallen, it is not wonderful, that, as there has been always so much practical unbelief in the world, a portion of this should take the form of open denial of the divine character and claims of Christianity.

In sketching the history of infidelity, it will be necessary to divide it into two great periods, the ancient and the modern, which are found to differ not only in time, but in character. The ancient infidelity meets the Christian religion at its birth, and continues till the fall of Paganism, opposing the gospel from the ground of false religion, or professed revelation of some kind or other; whereas the modern infidelity has more and more detached itself, since the Reformation, from all belief in the supernatural, or at least in any revelation of which the claims can be upheld against Christianity. This classification, indeed, is not strictly correct; for there were earlier opponents of Christianity, like Lucian, who anticipated the more negative and anti-supernaturalist style of more recent centuries, as, indeed, this necessarily followed from the sceptical and Epicurean philosophy. But the most influential antagonists of Christianity all wrote in the interests of the popular religion, however spiritualized, and did not reject Christianity because it was a revelation, but because it set aside other and better-warranted revelations, like those of Paganism. It is only on the mission-field that Chris-

tianity now finds similar resistance; but this is hardly called infidelity. The only form of opposition which is the same all through is that of the Jews; Justin Martyr encountering Trypho in the second century; and Limborch, Orobio, in the seventeenth in the same way, each upholding one revelation against another as professed. But, as the Jewish controversy hardly belongs to infidelity, this exception may be also disregarded.

Without entering into the whole field of ancient apologetics, it is sufficient to notice the principal writers on the unbelieving side. We need not dwell on Lucian, who satirizes the credulity of the Christians, which laid them open to impostors like the adventurer Peregrinus; nor the Emperor Marcus Aurelius, who, in his *Meditations* (XI. 3), condemns their martyr-spirit as "mere obstinacy." But there are four writers between the second and fourth century who bring out the whole spirit of early infidelity, and in the replies to them by leading Christians (though in some cases most of the attack or defence has perished) the controversy is exhausted. These are Celsus, Porphyry, Hierocles, and Julian. Of these by far the most important is the first, Celsus. He is probably to be placed in the last thirty years of the second century; and his work was entitled *The True Word* (*ἡ ἀληθὴς λόγος*). We know it almost entirely from the reply of Origen, the masterpiece of ancient apologetics, which, however, was not written till seventy or eighty years later. The value of the work of Celsus is very great, not so much from the ability and learning of its author, though these are considerable, as from the fulness with which it reflects early hostility to Christ, and from the confirmation which it gives to the early reception of the Christian books, and to the truth of the Christian history. It is not easy to reduce Celsus to any category; and, though he is repeatedly charged by Origen with being an Epicurean, there are large Platonic elements in his philosophy. He assumes even the tone of a Jew, and under that character reproaches, in the beginning of his work, first Christ, and then those Jews who had gone over to Christianity. He is, however, most at home as a Pagan, accepting in the gross the polytheism of his age, without seeking much to spiritualize it, and inculcating adherence to tradition, faith in demons, and worship of images. He has, to begin with, a very low idea of human destiny, as little distinguishable from that of the beasts, which makes him resent the pretensions of Christians, and ridicule their hopes of the resurrection as the "hopes of worms." His philosophical pride makes him recoil from their blind faith; and his self-righteousness leads him to repel a sect that opened the door to "sinners." His greatest stumbling-block is the incarnation of Christ, to which he perpetually returns, with the humiliation of the Saviour's life and death; and it is curious to see, that, while attacking the Jews, he has all the contempt of the Jew for the absence of signs, and of the Greek for the neglect of wisdom. There is also the offence in Christianity, beyond Judaism, of a larger spirit, averse to national ties, of a more enthusiastic hope, and of a proselytism strong enough, with all its alleged childish weakness, to shake the empire, and to turn contempt into anger and fear. The

more special doctrines of Christianity, such as the atonement and the new birth, Celsus hardly sees, and therefore he hardly assails them. It is still to him the *exitiabilis superstitio* of Tacitus, brought a good deal nearer, and in proportion more hateful. Still it is wonderful, within his own range, that Celsus sees so much, and has anticipated so much, of the coarser style of attack on Christianity. The contradictions of Scripture, and its plagiarisms from Plato and the philosophers; the divisions and strifes of Christians; the want of patriotism and public spirit, with a general ridiculous narrowness and fanaticism, — these are his characteristic contribution to the reproaches of ages. Nor has he made one single concession, or written one redeeming sentence; so that his great services to Christian apologetics, in his admissions as to the dates of sacred books, and other facts, are wholly involuntary. It has been the function of Christianity to train even its opponents to seize something of its own point of view. But to this Celsus is the ideal opposite; and the contrast is most complete in his great antagonist Origen, who, in meeting Celsus, has met the best who have followed him, and has made this first still the most fruitful and suggestive of all apologetic controversies.

Porphyry, though a much abler man than Celsus, and a more voluminous writer against Christianity, exists in much scantier fragments; so that little is added from him to the stock of argument. He was a native of Tyre, born about 233 A.D., and was the companion, biographer, and expositor of Plotinus, the founder of the Neo-Platonic philosophy. In him and in his party this system of mystic idealism, opposed to Christianity by its radical exclusion of the incarnation, was further bent into hostility by its effort to spiritualize the current Paganism, and maintain its influence. This, doubtless, lent a color to the elaborate work of Porphyry against the Christians (*κατὰ χριστιανῶν*), in fifteen books, which was written about the year 270. But as the lengthened replies to this work, including that of Eusebius the church historian, have perished, we cannot trace its sequence, or even its characteristic features. He seems more than Celsus to have gone into detailed criticism of the Old and New Testament Scriptures; and hence the attacks on the prophecies of Daniel, as written after the event, which are replied to by Jerome and other writers; and also on Paul, whom Celsus does not notice. As an example of his more philosophical manner, there is the question, why the gospel was not sent earlier to nations like the Britons, that so greatly needed it. But altogether the materials for an account of Porphyry's polemic against the Christians are disappointingly meagre; and the difficulties are increased by his work on *The Philosophy of Oracles*, in which, though after Eusebius generally accepted, there is much not easy to reconcile with the more spiritualizing strain of his philosophy; e.g., in the oracle on Christ, as eminent in piety, and admitted to heaven, which is not such as would have been expected from an author who passed as one of the most strenuous opponents of Christianity.

Hierocles was Governor of Bithynia during the last persecution, which began under Diocletian, in

303. In a work addressed to Christians, with other attacks he drew a parallel, to the disadvantage of Christ, between his life and miracles and those of Apollonius of Tyana. This Pagan hero, half philosopher, half magician, had lived from the days of Nero to those of Domitian, and wandered over much of the world. His life had been written a century after his death by Philostratus, a rhetorician of Lemnos; and now Hierocles turned this biography into a weapon of invidious contrast. Eusebius, in a very able reply, shows how loose the historical foundation was, how ludicrous or ill-attested the miracles were (professedly wrought in Ephesus, Rome, and elsewhere), and how void the whole career was of moral greatness and significance. The attempt of Hierocles is only interesting as a type of similar efforts, even to our own day, to meet the claims of Christ by a general naturalist theory of hero-worship or of founders in religion; but the modern theories, though far more refined and extended, are even more helpless, as they wholly deny the supernatural, and so reduce the possible dimensions of the hero, that Christ, if at all drawn after the Gospels, still leaves every parallel behind.

The last name, Julian, is more important as a figure in history than as a writer against Christianity. His public career does not need to be noticed here. The admirable sketch of Gibbon, supplemented on its religious side by that of Neander, meets all necessities. It is only requisite to notice his work against the Christians, written in the winter of 362, in Antioch. Of this we have numerous fragments preserved in the interesting reply of Cyril of Alexandria, in ten books, who, though inferior to Origen, meets Julian with a Greek learning and dialectical skill worthy of his cause and his opponent. Of this work of Julian a large part was occupied with charges against the Old Testament, which he endeavored to show that Christians had no authority for relaxing in any of its ordinances, while at the same time he took the side of the Jews against them; and similar attacks were made on the New Testament, as, for example, that John alone had asserted the Saviour's deity. None of the concessions which Julian had practically made to Christianity in borrowing from it are hinted at in this treatise; but the whole strain is satirical and derisive, as towards a religion which boasted such great things, and yet shut itself up in a corner of the world.

From the fall of Paganism to the Reformation the conflict with infidelity ceases, or is only prolonged by other weapons than those of controversy. Mohammedanism comes on the scene, retorting on its opponents the reproach of being infidels; but this leads to no collision of argument, but of sterner combat. At length the Reformation in the Western Church appears, and this, from a Roman-Catholic point of view, might be regarded as unbelief; but Protestantism disowns the name, and though cut off from the Christian pale, yet, by its witness for the Bible and for the authority of Christ, hinders even Rome from branding its career as the same with that of infidelity. It is not till a century after the Reformation, that in lands professedly Christian, whether Catholic or Protestant, a phenomenon truly entitled to the name of infidelity arises, and

that with such new features as to stand distinct from the Pagan unbelief of the early centuries. Of this, as already stated, the marked feature, though it comes slowly and hesitatingly to light, is the denial of all revelation, and the confinement of whatever religion is still retained, be it much or little, to reason as its origin and sovereign rule. This, accordingly, — the modern infidelity from the seventeenth century to our own days, — has now to be sketched.

In its earlier shapes this unbelief is less national; afterwards it concentrates itself in different lands, and passes through successive national phases. To the earliest period belong Herbert and Hobbes, who, though English, have by education and character a cosmopolitan element; Spinoza, who as a Jew belongs to all literature; and Bayle, whose wandering life, and studies in universal criticism, abate his otherwise French individuality. It is only in the nineteenth century that unbelief, after the national phases of the eighteenth, — deism, encyclopedism, rationalism, — has returned to its earlier type.

Lord Herbert of Cherbury (1581-1633), whose life as that of a soldier-philosopher is a kind of reduced image of Descartes, holds, like him, to spiritualism, and, though unhappily never recovered to the faith of his brother George the poet, still retains many Christian elements, and in his five principles — God, worship, virtue, repentance, rewards and punishments — advances nothing hostile to Christianity, though he ignores it. His *De Veritate* (1633) was followed after his death by his *De Religione Gentilium* (1633), which fails to establish these principles as the sum of Paganism, though it begins, amid much awkwardness, modern inquiries into comparative religion in a spirit out of sympathy with Christianity.

Hobbes (1588-1679) is even less an avowed unbeliever than Herbert; and his scheme might in strictness be called heresy rather than infidelity. He seeks in his other works, and especially in the *Leviathan*, to build up a system that may support his political philosophy as one of despotism, from the Bible. But the foundations of materialism, selfishness, and agnosticism, on which the whole rests, are such that the walls of the structure are pressed out of their place, even had the style of Bible interpretation not been so arbitrary and paradoxical as to forfeit identity in the structure with all ordinary Christianity. A Christ whose other offices are subordinated to his kingly, and whose kingly office is practically absorbed in that of the civil magistrate, is about all of Christianity that Hobbes, with his elaborate deductions and expositions, retains.

Spinoza (1632-77) departs entirely from Herbert in renouncing theism, and resting on a pantheistic basis (*Ethica*, 1677); but, so long as he professed theism (*Tractatus Theologico-Politicus*, 1670), he recalls Hobbes at least in his founding of right on power, and in his free and rationalizing strain of Scripture criticism. Many of Spinoza's hypotheses in excluding the miraculous are as arbitrary as those of Hobbes; and it was certainly uncandid for him to argue against miracles as a theist, while keeping his pantheism in reserve; but his schemes and theories have been still more influential, and are to this day widely current. His pantheism does not require to be here noticed,

as lying beyond our definition of infidelity. It is important, however, to consider how much there is of lingering sympathy with the Christian view of the exalted character of Christ, all the more remarkable as coming from a Jew, though the radical pantheism and anti-supernaturalism of his system bar the just influence of this tendency.

The sceptical side of this early period is represented by Bayle (1647-1706), whose Huguenot extraction, and temporary conversion to Romanism, so far determine the type of his hostility to Christian faith. A professor in Protestant seminaries like Sedan and Rotterdam, void of all sympathy with the Reformed creed, save on the side of culture and liberty, his life becomes one long critical process without earnestness or fruit, save only as the debates of all systems with each other are recorded. This is the work of his *Dictionary*, published in 1697, and for the next century a storehouse of negative criticism and a forerunner of the French *Encyclopédie*; only that Bayle is more fair in dealing out doubts and difficulties all round, so that orthodoxy merely shares in the general weakness of the human mind.

It is apparent that this earliest period of modern doubt contained all the internal conflicts and discords that were afterwards to be developed, and which have made it strong for attack on Christianity, but feeble in supplying its place. All comes more to light in the next century, when infidelity gains more full expression and power. This brings with it the three national and mutually related movements in England, France, and Germany.

English deism springs up on the soil of religious decay and latitude and of political freedom, not without help from the Socinian tendency which had clung as a shade to the Reformation, and with its waning light gained in influence. The deistic movement stands out as the first combined protest of educated thought in Europe against Christianity; and therefore its history is all the more instructive, and its failure confirmatory of faith. It fills up the space from the Revolution to the rise of Methodism and the reawakening of religious life in England. Its earlier struggles are more desultory and miscellaneous; its later, more concentrated and definite.

To the former belongs Charles Blount, whose *Oracles of Reason*, published in 1695, after his death, discloses the fact that the name "Deists" had been taken by the party which traced itself to Herbert, and who, in an earlier work (1680) on Apollonius of Tyana, had, apparently without knowing it, renewed the effort of Hierocles to account on natural principles for the career of Jesus Christ. Another miscellaneous writer, of Irish birth, is Toland (1670-1722), who, in his *Christianity not Mystical*, touches without real depth the nature of mysteries, then maintains in his *Amyntor* the looseness of the canon, drawing forth the masterly work of Lardner, and after other fugitive pieces, still professing something of Christianity, ends in 1720 by publishing anonymously a confession of pantheism in his *Pantheisticon*, though balanced by another work of a contrary tenor in the same year. We may perhaps include here also Lord Shaftesbury, whose *Characteristics* (1711) contain strictures on the moral aspects of Christianity hardly consistent with his profession

of belief, and certainly Anthony Collins (1676–1729), whose first appearance in connection with this controversy, in his *Discourse on Freethinking* (1713), is little more than a clever burlesque, designed, without any scientific method, to put Christians on the same ground of ultimate dependence on reason with the rising sect of free-thinkers, though this manifesto more than met its match in the learning, argument, and wit of Bentley.

The most important period in the deistic movement, that which deals more with definite topics, falls under the Hanoverian dynasty; and this is led in by Collins, whose work on prophecy, *The Grounds and Reasons of the Christian Religion* (1721), is more solid and serious than his first, though marked also by a one-sidedness and controversial art above which he never rose. The aim of this treatise was to show that prophecy had only been meant, and only fulfilled, allegorically, that is, not at all; and the conflict between him and Bishop Chandler and his many other opponents turned on the criticism of texts, and the evidence of their accomplishment. He replied to the bishop in his *Scheme of Literal Prophecy considered* (1727), but somewhat changed his ground without acknowledging it. He has anticipated modern criticism as to Daniel, but is out of harmony with it in denying all early Messianic hopes and traditions.

The discussion on prophecy gave birth to that on miracles, which was conducted by Thomas Woolston, an ex-fellow of Sidney College, Cambridge (1667–1733). As Collins had reduced prophecy, so Woolston reduced miracle, to allegory, and denied the literal facts. His *Discourses on the Miracles of our Saviour* (1727–30), though reaching a sale of thirty thousand copies, are now generally discredited for their violent and uncritical spirit, which may be judged of by his asserting a compact between the disciples and Jewish rulers, which the former violated by stealing the Saviour's body. It would have been well had Woolston been replied to only in works like Bishop Sherlock's *Trial of the Witnesses*; but, unhappily, he was fined and imprisoned, and died in some degree of restraint.

The central passage of this controversy was the debate on the possibility and credibility of revelation. This arose with Matthew Tindal (1656–1733), an ex-fellow of All Souls', Oxford, who had in his youth gone over to Popery, and then recoiled to a different extreme. His work, *Christianity as Old as the Creation* (1730), was mainly designed to set aside revelation by building on the law of nature, or equal relation of God to his creatures at all times. This was answered best of all by Conybeare (1732), that the law of nature left room for the progressive light of nature, and that, especially where sin had entered, this might take the form of revelation, and attest itself to the inward eye, without being absolutely the same with natural data. To this writer also, more than to any other, Butler, in his *Analogy* (1736), replied, without naming him, by showing that objections to the limited area or defective evidence of revelation struck equally at natural religion. With the defeat of Tindal, the deistic conflict slackened, and no equal work appeared.

Thomas Chubb (1679–1747), glove-maker in

Salisbury, with considerable force of untrained faculties, mingled repeatedly in the controversy, though at first more as a Socinian, till in his last work he assails the morality of the New Testament, and seems to give up all Christ's historic claims. With his assault on morality in its Christian shape might seem to agree the work published in 1737, *The Moral Philosopher*, known to be by Thomas Morgan, a dispossessed dissenting minister, who died in 1743. But Morgan only assails the Old Testament, allows the sinlessness of Christ, and acknowledges the greatness of Paul; though, like the Tübingen school, he separates between him and the Jewish apostles, and even regards the Apocalypse as a protest against him. Morgan's antipathy to the Old Testament has been supposed to have called forth Warburton's *Divine Legation of Moses*; but this was meditated and partly written before.

The English deism, as Lechler has well shown, had a tendency to scepticism, though he is probably wrong in supposing that our next writer created any epoch. This was Henry Dodwell, the son of the celebrated non-juror of that name, whose *Christianity not Founded on Argument* (1742) is a pretended defence of the gospel as resting on inward light; which, however, is pushed so far as to be caricatured. The necessary limitation, and the vindication of the self-evidencing power of Christianity, was ably given by Philip Doddridge.

A still more sceptical writer, though a professed theist, was Lord Bolingbroke (1678–1751). This eminent statesman had no radical principles in theology; and, without any theory of scepticism, his views as to the divine attributes are radically contradictory, and change whenever Christianity is to be assailed. His posthumous book, in 5 vols. (*Philosophical Works*, 1754), which is largely an attempt to trace Christianity to Platonism, of which he has a dark idea, is a total failure from want of learning (the Platonic authorities being quoted in Latin) and of fairness; and his attacks on the Old Testament are equally violent. There is here the origin of much in Voltaire; but no intelligent opponent could now write in this strain.

The greatest name on the sceptical side, beyond all question, is that of Hume (1711–76). But Hume's scepticism, if more, as he said himself, than a play of the intellect, would not be fair; and Theism and Christianity might still be as practical as the necessary biases of human motive and character. Hume has not thus held the balance even; and his famous argument on miracles (1748) would, as Mill has conceded, be recalled by restoring the idea of God, not to mention, that, in seeming to argue against the credibility of testimony, he has argued equally against the credibility of sense, and so far begged the question, that miracles are only matters of testimony, and never of experience. Other exceptions are taken, in the best reply to Hume,—that by Campbell, *On Miracles* (1762); and Hume has not been generally followed, except by those who deny miracles, not merely as incognizable, but as impossible.

With Hume, though lying outside of the deistic controversy, we may rank his great, even greater, fellow-historian, Gibbon (1737–94). Gibbon, like Bayle, loses all the earnestness of belief with his return from Romanism; and his *Decline and Fall* shows how deeply insensible he was to the

divine power of Christianity. Yet the work is an involuntary tribute to its greatness; and the attempt, far beyond any thing in deism, to account for it by secondary causes, is an anticipation of more recent efforts, while recognizing its world-historical importance, to bring it within the laws of natural development. Gibbon, however, here lies beyond even the position of French encyclopedism, of which he was a sympathetic witness, and of this we must now speak.

The national unbelief of France in the last century has been called, from its *Encyclopédie* (1751-65), "Encyclopedism;" but to Voltaire (1694-1778), more than to any other writer in that work, it is due. The way had been prepared by the immense abuses and corruptions in Church and State, by the quarrels between Jesuitism and Jansenism in the bosom of Rome, and by the absence of Bible knowledge and of living piety. Voltaire, borrowing his materials from England, where he had resided from 1726 to 1728, and favored by high influence with great personages, like Frederick the Great (at whose court he resided from 1750 to 1753), gave, by his dexterity and wit, to unbelief a European prominence, to which also his struggles for toleration, as in the case of Calas (1762), contributed. But there is in Voltaire no accurate learning, or sustained argument, or even consistent scheme of natural religion; and his criticisms on the Bible, as on Shakspeare and Milton, have been set aside as superficial and inadequate. Yet his works, issued from his retreat at Ferney, and those of his associates (like D'Alembert, one of the editors of the *Encyclopédie*), while those of others (like the still more important editor, Diderot) went on to atheism, produced a universal agitation, and undoubtedly contributed much to the French Revolution, with its temporary overthrow of Christianity.

In this work of antichristian propagandism it has been common to unite with the name of Voltaire that of Rousseau (1712-78); but this has been shown by more careful inquiries to be a mistake. The Swiss writer, no doubt, in his *Contrat Social* (1762), had struck a democratic note deeper than any thing in Voltaire; and in his *Emile* (1762) he had, in the "Profession of Faith" put into the mouth of a Swiss vicar, seemed to share the prevailing doubts as to the evidences of revelation. But, though these and other facts linked Rousseau with revolution, there was a discord with Voltaire more than personal. He eloquently protested against the atheism by which Voltaire suffered himself to be surrounded, strove to explain his own liberties in harmony with belief in Christianity, and in his tributes to the Bible and to the character of Christ, however unhappy the tenor of his life, separated himself from every writer of that school. As it was, the encyclopedic movement was only powerful for destruction; and infidelity, in submitting to the return even of Romanism to fresh ascendancy, had openly to confess its own weakness.

The movement in Germany called rationalism was largely derived from English and French sources, but probably as much from the decay of Christian faith and life among the German people. The revival, under Spener and Francke, in the beginning of the century, had failed to arrest the downward course of all the old churches

of the Reformation; and a cold and scholastic orthodoxy gave way to doubt and negation, as carrying with them apparently more of freshness and interest. A threefold tendency has been here remarked: *First*, The popular philosophy movement, which, no longer met by the speculative element (as in Leibnitz, and less strictly in Wolff), reduced philosophy to empiricism, and religion to naturalism. Of this school an exaggerated example was C. F. Bahrdt (1741-92). *Secondly*, The critical school, which, developing the concessions of Baumgarten, Ernesti, and J. D. Michaelis, passed—in the hands of Semler in Halle, Eichhorn in Göttingen, and Paulus in Heidelberg, with many others—to a denial of all distinctive inspiration in the sacred books, and of all special Christian doctrine in their contents, while still exalting Christ as a great Example and Teacher. In one who belonged partly to the popular and partly to the critical school—Reimarus (1694-1768), teacher in the Gymnasium of Hamburg—this minimum of doctrine was not retained; and in his work, published after his death by Lessing as *Fragments from the Library of Wolfenbüttel* (1774-78), the Saviour, though not without excellent morality, is treated as a political enthusiast who failed in setting up by his triumphal entry a temporal kingdom, and his disciples as schemers who adapted their theology to the altered circumstances, and stole the body of Jesus to countenance the fraud of a resurrection. Lessing, in publishing these fragments, disclaimed all sympathy with them, as, indeed, his *Education of the Human Race* (1777-80) is based upon a different principle; but in his replies to Pastor Goetze of Hamburg, and others, who resented his act, he showed himself so much an apologist of Reimarus, and an assailant of the letter of the gospel history, while professing to uphold its spirit, that his relation to Christianity is rendered uncertain. The *third* school is that of ethical rationalism, represented by Kant and his followers, which finds expression in that philosopher's *Religion within the Limits of Mere Reason* (1792). Here the weakness of Kant's philosophy, in making the infinite and absolute mere regulative ideas that could not come within the grasp of the finite, is seen; for the incarnation, the keystone of Christianity, is misunderstood, and the historical Christ becomes the mere ultimatum of ethical teaching, whose so-called offices are to be idealized into subjective processes in the heart of the individual, while also connected with a society in which moral results can alone be achieved, but who stands upon the footing of reason and moral law, rather than of redemption and grace in the ordinary Christian sense of these terms. Hence, while Kant is the highest summit of rationalism, and even so far the prophet of a return to faith, including in a sinless Christ miracle and the basis of incarnation, it remained for another century, under Schleiermacher and his followers, not without their own inconsistencies, to escape from mere nature, and to restore an historical Christianity to its true place.

Such was unbelief at the end of the last century; and, as the present advanced, the demonstrated failure of scepticism to organize revolution, with the re-action in favor of belief, compelled it to assume a more respectful attitude towards

Christianity, and at the same time to attempt more earnestly, on naturalist principles, to solve its origin and history. To this latter task the movement in philosophy and science also urged; and hence unbelief has grappled with this problem under one or other of the reigning tendencies that have divided the century: *first*, speculative pantheism, and, *secondly*, materialistic or evolutionist agnosticism. These types appear successively in the most prominent unbeliever of the nineteenth century, David Friedrich Strauss: in others they are more or less traceable. Strauss passes through three periods, publishing the first edition of his *Leben Jesu* in 1835, in which he gathers up the hints of earlier critics, like Eichhorn and Gabler, as to a mythical element in the life of Jesus, and explains the facts as stated in the Gospels as unhistorical reflections of the disciples' love and admiration, fashioning their Christ after Messianic traditions and their own fancies, the only truth being the embodiment in him of the Hegelian idea that God and man are one; then, in his recast of this work in 1864, dropping altogether the Hegelian frame, and in the old deistic way treating Jesus as a great personality who realizes the fatherhood of God, while from the school of Baur tendency is called in to help out the myth; then, lastly, in his *Old and New Faith* of 1873, not long before his death, going over to the theory of evolutionism in its atheistic shape, and striking out many of his concessions to the character of Jesus; for which, indeed, the way was prepared by his admiring biographies of Reimarus (in 1862) and of Voltaire (in 1872). Such a career refutes itself, notwithstanding the great acuteness of the criticism of this author; for the only thing common to its successive philosophic schemes is the unbounded confidence with which each is upheld.

Similar is the failure of Ernest Renan, whose *Vie de Jésus* (1863) reveals less of a philosophic and theologic basis; the chief thing of this kind being an immoral deism, which builds the universe upon the mixture of good and evil, and makes the spurious miracles of Jesus necessary to his success. Here there are less of the critical dissections of Strauss, and more of pictorial efforts to give the career of Jesus a lifelike reality, which, however, break down through the moral incongruities blended in the character, and the deviation of the history from its professed sources. Renan, in conformity with the tendency of recent criticism, even that of the Tübingen school, has in his work on the origin of Christianity, of which the life of Jesus is the first part, carried up the date of the gospels, much higher than Strauss, believing as he does that time was not needed for the transformation of history; and, though this must be denied, the admission as to these dates and facts of authorship is valuable on the side of Christian faith.

These works probably exhaust the struggles of Continental unbelief to deal with the Christian problem; the schemes of Schenkel in his *Charakterbild* (1869), and of Keim in his *Jesus von Nazara* (1873), belonging to the history of Unitarianism rather than of infidelity. Nor in England has much been added; the work of Mr. W. R. Greg (*Creed of Christendom*, 1850, new ed., 1877) relying largely on dates of Strauss and others,

which have now been abandoned, and presenting no coherent image of Christ's life and death; *Supernatural Religion* (1877, 7th ed.) being mainly a reproduction of Tübingen criticism as to the late reception of the Gospels, with arguments against the supernatural, rather than any positive system of the life of Jesus; and Mill's posthumous *Three Essays on Religion*, while leaving room for the supernatural as a possibility and a hope, not going fully into the question of the origin of Christ's character and greatness, though granting him a transcendent place in history, and allowing that "religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity." Even the evolutionist philosophy has not in England openly flung itself, in any of its representatives, into the same abyss with Strauss. The agnosticism of Herbert Spencer has not led him to any attempted solution of Christ's development in history; and the work of Huxley on Hume (1879), while reproducing his argument on miracles, does not go beyond his (Hume's) own silence on the difficulty thus arising as to the career and influence of the Founder of Christianity.

It is remarkable that American literature has not produced any material addition to European unbelief, but either imported or slightly recast it. The *Age of Reason* of Thomas Paine, written in Paris in 1793, under the ægis of American citizenship, and addressed to the protection of the United States, was but the repetition of English deism in its lowest form, which he had brought from his own country, and exalted by the boastful strain of France, which now contrasts with the oblivion into which the work has fallen. The extremes of Theodore Parker and other writers from the left side of Unitarianism are but the exaggerations of German criticism and negative theory. America has been more productive on the side of excesses of faith than of denials of it; and the progress of Christianity, from the formation of the republic onward, in an age, when, as everywhere, unbelief was so wide-spread, to the present day, when, however still existing and active, it is comparatively so outmatched and restrained, is a hopeful augury, that, on the Western Continent, the time will come, when, through the preventive and healing influence of the gospel, the struggles of the Old World against infidelity may be less and less reproduced. JOHN CAIRNS.

INFRALAPSARIANISM (from *infra*, "after," and *lapsus*, "a fall") is the doctrine, that God for his own glory determined (1) to create the world, (2) to permit the fall of man, (3) to elect from the mass of fallen men an innumerable multitude as "vessels of mercy," (4) to send his Son for their redemption, (5) to leave the residue of mankind to suffer the just punishment of their sins. This is the common doctrine of Augustinians, and is taught in the Calvinistic symbolical books. It is to be distinguished from *supralapsarianism*, the theory of a party among the Calvinists, and *sublapsarianism*; which articles see.

INFULA means, in classical Latin, the band of red and white stripes which the priest and the victim wore around the brow at a Pagan sacrifice: hence it was quite early introduced into Christian usage, and applied to the priest's head-dress, afterwards to that of the bishop.

INGATHERING, Feast of. See **TABERNACLES, FEAST OF.**

INGHAM, Benjamin ("the Yorkshire Evangelist"), b. at Osset, in Yorkshire, Eng., June 11, 1712; d. at Aberford in 1772. He was educated at Queen's College, Oxford, where he was one of the "Holy Club." On June 1, 1735, he was ordained by Bishop Potter, and soon after went on a sort of ecclesiastical itinerancy of great usefulness among the villages about London, and then settled down as curate in Matching, Essex; but scarcely three months elapsed (Oct. 14) before he was induced to accompany John Wesley and others on his expedition to Georgia. He landed there Feb. 5, 1736; re-embarked for England, Feb. 26, 1737, in order to obtain help for the colonists, having accomplished almost nothing, except the composition, in Dr. Byrom's shorthand, of a list of half the words in an Indian language. On his outward voyage he had been brought in contact with Moravian bishops, and thus his life was affected. He and Wesley joined their London Society in Fetter Lane; and in 1738 he accompanied Wesley on his journey of inspection to Herrnhut, and was freely admitted to communion. On his return he preached in Yorkshire with singular effect; and, when prohibited (June 6, 1739) from the pulpits of the Established Church, he imitated John Wesley, and preached in the fields, barns, anywhere he could, and so successfully, that in 1740 he could say that fifty societies had been formed, and that he had two thousand hearers. In 1740 Wesley was expelled from the Fetter Lane Moravian Society; but Ingham remained in it, and thus virtually seceded from the Church of England, and became the head of the Yorkshire Moravians. On Nov. 12, 1741, he married in London, Lady Margaret Hastings, sister of the Earl of Huntingdon. On July 30, 1742, he formally transferred his Yorkshire and Lancashire societies to the Moravians, and immediately began forming others; for his special work was that of an evangelist at large. In 1744 he gave up open-air preaching. In 1753, owing to the state of the Moravians in England, he withdrew from them, and established a sect of his own. Members were received by laying on of hands. They had elders, and the love-feast and the Lord's Supper monthly. The chief governing power was in the hands of the general overseer, who was chosen and appointed by the trustees, with the consent of the societies. In 1755 Ingham was admitted to Wesley's conference at Leeds, although there is no clear evidence that he wished to unite his societies with Wesley's. After Ingham had been made general overseer, or, as Lady Huntingdon used to call him, "bishop," of his own sect, he ordained two of his fellow-laborers. In 1759 Ingham became in theology a Sandemanian (see art.) by reading Sandeman's *Letters on Theron and Aspasio* (Edinburgh, 1757), — a reply to the work of that name by James Hervey (London, 1755, 3 vols.), — and also Glas's *The Testimony of the King of Martyrs concerning His Kingdom* (Perth, 1727). He sent two of his assistants to Scotland to see the leaders, and the result of their mission was their conversion to the Sandemanian tenets. A split in the Ingham sect followed. Out of the eighty societies so energetically gathered and ruled, only thirteen remained faithful to him. Many of them

became Wesleyans, or dissenters: others joined the Daleites, or Scotch Independents, — a small sect established in Glasgow by David Dale, a wealthy cotton manufacturer, whose views, in general, were Sandemanian, only they were not so strict upon the question of intercourse with other denominations, and laid more stress upon practical holiness. The Inghamites never recovered the ground they lost. Sorrow over the defection probably hastened Ingham's death. The only publication of his known to Tyerman is *A Discourse on the Faith and Hope of the Gospel*, Leeds, 1763, which contains his doctrinal views. His sect still survives, but in 1873 numbered only six societies. See **TYERMAN: The Oxford Methodists**, New York, 1873, pp. 57-154.

INGLIS, David, D.D., LL.D., b. at Greenlaw, Berwickshire, Scotland, June 8, 1824; d. in Brooklyn, N.Y., Dec. 15, 1877. He was graduated from the university of Edinburgh 1841; entered the Presbyterian ministry; emigrated to America 1846, and was pastor of several churches in the United States; called to Montreal 1852, and thence to Hamilton, Ont., 1855. From 1871 to 1872 he was professor of systematic theology in Knox College, Toronto. In the latter year he became pastor of the Reformed (Dutch) Church on the Heights, Brooklyn, L.I. Dr. Inglis was of commanding presence, and a remarkably fine preacher, riveting the attention, notwithstanding the monotony of his delivery, and his incessant pacing back and forth in the pulpit.

INGULPHUS, or **INGULF**, abbot of Crowland, or Croyland; b. in London, 1030 (?); d. at Crowland, Lincolnshire, Eng., Dec. 16, 1109. In 1051 he became secretary to William of Normandy; in 1064 he went on a pilgrimage to the Holy Land, and on his return entered the monastery of Fontenelle in Normandy; but in 1076 was made abbot of Crowland by his former patron, who had meanwhile become king of England, and through whom he secured many privileges for the abbey, besides the enlargement and adornment of the building itself. His name has long been famous for his supposed authorship of the *Historia monasterii corylandensis*, from the reign of Penda (d. 655) to 1091. A continuation of the *History* to 1117 was issued by Peter of Blois, archdeacon of Bath, who died 1220; and by three other continuations it was brought down to 1486. Fulman printed the work, as continued by Peter of Blois, in the first volume of *Rerum anglicarum scriptores veteres*, Oxford, 1684. But the *History* is now pronounced by competent judges, especially since Sir Francis Palgrave attacked it in the *Quarterly Review*, September, 1826, to be so largely interpolated, that it is without much historical authority. The Charters in it are plainly forgeries of a later date than Ingulf. The continuations have more value. The original work was probably of monkish origin, and dates from the thirteenth or fourteenth century. A translation of it by H. T. Riley forms a volume of Bohn's *Antiquarian Library*. See **HARDY'S Rerum Britannicarum mediæ ævi scriptores, vol. ii. (1865).**

INHERITANCE AMONG THE HEBREWS. Jehovah was acknowledged to be the owner of the land of Israel; and therefore, although it was formally divided among the twelve tribes, it was understood that the right to dispose finally

of the property was vested in him (Lev. xxv. 23). Accordingly, there could be no irrevocable parting with the birthright. The Year of Jubilee restored all property to its original owner or his heirs (Lev. xxv. 10). This fact explains Naboth's refusal to part with his vineyard, even to the king (1 Kings xxi. 3 sq.). Along with real estate, other things, such as slaves, came, at the death of the father, to his sons by his wife or wives. The sons by concubines received only presents (Gen. xxv. 5 sq.), while the sons of harlots got nothing (Judg. xi. 2). The first-born son received a double portion of the entire inheritance, even in cases where a son of a favorite wife had the father's preference (Deut. xxi. 15-17). The cases of Esau and Reuben show that this right of primogeniture might be forfeited (Gen. xxv. 31 sqq., xlviii. 17, xlix. 3). Daughters inherited only when there were no sons; and in these cases they must marry in their own tribe, lest the patrimony be alienated (Num. xxvii. 1-11, xxxvi.). In cases where there were no children, the brother, the paternal uncle, or the nearest kinsman, inherited (Num. xxvii. 9 sqq.). Sometimes a faithful slave inherited his master's property in cases where he had married the daughter (1 Chron. ii. 34, 35), or had been adopted (Gen. xv. 2, 3), or was guardian of an imbecile son (Prov. xvii. 2), [or even in case of misconduct of the heir (2 Sam. xvi. 4)]. The Mosaic law so exactly defined the deposition of estates, that wills, in our sense of the term, were plainly superfluous; and so the word does not occur in the Hebrew Bible. The phrase "to set one's house in order" (in 2 Sam. xvii. 23 and Isa. xxxviii. 1) refers to household affairs merely. But wills necessarily became common among the Jews of the Dispersion, and they are referred to in the New Testament (Gal. iii. 15; Heb. ix. 17). The Hebrew word for them was commonly רְשִׁיטָה, a transliteration of διαθήκη; but the rabbis used instead the non-biblical צִוָּה, from צִוָּה, "to command." Occasionally there was a partial *ante mortem* distribution of property (cf. Luke xv. 12); and sometimes, at least, as might be expected, property occasioned disputes (cf. Luke xii. 13 sq.).

RÜETSCHL.

INNER MISSION, The, an agency for promoting the spiritual and bodily welfare of the destitute and spiritually indifferent in Germany. Its ultimate object is to evangelize the classes that have fallen away from Christian truth and faith. The movement developed out of the conviction that the Protestant Church of Germany was not accomplishing all it might. Fliedner was the first to embody this conviction in practical institutions; and the various charities he organized and carried out into successful operation at Kaiserswerth have done much towards the revival of Christian benevolence throughout the land. But it remained for Wichern to determine the character, and secure the success, of the work of the Inner Mission. The very name is due to him, although Dr. Lücke of Göttingen had previously used it in a publication printed in Hamburg, 1843. It occurred to Dr. Wichern, that a movement was necessary, within the limits of Germany, as well as among the heathen, to stem the tide of irreligion, and to build up the

kingdom of God. It was this conviction which led him to refuse the appeal of some friends to turn the Rauhe Haus at Hamburg [which he had founded in 1833] into an institution for training missionaries for the heathen. There was a sufficiently large field at home, and the two agencies were of sufficient importance to be kept separate. The term "Inner Mission" became the universal designation for this peculiar domestic work after Wichern's stirring appeal to the Protestant Church at the *Kirchentag* [a voluntary ecclesiastical synod: see art.], held in Wittenberg, 1848.

The Inner Mission directs itself to those classes which have become indifferent to Christ, or, out of ignorance, have remained far from him. [The term and work of the Inner Mission are more comprehensive than Home Missions, and include, not only efforts to spread the gospel by preaching, but also various other agencies for the spiritual, as well as physical, welfare of the destitute.] It employs as its means the preaching of the gospel and efforts to relieve the victims of disease, and those who have been led astray. The Inner Mission is not a combination of a variety of associations and institutions devoted to different forms of benevolent Christian work. It uses such agencies, but is itself a force behind them, which also works through the instrumentality of individuals. Nor is it a mere philanthropic agency, but a distinctly evangelistic agency, whose ultimate aim is to win men to the gospel.

Since the organization of the movement at the Wittenberg *Kirchentag*, in 1848, the necessity for its existence has been made more apparent by the socialism, nihilism, humanitarian culture, and other evils, of the land. At that conference was formed the Central Committee of the Inner Mission of the German-Protestant Church. Its design was not to control the work, but to give suggestions and impulses for the organization of efforts in different parts of the land. It originated a conference which has had twenty-two meetings, the last being held at Bremen, in September, 1881. The movement passed through a period of much opposition, but gradually won the sympathies of a large constituency from all schools of Christian thought and activity. Since 1848 the sphere of effort has become more comprehensive, and now includes schools for children and cripples, houses of refuge, the care of the sick and poor, the conduct of Sunday schools, the organization of Young Men's Christian Associations, the training of servants, the various forms of city missionary activity, the promotion of sabbath observance, and other forms of Christian work. There are central committees in different parts of the land, and under their influence a body of specially trained evangelists, colportors, and other officers, has been educated. To these specific agencies of the Inner Mission must be added the Institution of Deaconesses [which was founded by Theodore Fliedner, in Kaiserswerth, 1836], which now numbers nearly four thousand sisters. [The work of the Inner Mission is not dependent upon State control. It is not an organization, but an impulse or movement, which, working itself out in various channels and parts of the land, seeks to advance the cause of true religion. The various institutions representing

the idea are supported by voluntary contributions. There is no central power upon which they are dependent.]

LIT. — WICHERN: *D. innere Mission d. deutsch. evang. Kirche, e. Denkschrift an d. deutsche Nation*, second edition, Hamburg, 1849; the addresses of WICHERN and others, in the volume of the Proceedings of the Wittenberg Conference, Berlin, 1849; BRAUNE: *Unsere Zeit u. d. innere Mission*, Leipsic, 1850; WICHERN: *D. innere Mission*, etc., Berlin, 1857; ZEJSCHWITZ: *Innere Mission*, etc., Frankfurt, 1864; BECK: *D. innere Mission*, Augsburg, 1874. The periodical *Fliegende Blätter*, founded by Wichern in 1844, is published at Hamburg, and is devoted to the objects of the Inner Mission. The Reports of the Proceedings (22 vols.) of all the church conferences have been published, and contain a vast amount of information on the subject. [For an extensive list of literature, covering four pages, see the German article.] F. OLDENBERG.

INNOCENT I., Pope A.D. 402–417. According to Jerome, he was the son of his predecessor, Anastasius I., on whose death he was elected to the papal chair (in 402). A fundamental principle it was with him never to neglect an opportunity for extending the authority of the Roman see. On sending to Victricius, Bishop of Rouen, rules of discipline for use throughout Gaul, he inserts the injunction, “Si majores causæ in medium fuerint devolvæ, ad sedem apostolicam, sicut synodus statuit, et beata consuetudo exigit; post judicium episcopale referantur.” If the reference here is to the edict of the Council of Sardica (344) on the subject, he certainly goes far beyond the somewhat general concessions here made; since he insists that all bishops in all weightier matters should report to Rome. Exuperius, Bishop of Toulouse, he highly compliments (405) for referring his inquiries to the Roman chair, without first attempting to decide them for himself. The Macedonian bishops he severely rebukes (414) for daring to consult him the second time on a point on which he had already given a decision. To Alexander of Antioch he explains (415) that the prerogatives yielded to his see were not on account of the greatness of Antioch, but simply because that city had been, though but for a brief while, the first seat of Peter; while at Rome, on the contrary, Peter had dwelt until his death. Yearly his claims for power grew more and more exorbitant. In 416 he writes to Bishop Decentius, “Who does not know that what has been handed down to the Roman Church by Peter, the prince of the apostles, must be held fast by all, especially since all the churches throughout Gaul, Spain, Italy, and Africa, owe their existence to priests ordained by Peter and his successors?” A particularly favorable occasion presented itself for expatiating on the plenary authority of Rome, when in 417 he confirmed by letter the resolutions against the Pelagian heresy, adopted and sent to him for sanction by the synod of Carthage.

It was in accordance with these lofty conceptions of papal prerogative, that Innocent conducted himself in the case of Chrysostom, when that famous man was persecuted by Theophilus of Alexandria. After his deposition, Chrysostom appealed to the Bishop of Rome (for his words addressed to Innocent can be understood in no

other light), and invoked the papal interference as that of a higher court. And even Theophilus shows his deference to the Pope by reporting to him the course which Chrysostom's case had taken, and seeking to enlist him on his own side, though it was only to be coolly told that the Pope would continue to recognize Chrysostom as bishop until convicted by a regular tribunal. Failing, however, in his efforts to have the cause adjudicated before him in a council composed of Eastern and Western bishops, the Pope renounced fellowship with Theophilus and his associates. To the afflicted Chrysostom in his exile, the conduct of the Pope was full of consolation and support, as he gratefully testifies.

Trying days befell Innocent when Alaric besieged Rome. Pending the negotiations with this invader, he went, by order of the senate, to Honorius, at Ravenna, to induce him to accept the proposals of the Goth. By this journey he was spared the sight of the cruelties inflicted on Rome. In 410 Alaric sacked the city.

Among the dogmatic decisions of Innocent I. must be mentioned his condemnation of Pelagius, and his order to the synod of Mileve (417), that Pelagius and Celestius be excommunicated until they delivered themselves from the snares of Satan. Inasmuch as these men had grossly maltreated Jeromè at Bethlehem, and John, Bishop of Jerusalem, had taken no steps against the criminals, Innocent sent Jerome a consoling letter, but to John a vigorous remonstrance. Especially strenuous was he in enforcing the ordinance of Siricius, forbidding the married clergy all marital intercourse, and deposing such as should beget children as unworthy of the sacred office. Innocent died March 12, 417, and was reckoned among the saints of the Catholic Church.

SOURCES. — *Vita Innocentii I.*, in the *Liber Pontificalis*; MURATORI: *Rer. Ital. scri.*, tom. III., p. 115 sq.; the letters of Innocent I., in CONSTANT: *Epistolæ Romanorum Pontificum*, Paris, 1721, p. 738 sq.; and MIGNE: *Patrologiæ cursus completus*, series prima, tom. XX., p. 463 sq.; ZOSIMUS: *Historia Romana*, lib. v. c. 41 and 45; ZOSOMENUS: *Histor. eccles.*, lib. viii. c. 26, lib. ix. c. 6 sq.; PAULUS OROSIUS: *Historiarum*, lib. vii., *adversus paganos*, lib. vii. c. 39 etc.

LIT. (on all the Innocents). — MILMAN: *Lat. Christ.*; GREENWOOD: *Cath. Pet.*

INNOCENT II. (**Gregorio de' Papi**, or **Papareschi**), Pope 1130–43. Having taken orders from Guibert of Ravenna, and afterwards filled important positions under Popes Paschal II., Gelasius II., and Calixtus II., we find him in 1123, in company with his after-opponent, Cardinal Peter Pierleoni, as papal legate in France.

While Pope Honorius lay dying, Gregory's practical tact, his friendly relation to the imperial court, and his pure life, attracted to him the favorable notice of those of the cardinals who were under the lead of the chancellor, Haimericus; and these, at most fifteen in number, ere yet the Pope had been interred, and without information of his decease having been sent to the absent cardinals, hurriedly elected Gregory to the chair (Feb. 14, 1130). But his dread of the Roman nobles, who were mostly hostile to him, forced him to take refuge in a cloister occupied in common by the troops of the Cenci and Frangipani,

his chief friends in the city. Meanwhile Peter Pierleoni was chosen as his rival in an orderly election by a majority of the cardinals who were entitled to vote, and mounted the papal throne under the name of Anacletus II. (see art.). Impelled now by fear, Innocent II. fled to Pisa, and thence to Genoa, where Bernard had prepared for his reception by influencing the French court and clergy in his favor. Also, at the synod of Etampes, this same all-powerful champion secured the rejection of Anacletus II. and the formal recognition of Innocent II. Then followed a long conflict between the partisans on both sides. In October, 1130, a synod held at Würzburg declared for Innocent; and a stately embassy was sent to inform him of his recognition by the German sovereign, Lothair, and the German bishops. In January, 1131, Henry of England, at a personal interview, presented him with a thousand marks of silver. Encouraged by this support, Innocent demanded of Lothair that he march to Rome in force, expel his rival, and put him in his seat. In return, Lothair asked the surrender of those privileges which had been extorted by the Concordat of Worms, and was only dissuaded from insisting on his request, by the eloquent appeal of Bernard. In August, 1133, Lothair marched to Italy; and, after some futile attempts at negotiation by Anacletus, he compelled the latter to shut himself in St. Peter's Church, and had himself crowned emperor in June, at the Lateran, by his chosen pope. As a requital for such success, Lothair once more pressed on the Pope his former request, but was again dissuaded from it, this time by Norbert; and he was obliged to content himself with some small concessions. During the festivities of the coronation, the Pope invested the emperor with the goods of Mathilda of Tuscany, on condition of an annuity of a hundred marks of silver. From this act was afterwards deduced the right of regarding the emperor as the vassal of the Roman see. On leaving Rome, Lothair committed his pope to the care of the Frangipani: but, distrusting his guardians, Innocent removed (1133) to Pisa; and there (in 1135) assembling a numerous council, he hurled excommunication afresh against Anacletus and his party. Though inclined at first to scorn the impotent decree, the latter soon learned his full danger when Bernard went to Milan, and in a few days drew over to Innocent's side the whole population of the city, which had been hitherto devoted to him. His last prop was removed when Roger of Sicily was expelled from Italy by Lothair, who died, however, on his return from the expedition, without completing the full establishment of his ward in St. Peter's chair. But Innocent still possessed in Bernard an ally mightier than the emperor's sword. Then, just as this support, too, seemed likely to fail, Anacletus died, leaving him master of the situation. The peace of the church thus effected was proclaimed in the Lateran Council (1139), and Roger of Sicily put under the ban. Thereupon Innocent led an army in person against the king, but, falling into an ambush, was captured. The result was the purchase of his freedom by recognizing Roger as king. On his return to Rome, he undertook to heal the wounds which the long schism had inflicted upon the Church and people, and to restore

the authority of Rome over the smaller states which had formerly been under its rule. The result was a long war with Tivoli, concluded by a peace favorable, indeed, to the Church, but exasperating to the Romans, who desired the utter demolition of the city. In consequence, the Romans renounced obedience to the Pope, chose their own rulers, and called into life again the old republican senate. In addition to this misfortune, the good understanding had with Louis of France was ruptured, because of the king's refusal to accept a candidate whom the Pope had recommended to the bishopric of Brouges. The strife proceeded so far, that the Pope is said to have suspended an interdict over the kingdom. In the midst of these contentions Innocent died (Sept. 23, 1143). The most notable of his dogmatic decisions was his condemnation of the doctrines of Abelard and of Arnold of Brescia (see those arts.).

SOURCES. — *Innocenti II., vita a Bosone Cardinali conscripta ap. MURATORI (Rer. Ital. scr., Tom. III., p. 434 sq.)* and *WATTERICH (Pontificum Romanorum vitæ, tom. II., p. 174 sq.)*. *Innocenti II., Vita a Bernardo Guidoni ap. MURATORI (Rer. Ital. scr., tom. III., p. 433 sq.)*; *Chronicon Mauriniacense ap. BOUQUET (Recueil des historiens des Gaules et de la France, tom. XII., p. 79 sq.)*; *ERNALDUS: Vita s. Bernardi ap. s. Bernardi opera, ed. Mabillon, Paris, 1690, tom. II., p. 1107 sq.*

INNOCENT III., Antipope to Alexander III. from 1179 to 1180; by name Landus of Sezza; from one of the oldest Lombard families, and *not* from the Frangipani. He was chosen pope by the Roman nobles, and those of the clergy who were hostile to Alexander, on Sept. 29, 1179 (*not* 1178). The relatives of Octavian (Victor IV.), the first antipope, supported him; and Octavian's brother received him into a stronghold between Palombara and Rome. By bribery Alexander succeeded in getting him into his hands, and sent him to the convent of La Cava, January, 1180. See *MURATORI: Rer. Ital. scr. VII. p. 874*.

INNOCENT III. (Lothair, or, in full, **Giovanni Lotario Conti**), Pope 1198–1216; a member of the distinguished family of the Scotti; b. 1160. His education, begun in Rome, was completed at Paris and Bologna. Returning to Rome, he was made canon of St. Peter, and, by the aid of his relatives among the cardinals, rapidly mounted the ecclesiastical stairs. Appointed a sub-deacon by Gregory VIII., he in 1190 exchanged this position for that of cardinal-deacon at the wish of his uncle, Clement III., in order, that, as the Pope's nephew, he might act a distinguished part among the cardinals, while as yet not thirty years old. Owing, probably, to family jealousies, he was, under Celestine III., seldom called to the business of the curia. The leisure thus afforded he employed in composing various treatises, — one in three books (*De contemptu mundi, sive de miseria humane conditionis*), another in six books (*Mysteriorum evangelicæ legis ac sacramenti eucharistiæ*), another, on ecclesiastical law (*De quadrupartita specie nuptiarum*). The first two only are extant.

At the death of Celestine III. (Jan. 8, 1198) Lothair was elected pope, in the thirty-seventh year of his life; then, rapidly passing through priestly and episcopal orders, he was crowned

Feb. 22. Before entering on the world-wide problems of his position, it devolved on him to restore the papal seat to Rome, secure the respect of the Italians, induce the city prefect to recognize his superiority, and secure the resignation of the senator chosen by the people, and hitherto independent of papal authority. He then stepped forth as the deliverer of Italy from the dominion of the German princes appointed by Henry VI. He plundered Spoleto, subjected Perugia, took a commanding position in Tuscany, placed his rector in patrimonies, and soon became the acknowledged defender of national independence. Sicily, too, contributed to his good fortune. Here ruled Constance, the widow of Henry VI., as guardian of her minor son Frederic. Pressed by contending factions, she renounced the privileges of the Norman rule in relation to the Church, and took the oath of allegiance to Innocent as his feudatory. Dying in 1198, she by will named Innocent regent of the kingdom, and protector of her son. At once the Pope entered with zeal upon his new duties, subjecting the German princes to his young ward, and taking care of his education.

In Germany affairs were most favorable for the extension of the papal power there. Two claimants were contending for the imperial crown, — Philip of Swabia, and Otto IV. The latter at once sought the favor of Innocent by renouncing the rights of the empire in Italy, and surrendering the exarchate of Ravenna, the Pentapolis, and the kingdom of Spoleto. Philip's followers, on the contrary, showed a strong suspicion of the Pope. While promising him due respect as the head of the Church, they at the same time begged him not to interfere with the rights of the empire. Though naturally inclined to prefer the Guelph to the Hohenstaufen, yet, in a letter of reply to the German princes, the Pope assumed the appearance of an impartial umpire, desirous of preserving the independence of the electoral college, and fearful only, lest, by the choice of Philip, Germany became the hereditary possession of a ruling house. His hope was, that both claimants would submit their pretensions to a tribunal composed of German princes, and that Otto would be elected. In this he was disappointed. His next step was to issue a memorial on the subject, setting forth the superior claims of Otto as descended from a family long devoted to the Roman see, and a friend to the Church. On this ground Guido of Preneste was instructed to go to Germany as legate, and operate. In March, Innocent, by letter, recognized Otto as emperor, and in July secured the excommunication of all members of the opposing faction at an assembly of Otto's partisans. But this was done only after a renewed pledge given by the Guelph, dated Neuss, June 8, 1201, to concede to the Roman chair all the territories belonging to it, both those "which it now holds and which it may yet hold, and to assist it in obtaining those which it does not now occupy." The significance of this document is evident, furnishing as it did a foundation for the wider extension of the Church state. In the fortune of arms Otto was at first successful; and Philip was induced to try negotiations with the Pope, but on terms which could not be granted. In 1204-05, however, affairs took a decided turn. Several of the strongest partisans of Otto deserted to Philip.

The king of France, too, as Philip's ally, vanquished King John of England, Otto's confederate, in battle. Thus put in the ascendant, Philip directed a letter to Innocent, offering to submit the matters in debate to a tribunal composed of cardinals, and princes of the empire. The Pope was forced to take account of the changed condition of affairs, and bade Otto resign. But, as the latter remained unmoved, Innocent urged the victorious Hohenstaufen to accede to a tribunal to be constituted by himself at Rome, assuring him at the same time of a decision in his favor. To this both rivals at last yielded; and the consummate statesmanship of Innocent triumphed at last in having the contest referred to Rome. Whether the tribunal was ever held, is uncertain. One thing, however, is known: in spite of all his political shrewdness, the Pope was prevailed upon to pledge the restoration to the empire of all possessions unjustly obtained in Central Italy, provided Philip's daughter should be given in marriage to his nephew, and the latter, as Philip's son-in-law, should be made Duke of Tuscany. Even the great Innocent could not withstand the temptation to nepotism. Just at this juncture, Philip was assassinated by Otto of Wittenbach (June 21, 1208), and Otto became the undisputed sovereign of Germany. Innocent again dexterously shifted his tactics. He held up before Otto the imperial crown, and wrote him, "We demand of thee, dearest son, the thing which thou canst not but grant, because it accords with thy view, and serves for thy soul's salvation." Otto replied, outdoing all his former pledges. He acknowledged the bounds of the States of the Church as drawn by Innocent, promised help in rooting out heresy, renounced interference in church elections, and, in short, surrendered every thing which had been secured to the empire by the Concordat of Worms. At such a price did Otto purchase his coronation as emperor. In the summer of 1209 he began his march over the Alps with a mighty host, and met the Pope at Viterbo. The interview was one which hardly sustained the Pope's first greeting, "This is my beloved son, in whom my soul is well pleased." Yet he deemed it not prudent to postpone the coronation, which took place at St. Peter's, Oct. 4, 1209. Once crowned, Otto ignored all his promises and obligations, and proceeded to deal as best he could for his own and the empire's advantage. He declared war against the Pope's *protégé*, Frederic of Sicily, and seized a part of the patrimony of Peter, and for these acts of violence was put under the papal ban. Nor was Innocent content with anathema alone. He proceeded to stir up against his quondam pet the Italian nobles and German princes, and treated with the king of France for his dethronement. In these measures he was so far successful as not only to rescue his ward, Frederic, from imminent peril, but also eventually to see him elected to the German throne by the princes of the empire (1212), in place of Otto, and crowned at Mainz. On July 12, 1213, the emperor elect guaranteed to his protector and benefactor, the Pope, all the realms, rights, and concessions which Otto had formerly pledged. On July 27, 1214, the great battle of Bouvines was fought, which ended in the utter defeat of Otto, and decided the conflict in Frederic's favor; and in an imposing council held

at Rome in 1215, he was duly proclaimed emperor elect, and his rival once more anathematized. Death spared the Pope the discovery of the enormous blunder, which, from an ecclesiastical point of view, he had committed in thus exalting Frederick II. to the throne.

A worthier triumph was achieved by Innocent, over Philip (II.) Augustus of France, in forcing him to the correct maintenance of his marriage relations. Under the pretext of a too close connection in blood, but really on the ground of a conceived aversion, this prince had obtained from his bishops a divorce from his wife Ingeburga, and had married Agnes, daughter of Duke Berthold III. Against such proceedings Celestine III. had already entered his protest, and now Innocent took up the cause of the rejected queen. His remonstrance being unheeded, he put the whole of France under interdict, stirred up against the king a large portion of the clergy, the nobles, and the common people, and at last, on Sept. 7, 1200, compelled Philip to pledge the restoration of Ingeburga to her position as queen and wife. It was, however, to little purpose. The separation which the king could not effect by law, he sought to accomplish by subjecting his wife to constant vexations and humiliations, which might eventually compel her to leave him of her own accord. In all these trials the Pope remained her friend; and though he relaxed somewhat in the energy of his measures for her relief, when the aid of the king was needed in some of his projects, yet he persevered in refusing his consent to the divorce, and had the satisfaction of knowing at last that the queen, who for seventeen years had been watched and harassed as a prisoner, was received back into full honor by her penitent husband. With like success the Pope interfered in the domestic affairs of Alphonso IX. of Leon, whose wife he constrained to depart from him by the force of an interdict, because of a too close consanguinity; and also in those of Peter of Aragon, whose contemplated espousal of Bianca of Aragon he prevented for the same reason; and then, when, after Peter's marriage with Maria of Montpellier, the royal libertine wished to put her away, and scorned the papal prohibition of that act, Innocent, by ecclesiastical weapons alone, soon brought the offender to terms, and humbled him even to the surrender of his kingdom, which he accepted back as a papal fief. King Sancho of Portugal, also, he compelled to pay the tribute promised to the papal see by his father, though much against his will; and Ladislaus of Poland, when guilty of robbing the church and bishops of goods and rights, he soon subjected to his requirements. The extent to which Innocent asserted to himself the sole right of putting princes under ban, and of releasing them from it, may be seen in his dealings with Hakon of Sweden. When this king, upon atonement made for his father's wrongs, was released from the ban which had been put on the kingdom by Archbishop Eric, the Pope wrote to Eric that he had imitated him ape-fashion, and reminded him that such release was valid only when granted by the vicar of St. Peter. In 1204 Innocent succeeded in uniting the Bulgarians, who formerly belonged to the Greek Church, with the Church of Rome by consenting to Prince John's request for coronation, who de-

sired it for the sake of papal protection against foreign and domestic foes.

But it was in his treatment of John Lackland, the king of England, that Innocent's assumption of universal power as the "vicar of Christ" fully culminated. The quarrel was occasioned by the king's interference in the election of a superior over the monks of Canterbury. The Pope, refusing to sanction his choice, made a countermove by convening some members of the convent, who happened to be at Rome, and securing, through them, election of Stephen Langton, a cardinal priest, to the contested position. This step enraged the king. When threatened with an interdict, he swore, "by God's teeth," that he would hunt every ecclesiastic who dared to proclaim it, out of the land. The interdict fell, and John sought to make good his oath. A ban followed; and, in spite of all John's efforts to hinder its publication, it became known. The nobles, who hated his tyranny, rose against him; and fierce the conflict grew, until at last Innocent declared the throne vacant, and instigated Philip Augustus of France to take possession of it, promising to all who engaged in the attempt the title and privilege of crusaders. This extreme measure frightened the king into abject submission; and on May 13, 1213, he concluded a convention with ten papal plenipotentiaries at Dover, pledging the acknowledgment of Stephen Langton as archbishop, and the restoration to the church of all its property which had been seized, and also of all exiles to their homes. Nor was this humiliation sufficient. To secure himself against the threatened invasion of Philip, although under the pretext of atoning for his sins, on May 18 John surrendered his realms "to God and the Pope," and received them back as a papal feudatory, bound to an annual payment of seven hundred marks for England, and three hundred for Ireland. Then it was, when prostrate in the dust at the feet of the archbishop as a suppliant for mercy, that he was released from the ban. The interdict was not lifted until July 2, 1214, on the fulfilment of the conditions pledged. But, though now reconciled with the Pope, the quarrel with the barons went on, until by force of arms they extorted from the king the famous Magna Charta, and thus laid the foundation of the English political constitution. No sooner did Innocent learn of these transactions than he pronounced the terms of the charter null and void. It touched too closely upon the royal prerogatives, and indirectly upon the feudal sovereignty of the Pope. But neither declaration nor excommunication had any effect on the nation. One only who took part in the uprising of the barons fell a sacrifice under the power of the Pope: this was Langton. By reason of his refusal to put the insurgents under the ban, he was, while attending a council at Rome in 1215, suspended from his archbishopric. But nothing so damaged the papal cause in England as this opposition of Innocent to the Magna Charta. Here it was where the Pope had at last fully realized his ideal of the true relations between Church and State, and here it was where the papacy began to encounter its most effective opposition.

What Innocent's ideal was may be learned from what he wrote to King John: "Jesus Christ wills

that the kingdom should be priestly, and the priesthood kingly. Over all, he has set me as his vicar upon earth, so that, as before Jesus 'every knee shall bow,' in like manner to his vicar all shall be obedient, and there shall be one fold and one shepherd. Pondering this truth, thou, as a secular prince, hast subjected thy realm to Him to whom all is spiritually subject." Accordingly, in entertaining this view of his position, Innocent naturally felt, when defending the rights of the Roman chair before princes and peoples, that whatsoever he did was wrought in and through the influence of Him whose vicar he was. Moreover, he applied to himself the word of Jesus: "All power is given unto me in heaven and earth." Peter's miraculous walk upon the sea was to him a sign of how the nations of the earth were to be subdued under the feet of himself and his successors. Like Melchizedek, the Pope, he conceived, united in one person the offices of king and high priest. And as, in the ark of the covenant, the rod was placed beside the tables of the law, so he considered, that, in the heart of the Pope, there resided together both the fearful power of destruction and the right to bestow grace. The parallel already drawn by Gregory VII., comparing the Church and State to the sun and moon severally, Innocent expanded into an illustration for showing how the State was actually dependent on the Church for its true lustre and glory. A frequent declaration of his was it, that the priesthood alone (i.e., the Church) sprang from the divine appointment, while the State originated "from human extortions." Hence, in all cases where a heinous sin was in question, he claimed the right to test the decisions of the secular tribunals, and if necessary to quash them. Both the secular and the spiritual swords, he affirmed, belonged to the Pope; and, while he reserved to himself the latter, the former he gave over to the princes.

In discharging his duty as the vicar of Christ, Innocent now, as at the beginning of his pontificate, felt it obligatory on him to summon the kings and peoples of the earth to a holy war for the recovery of Palestine. In this movement he was largely aided by the rare eloquence of two men, — Fulk of Neuilly, who wrought effectually among the French nobles, and Abbot Martin, who was no less influential with those of South Germany. But the crusading host encamping near Venice was early turned aside from its undertaking by the craft of the Doge Dandolo, who employed it for the recovery of Zara from the king of Hungary. In vain did Innocent use warning and threatening to divert them from this attempt. The doge's work was done. Hardly was this difficulty adjusted, when the crusaders engaged in another enterprise, equally foreign to their original purpose, and no less contrary to the will of the Pope. Influenced by the persuasions of Philip of Germany, they lent their assistance to his brother-in-law, Alexius Angelus, in his project of regaining his ancestral inheritance from the usurper, Alexis III. Constantinople was captured. But by this event the relations between the Greeks and Latins became so disturbed, that, in a popular insurrection, Alexius was caught, imprisoned, and finally strangled. Thereupon the crusaders took possession of the city, and set up there a Latin empire. On May 16, 1204, Bald-

win of Flanders was crowned emperor. This event, opening as it did to the Pope a prospect of uniting the Greek and Latin churches, reconciled him to the course pursued by the crusaders; and in a letter to them he expressed the joyful hope that henceforth there would be but one fold and one shepherd. And now was vouchsafed to him that which his predecessors had sighed for in vain; viz., the nomination of a Catholic patriarch for Constantinople.

On Oct. 12, 1204, Innocent issued a bull for raising a crusading expedition into Livonia. The leader of the several enterprises which followed was Albert, Bishop of Livonia, who succeeded in baptizing the Livonians in 1206, and also the neighboring Letti in 1208, and subjecting both to the chair of Peter. In reward for this, Albert was released from the control of his metropolitan at Bremen, and made, in a measure, independent. But, on his becoming involved in a conflict with the "Knighthood of Christ in Livonia," Innocent sought to adjust the difficulty by a compromise, the conflicting terms of which soon made it evident how impracticable it was for a church power centralized at Rome to manage wisely the conditions and relations of remote ecclesiastical provinces.

It is not so creditable to Innocent, that he first employed the crusades for the extermination of heresy. In 1207 he enjoined on the French king the duty of annihilating the heretics of Toulouse. The cruelties inflicted on the Albigenses, in consequence, are not to be charged so much on Innocent himself as on his system, which may be traced back to Augustine (see art. CATHARI). The orders of the Pope against heretics were approved at the twelfth general synod (1215), and incorporated in the canon law. They were, in substance, that all rulers should be exhorted to tolerate no heretics in their domains: if a ruler refused to clear his land of heretics at the demand of the Church, and should persist in his refusal, he should be deprived of his authority, and even ejected from it by force: to every one who joined in the expeditions against heretics, like favors should be granted as were granted to crusaders. At the same council the severest enactments were issued against the Jews. Rulers were forbidden to trust them with public offices. In order to be known as Jews, they were to clothe themselves with a peculiar garb. During Holy Week they were not to appear on the streets, lest, in that season of sorrow, Christians should be scandalized by their decorated attire. At this council, also, condemnation was pronounced upon the doctrine of Amalrich of Bena (see art.), and on a treatise against Peter Lombard by Joachim of Flore (see art.). Moreover, the formation of new monastic orders was discouraged; and alike on Dominic and on Francis, both of whom prayed to have their orders confirmed, was the command of the council imposed, that they should subject their societies to existing rules. The last deliverance of the council was to summon Christendom to a new crusade to the Holy Land, in 1217. At this council, held near the close of Innocent's pontificate, the Pope showed himself as the unlimited ruler of the great ones of the world and of the church. Emperors, kings, and princes had sent to it their plenipotentiaries; and fifteen hundred

archbishops, bishops, and abbots took part in its transactions, or, rather, were present to listen to and record the decrees of Innocent. Deliberations, properly speaking, there were none. Consent followed at once on the reading of the Pope's decree. But, while the ecclesiastics thus exalted their superior, they virtually voted their own abdication. None of Innocent's predecessors had so cut down the privileges of bishops and metropolitans as he had done, and none had so largely assumed the right of patronage belonging to local church officers. He was the first to assert the Pope's right to grant benefices; and he issued countless commissions in order to secure a productive living for the papal servants and the Romish clergy, and even to his own relatives and intimates. And he did this at the cost of the country clergy, and to the disparagement of the authority of the bishops in the regions where these commissions were executed. This centralization of power was still furthered by a claim laid to the bishops' chairs, in case any overstepped canonical regulations and privileges. The right to depose bishops was also declared to belong to the Pope alone, who, as the vicar of Christ, had the sole power to annul the marriage between the bishop and his congregation. Large as all these claims were, they were sustained, on the part of Innocent, by rare discernment and profound knowledge. Even during his reign, his bulls and decretals were collected and published at three several times; and a fourth collection, comprising those of the last six years, was issued shortly after his death. But, though thus crowded with work, this Pope found leisure for literary labors. We have from his pen an exposition of the seven penitential Psalms, evincing a tone of sincere piety. Moreover, he preached frequently, not only at Rome, but also upon his journeys; and those of his sermons which have come down to us bear testimony to his earnest piety and deep humility. Once and again did he utter a sigh for rest from occupations which wore out body and soul. And this rest he found in death (July 16, 1216) at Perugia. Pride can hardly be said to be the ruling element of his character. When he burns, excommunicates, binds, and loosens, he is not seeking his own honor, but the honor of Him whose vicerent he believed himself to be. The high office of the Papacy, so repugnant to Protestant feeling, he spiritualized and ennobled. In his blameless walk, his brotherly love, his readiness for self-sacrifice, he showed the devoted Christian. We can hardly call him covetous, since he devoted his whole income to the good of the Church. The only spot that stains his name is that he did once and again endow his relatives and trusted servants with ecclesiastical livings; but this is a spot which cleaves almost to the entire Papacy.

SOURCES. — *Gesta Innocentii III.*, auctore anonymo coevo, ap. MURATORI: *Rer. Ital. scri.*, III. 1, Mediol., 1723, p. 486 sq.; with this compare ELKAN: *Die Gesta Innocentii III.*, im *Verhältniss zu den Regesten desselben Papstes*, Heidelberg, 1876; *Vita Innocentii III.*, ex MS. Bernardi Guidonis, ap. MURATORI: *Rer. Ital. scr.*, tom. III. 1, p. 480 sq.; BURCHARDI ET CHUONRADI *Urspergensium Chronicon*. The great work is by HURTER: *Geschichte Papst Innocenz III.*, 3d ed., Hamburg, 1841-43, 4 vols. See also *Lettre inédite d'Inno-*

cent III., de l'an 1206, Nogent le Rotron, 1876; F. DELITZSCH: *Papst Innocenz III.*, u. sein Einfluss auf die Kirche, Breslau, 1876; W. MOLITOR: *Die Decretale 'Per Venerabilem' v. Innocenz III.*, Münster, 1876; and the full LIT. given by ZÖPFER in Herzog, vi. 734-736.

INNOCENT IV. (Senibaldi de Fieschi), Pope 1243-54. Celestine IV died suddenly, and was followed, June 25, 1243, after the interval of a year and a half, by Innocent IV., whose choice was secured through the influence of the emperor. The new pontiff was an eminent jurist belonging to one of the first families of Genoa; and it was hoped that his election would terminate the long strife which had been waged between the Church and the emperor, inasmuch as the new Pope, while cardinal, had been the constant friend of the latter. To this end a settlement was proposed, highly advantageous to the Pope, but which failed of success by reason of the mutual distrust entertained by the parties. The Pope, pending negotiations, fled suddenly to Lyons, whither he called a general council, for the ostensible purpose of correcting abuses in the Church, of carrying aid to the Eastern Christians, and of settling the difficulties between the Church and the empire. The emperor, on the other hand, issued, in his own interest, a letter to the princes of Christendom, unveiling the real purpose of the Pope, and promising to organize a crusade, provided Innocent would remove the ban that had been put on him, and would quiet the rebellion in Lombardy. But, at the third session of the papal council, Frederick II. was deposed and excommunicated, and the electoral princes called upon to choose a new emperor. Notwithstanding the mediation of Louis IX., and the orthodox confession made by the emperor before the Bishop of Palermo, the Pope remained obdurate, and the strife waxed bitter. Innocent fomented rebellion in Sicily, and had Henry Raspé, landgrave of Turingia, proclaimed emperor of Germany. The princes of the empire, however, for the most part remained true to Frederick; and his rival soon fell, fighting against the imperial forces, led by Conrad, son of Frederick. His death left Frederick's influence in Germany paramount. The Pope could find no one willing to accept the gift of the crown, save Count William of Holland, whose supporters had to be bought with gold. Frederick died Dec. 13, 1247, transmitting his feud with the Pope to his son Conrad, whose hereditary crown of Sicily Innocent had bestowed upon the English prince, Edmund. Sudden death, which so often had favored the popes, carried off Conrad while in the act of asserting his rights. His infant heir, the ten-year-old Conradin, was left under the guardianship of Manfred, natural son of Frederick, who made terms with the pontiff, on condition that the claims of his ward to the Sicilian crown should be respected. The Pope proving faithless, Manfred took the field, and succeeded in compelling the entire papal army to surrender. Innocent died five days later, at Naples, where he lies buried in the cathedral. In the midst of a busy and stormy life Innocent found time for grand missionary enterprises to the East. He ceded to Conrad, Grand Master of the German order, his proprietary right over Prussia, which he had

divided into four bishoprics. To him, also, is due the custom of decorating cardinals with the red hat. He is, moreover, the author of a work entitled *Apparatus in quinque libros decretalium*, highly prized as an authority on canon law, and also *A Defence of the Papal Prerogative against Peter de Vineis*, the chancellor of Frederick II. He died at Naples, Dec. 7, 1254.

INNOCENT V. (Pietro de Tarantasia), Pope 1276, was chosen to succeed Gregory X. Jan. 21, 1276. He had been Archbishop of Lyons, Cardinal Bishop of Ostia, and grand confessor. His first aim was to reconcile the warring factions of the Guelph and Ghibelline, which had embroiled the Italian states; and he succeeded so far as to bring Lucca and Pisa into friendly relation, and give peace to Tuscany. Whilst preparing to send a numerous embassy to the Greek emperor, Michael Palæologus, in the interest of the union of the two churches east and west (to which the Greek ambassadors at Lyons had previously consented), Innocent died (June 22), after a brief pontificate of five months. He was a voluminous writer. Besides his postils and quodlibets, he composed a number of philosophic and other works, most noteworthy of which were commentaries on the Pauline Epistles and on the "Sentences" of Peter Lombard. A hundred propositions drawn from his writings, and condemned by learned contemporaries, were defended by Thomas Aquinas.

INNOCENT VI. (Etienne d'Albert), Pope 1352-62. On the death of Clement VI. the cardinals assembled, and, before making choice of his successor, proceeded to limit the prerogatives of the papal chair as follows: (1) The Pope shall appoint no new cardinals until the existing number shall have been reduced to sixteen. The whole number shall never exceed twenty, and none shall be appointed without the consent of at least two-thirds of the cardinals. (2) The Pope shall not imprison, depose, place under the ban, or suspend a cardinal, without the consent of all his peers. (3) The Pope shall neither alienate the lands of the Church, nor invest any one with the same, without the consent of two-thirds of the cardinals. (4) The revenues of the Church shall be equally divided; one half going to the support of the Pope, the other to the cardinals. (5) No relative of the Pope shall be appointed governor of any of the provinces of the Church. (6) The Pope shall not receive tithes of ecclesiastical livings, nor any subsidies, without consent of two-thirds of the cardinals. These propositions the cardinals were compelled to subscribe under oath, some doing so with the reservation "*Si jure niterentur*." Thereupon the votes were taken; and the choice fell upon Stephen Albert, Bishop of Ostia, Dec. 18, 1362. He took the title of Innocent VI., and his first act was to declare the propositions which he subscribed with the reservation above specified null and void. Deeply versed in canon law, and severe in morals, he at once set about correcting abuses. Unlawful grants were recalled; grievous taxes were abolished; the clergy who had flocked to Avignon on the occasion of his coronation, in the hope of preferment, were ordered to return within five days to their benefices, on the pain of excommunication; and by precept and example the

luxurious living of the cardinals was rebuked. That the judges of the Rota might be the more impartial, they were assigned a competent support. Charles IV., who was crowned at Rome April 5, 1355, was compelled by the Pope to leave for Germany that selfsame day. Bologna was wrested from Bernardo Visconti, the powerful and unscrupulous ruler of Milan. The new Pope, moreover, sought to mediate between Edward of England, and John of France, and to unite the Venetians and Genoese, then at war with each other, against the Turks. He also put Peter of Castile under the ban for poisoning his wife, and undertook to fortify Avignon against the hordes of mercenaries which were plundering the south of France; but, ere he could complete the latter work, the city was invested, and the withdrawal of the besiegers had to be purchased by a large sum of money and a plenary pardon. At the instance of Charles IV. the festival of the Sacred Lance was instituted, to be celebrated yearly, on the Friday following Easter, throughout Germany and Bohemia. The Mendicant Friars, whose reputation for sanctity had greatly suffered in the popular estimation, found a powerful champion in Innocent, who restored them to all former privileges. He died Sept. 12, 1362, leaving behind him the reputation of a just and upright man. Of his writings there have come down to us only a few letters and some bulls. See E. WERUNSKY: *Italienische Politik Papst Innocent VI. u. König Karl IV. in J. 1353, 1354*, Wien, 1878.

INNOCENT VII. (Cosimo de Migliorati), Pope 1404-06. On the death of Boniface IX., the cardinals bound themselves by oath to do their utmost to secure the healing of the great Western schism, mutually pledging their willingness to resign even the papal chair, in case such a step should be deemed necessary to the furtherance of an end so desirable. The new Pope (elected Oct. 17, 1404) was distinguished alike for the purity of his character and the extent of his learning, particularly in the provinces of civil and canon law. He had been previously appointed to several responsible positions, and employed in a number of delicate missions, by Urban VI.; nominated also chamberlain of the Church and cardinal by Boniface IX.; and was sixty-five years old when elected Pope. He assumed the title of Innocent VII. Shortly after his accession, a tumult broke out in Rome between the Guelphs and Ghibellines; a nephew of Innocent heading the former. In it a number of citizens were slain, and the Pope was compelled to flee the city. His exile, however, was brief. The people, as soon as they were convinced of his freedom from all complicity in the murderous act, restored him in triumph. Since the party opposed to the Pope was openly encouraged by Ladislaus, king of Naples, and Neapolitan troops were employed by it in attacks upon the city, and raids into the country, Innocent was compelled to put the king under the ban, and declare his kingdom forfeited. The king, however, fearing an attack from his rival, the Duke of Anjou, soon submitted to the conditions of the Pope. About this time the antipope, Benedict XIII., came as far as Genoa, desiring safe conduct from Innocent to Rome, under the pretext of holding cou-

ference with him in reference to harmonizing the Church. The wily request of Benedict was denied, and the conduct of each in the matter gave occasion for mutual reproach and recrimination. Innocent died suddenly of apoplexy (Nov. 6, 1406), giving rise to the groundless suspicion of having been poisoned. This Pope, otherwise simple, genial, and ingenuous, cannot wholly escape the charge of nepotism. His relatives were advanced to the most considerable places, and loaded with riches. His sole literary relic is a speech, of little merit, on the re-union of the Eastern and Western churches.

INNOCENT VIII. (Giovanni Battista Cibo), Pope 1484–92; chosen Aug. 29, 1484. He sprang from a Genoese family of Greek origin. We find him first as a youth at the Neapolitan court, then at Rome, in the service of Cardinal Philip of Bologna. After having held successively the bishoprics of Savona and Melfi, he was made cardinal 1473: on his accession he vainly sought to unite the princes of Christendom in a crusade against the Turks. He became involved in war with Ferdinand of Naples, whose crown he offered to Renaldus, Duke of Lorraine. A peace favorable to the Pope was effected Aug. 12, 1486. It was, however, shortly after violated by Ferdinand, who was excommunicated, and kept under the ban until peace was declared (1492). While urging the princes and people to arm against the Turk, the Pope shamelessly entered into treaty with the Sultan Bajazet, according to which he agreed—for the sum of forty thousand ducats per year, and the gift of the sacred spear which was said to have pierced our Saviour's side—to keep Zezim, a brother of the sultan, and a pretender to his throne, who had fallen into his hands, a close prisoner. Thus he thriftily turned to advantage his relations to both Christian and Pagan. The reputed wizards, witches, and soothsayers with which Germany was at this time filled, were by him prosecuted with great severity. The processes which his judges employed against these wretched creatures have been preserved in a book, which is remarkable alike for its learning, superstition, and vulgarity (see *Witches and Processes against Witches*). He strove also to arrest the progress of the Hussites in Bohemia, canonized the Margrave Leopold of Austria, and passed the closing years of his reign in creating new places, that by their sale he might enrich his treasury. Innocent died July 25, 1492. His sixteen children bear witness to the fidelity with which he kept his vow of chastity. These he was constantly and shamelessly seeking to enrich and advance. One of the eight cardinals he created was the son of Lorenzo de Medicis, whom he elevated to the office before he had passed his thirteenth year.

INNOCENT IX. (Giovanni Antonio Facchinetti), Pope 1591; elected Oct. 30, 1591. He was b. at Bologna 1519. Previous to his elevation to the papal chair, he had held, together with other dignities, the office of patriarch of Jerusalem, president of the Inquisition, and cardinal. His pontificate lasted two months, and was distinguished by a number of judicious and laudable enterprises undertaken by him. He forbade the alienation of church property, interdicted debt, and reduced burdensome taxation. He also im-

proved the harbor of Ancona, and dug a canal in the neighborhood of St. Angelo to protect Rome from the overflow of the Tiber. Dying Dec. 30, 1591, he left behind him a considerable number of writings (as yet unprinted) and the character of a true and ingenuous man.

INNOCENT X. (Giovanni Battista Pamphili), Pope 1644–55; was chosen Pope (Sept. 15, 1644) in his seventy-second year, chiefly because he had said little and accomplished less. He owed alike his ill fortune and ill fame to Donna Olimpia Maidalchini, his brother's widow, with whom, even during the life of her husband, he held questionable relations. On the sudden death of the husband, she became the absolute mistress of the prelate, and the inspiration of his whole life; so that caricaturists were in the habit of representing the vicegerent of Christ as arrayed in a frock, styling him another Johanna, with the keys of St. Peter. Though he owed his elevation to the family of the Barberini, he was no sooner seated than he called upon them to give an account of their stewardship, in hopes of transferring their vast wealth into his own hands. Fleeing to France, they succeeded in enlisting the French king in their cause, which led to a rupture with the Pope, and a seizure, by the French, of Piombino and Portolongano. The result was a restoration of the Barberini to their offices and estates. The Duke of Parma, having, in defiance of the Pope, invested a certain infamous Theatine monk with the bishopric of Castro, the papal authorities took possession of the bishopric and earldom, and razed the fortifications of the city. The Peace of Westphalia, concluded in opposition to the vigorous and repeated protests of the papal nuncio (October, 1648), seriously impaired the papal prerogative. In anticipation of the Pope's bull, declaring the articles of peace null and void, it was stipulated that no spiritual or secular rights, nor decree of council, privilege or indulgence, edict or inhibition, no papal concordat, dispensation, absolution, or remonstrance, made in contravention of the treaty, or of any of its separate provisions, would either be heard or entertained. The papal protest, however, was not to be without its significance in the future. For the present, its only influence was to damage the prestige of the Pope. The papal nuncio, having boldly published the pontiff's bull at Vienna, was expelled from the city with a scurrilous message to his Holiness. Innocent's zeal for the purity of doctrine was shown in his formal condemnation (1653) of five propositions taken from the works of Jansenius. Guided by the counsel of Donna Olimpia, he succeeded in devising means for enriching the papal coffers, which he had found burdened with a debt of eight million scudi. The most shameful system of bribery and corruption prevailed in every rank of the papal hierarchy: offices were openly bought and sold. Two thousand of the smaller cloisters were closed, and their revenues sequestered. Amongst the more extraordinary measures taken to bring money to Rome was the Pope's letter, *Universales maximeque jubilai*, 1650. The most injurious was the monopoly of the corn-trade by the papal exchequer, by means of which flour was retailed to the baker at an increase of one-third in price, and a reduction of one-third in measure, resulting, as

is alleged, in the ruin of agriculture in Italy. Innocent died Jan. 5, 1655. His pontificate covers a period of deep degeneracy in the Church, marked by a commingling of things profane and sacred, and by the domination of parasites and mistresses, the Church all the while contending for her ancient prerogatives in all their fulness. See ROSSTENSCHER: *Hist. Innoc. X.*, Wittenberg, 1674; and RANKE: *Hist. of the Popes*.

INNOCENT XI. (Benedetto Odeschalchi), Pope 1676-89. He was b. at Como, May 16, 1611; educated by the Jesuits; and studied law at Genoa, Naples, and Rome. After having distinguished himself for his integrity and ability in various high positions, he was created cardinal (1647) through the influence of Donna Olimpia, and subsequently nominated legate of Ferrara, and Bishop of Novara. He owed his elevation, Sept. 21, 1676, to the French party in the College of Cardinals. On his accession, he set about the furtherance of a stricter morality in Church and State. He rebuked by his example the prevailing extravagance, rigidly limiting his own expenses, and abolishing all cardinalships and benefices whose services could be dispensed with; revived the stringent laws regulating the examination of candidates for consecration; enjoined upon the clergy the leading of holy lives, the catechising of the children, and the opening of schools for their instruction; forbade the use of dialectic sophistries and fables in the pulpit, bidding the priest proclaim only the crucified Christ; dismissed the eunuchs from the papal chapel; interdicted the luxurious habits of dress prevalent amongst the women, forbidding them the study of music; condemned the morality of the Jesuits in his bull March 2, 1679; and came into collision with France on account of the so-called "Privilege of Asylum" claimed by foreign ambassadors for criminals, not only within their palaces, but also in the precincts adjacent. This privilege Louis XIV. would not consent to have abrogated; and his ambassador De Lavardin, who entered Rome with a retinue of a thousand soldiers and servants, was accordingly put under the ban. Neither party would yield, and the question remained open until after the death of the Pope. It was finally settled in his favor. The so-called "Regal Right" was another apple of discord between the Pope and the French king. Louis had insisted upon appropriating the revenues of certain vacant churches and benefices, even in cases where they had not been planted by the crown. This attempt was resisted by the bishops; and the Pope sustained them, even to the extent of threatening the king with the extreme censure of the Church. As a countermove, the latter called a council of the French clergy (Nov. 9, 1681), who not only confirmed the disputed claims of the throne, but made a solemn deliverance consisting of four fundamental propositions (*Quatuor propositiones Cleri Gallicani*). A copy of these, by order of the Pope, was openly burnt at the hands of the public executioner, and confirmation refused to all such as were nominated to livings. In consequence, at his death, the bishops of no less than thirty dioceses were without papal consecration. Though the cruel persecution of the Jesuits, and the Revocation of the Edict of Nantes, by the French king, subsequently drew from the

Pope the very highest commendation of the king, he never, to the day of his death, halted in his opposition to the so-called "Regal Right, or Freedom of Quarters." Innocent died Aug. 12, 1689. The French king and the Jesuits alike sought to blacken his memory after death; and his canonization, urged by Philip II., encountered opposition chiefly from these quarters. Without doubt he was an ecclesiastical prince of pure and noble virtues, and one of the most illustrious men that had ever filled the chair of St. Peter. He was compelled by the Inquisition to condemn, by a bull, the writings of Molinos (Nov. 20, 1687), although he was very friendly to Molinos. The efforts of James II. to convert England to Catholicism were, by Innocent, not only considered rash, but as calculated to increase the power of the king and lead to an alliance with France, rather than to advance the Church. The fall of James was therefore not mourned; and his plea for the papal help was answered by a cool rejection, on the ground of the Pope's absorption in his struggle with France. See GERIN: *Le pape Innocent XI. et la révolution anglaise de 1688*, Paris, 1876 [also BIGELOW: *Molinos the Quietist*, N. Y., 1882, which gives, pp. 113-127, a translation of Innocent's bull, and MOLINOS].

INNOCENT XII. (Antonio Pignatelli), Pope 1691-1700, was chosen Feb. 12, 1691, after a five-months' conclave. Born March 13, 1615, he was in his seventy-seventh year when elected. He entered public life early. After holding many important offices, was made cardinal bishop of Faenza, and archbishop of Naples by Innocent XI., whose title he took, and whose example he strove to imitate. He had no sooner taken his seat than he set his face sternly against nepotism. The poor were his beneficiaries; the Lateran, his hospital. He declared it unlawful for any pope in the future to invest his relatives with any of the offices or revenues of the Church. He sought to reform cloister discipline and the lives of the secular clergy; interdicted the lottery; brought to a close the controversy with the French king, on the condition of limiting the exercise of "Regal Right" to vacant benefices lying within the territory of Old France. The Pope was several times involved in controversy with Leopold I. of Germany in reference to questions of precedence; but, through mutual concessions, these, as they arose, were amicably settled. Friendly relations with Charles II. of Spain were interrupted by a question concerning the Inquisition in Naples. Pending its solution, both king and pope died; the latter Sept. 27, 1700. In the controversy between Bossuet and Fénelon, the Pope decided for the former, condemning some twenty-three propositions, which he affected to find in Fénelon's writings, as contrary to good morals and sound doctrine. He bequeathed a large sum of money to a hospital which he had founded, and ordered that the money accruing from the sale of his personal effects should be given to the poor. His reputation is that of a just, charitable, unselfish, and beneficent man.

INNOCENT XIII. (Michel Angelo Conti), Pope 1721-24. He was born May 13, 1665. Alexander VIII. had made him a member of his court family, and Clement XI., cardinal. He

was elected May 8, 1721, after a stormy session of the conclave, during which the cardinals came to blows, and inkstands were hurled. His accession was hailed as promising rest to the Church, and peace to Christendom. His nomination of his brother as cardinal aroused fears of nepotism, which, happily, proved groundless. Italy prospered under his reign. Like his predecessor, he espoused the cause of the Pretender to the British throne under the title of James III. Charles VI. of Germany he invested with the kingdom of Naples. He also wrested Castel Palo, on the Mediterranean, from its unwilling proprietor, and, under French influences, clothed a contemptible profligate with the office of cardinal. These two last acts are spots on a character otherwise fair. When Malta was invested by the Turks, after issuing a call to Christendom, he himself hastened to the rescue with men and money. He had serious thoughts of abolishing the order of the Jesuits on account of their opposition to the Chinese mission, and took under his protection the so-called "Constitutio Unigenitus," which had been wrung from his predecessor. His death occurred March 7, 1724.

R. ZÖPFEL (trans. by D. W. Poor).

INNOCENTS' DAY, a church festival in honor of the children slain by Herod in Bethlehem (Matt. ii. 16), and who thus were in a sense the first Christian martyrs. It was very early celebrated; for it is mentioned by Irenæus and Cyprian, at first, in connection with Epiphany. Later, in the Western Church, Innocents' Day came on Dec. 28; in the Eastern Church, on Dec. 29. It is not known when the festivals were given different days. Peter of Ravenna (Chrysologus), a bishop of the fifth century, has left two sermons upon the Massacre of the Innocents, considered quite apart from the Epiphany; and the fact would seem to indicate that the separation was made in his day. At present, in the Roman, Anglican, and Episcopal churches, Innocents' Day is Dec. 28. The Roman priest celebrates the mass on this day in a blue gown. The Armeno-Gregorian calendar gives the number of infants slain by Herod at fourteen thousand; the true number was probably less than thirty.

INNS AMONG THE HEBREWS. In one sense of the term, inns did not exist in antiquity; but there were enclosures which afforded some protection, and in which there was a fountain. In later times there were built "khans," or "caravanserais," which are large square buildings containing rooms enclosing an open court (Jer. ix. 2). But no food for man or beast was provided, as the traveller was expected to carry it with him. In the parable of the Good Samaritan, mention is made (Luke x. 34) of another sort of caravanserai, which had a keeper, and where personal care, besides food, could be obtained. The "inn" to which Joseph and Mary went (Luke ii. 7) was probably a caravanserai. RÜETSCH.

INQUISITION (*Inquisitio hereticæ pravitatis*), or the "Holy Office" (*Sanctum Officium*), is the name of the spiritual court of the Roman-Catholic Church, for the detection and punishment of those whose opinions differed from the doctrines of the Church. It was the abnormal outgrowth of the ancient ecclesiastical discipline which charged

the bishops with the duty of searching out the heresies in their dioceses, and stemming the progress of error. [The Church fathers treated all departures from the creed of the Church with great severity, and the early councils forbade all relations of the members of the Church with heretics.] From the reign of Constantine the Great the laws against heretics became more and more rigorous. [In 316 Constantine issued an edict condemning the Donatists to the loss of their goods.] But the first Christian emperor to pronounce the sentence of death against them was Theodosius, who, in 382, condemned the Manichæans. Eminent Church fathers, however, like Chrysostom (*Homil.* 29, 46, in *Matth.*) and Augustine (*Ep.* 93 *ad Vicentium*, etc.), pronounced against the death penalty; but Jerome (*Ep.* 37 *ad Riparium*) found a justification of it in Deut. xiii. 6 sqq., and Leo the Great openly advocated it (*Ep.* 15 *ad Turribrium*). The civil arm executed the penalty, but bishops and clergy were often lukewarm in searching out heresies. The see of Rome was not content with decrees of councils, or the capitularies of Charlemagne commanding the bishops to check error, and gave full powers into the hands of legates, who, backed by the edicts of councils (Toulouse, 1119; Oxford, 1160; Tours, 1163; the Third Lateran, 1179; Verona, 1184), relentlessly pursued the Cathari and the Poor Men of Lyons in Southern France, and the Catareni in Northern Italy. Finally it was Innocent III. [1198-1216] who developed the organization for the detection and punishment of heretics which for several centuries conducted the Inquisition, in the technical sense of the term. By the Fourth Lateran Council every bishop was instructed to visit his see in person, or to appoint visitors of irreproachable character to do it, and, where the exigencies of the case demanded it, to take an oath of the inhabitants to inform against heretics, and to reveal their places of meeting. The refusal to take the oath was regarded as an evidence of heresy.

The measures of Innocent III. were revised by the Council of Toulouse (1229). It passed forty-five articles, instructing the bishops to bind by an oath a priest in every parish, and two or more laymen, to search out and apprehend heretics and those who sheltered them. Heresy was to be punished with the loss of property, and the house in which a heretic was found was to be burned. Heretics who repented were to wear two crosses, — one on their back, and one on their chest. But if the repentance seemed to be a result of the fear of death, the guilty person was to be shut up in a convent. Every two years, males from fourteen years upwards, and females from twelve years upwards, were obligated to repeat an oath to inform against heretics. The neglect of the annual confession was a sufficient ground of suspicion, as also the possession by laymen of the Scriptures, especially in translations. In spite of these measures and the rigorous execution of them, especially in Southern France, the desired result was not secured. The bishops were accused of apathy, and were themselves made subject to the Inquisition by the papal chair. In 1232 and 1233 Gregory IX. appointed the Dominicans a standing commission of inquisitors in Austria, Germany, Aragon, Lombardy, and

Southern France. At the same period was organized the so-called "soldiery of Jesus Christ against heretics." Louis the Pious, in his famous edict of 1228 (*ad cives Narbonnæ*) made it the special duty of the civil power to root out heresy, and to punish without delay those who were condemned. The suspicion of heresy was made a sufficient ground for apprehension; and, by a bull of Innocent IV., in 1252 (*ad extirpanda*), resort was to be had, if necessary, to torture, to extract a confession.

The notion of heresy was enlarged so as to comprehend not only the slightest deviation from the creed of the Church, but also usury, sorcery, contempt of the cross and clergy, dealings with Jews, etc. [The case of Galileo Galilei shows how heresy was understood. This distinguished astronomer (b. Pisa, Feb. 18, 1564; d. in the Villa Martellini, at Arceti, near Florence, Jan. 8, 1642) was tried by the Inquisition in Rome (June 21, 1633). The charge against him was, that he held the Copernican theory, and had written in advocacy of its doctrines condemned in the decree of 1616; viz., that the sun is fixed in the centre of the world, and that the earth rotates. In reply, he said, that, since the Congregation of the Index had condemned it, he had not held the Copernican theory. The published documents of the trial do not sustain the charge that he was tortured. He made public recantation the next day. The famous legend, that, on rising from his knees after his recantation, he exclaimed, "*E pur si muove!*" ("And yet it does move!") seems to have no adequate foundation. See WOHLWILL: *Ist Galilei gefoltert worden?* (Leipzig, 1877); GEBLER: *Galileo* (Stuttgart, 1876, 77, 2 vols.); DE L'ÉPINOIS: *Les pièces du procès de Galilée* (Rome, 1877); REUSCH: *D. Prozess Galileis u. d. Jesuiten* (Bonn, 1879)]. The punishments were loss of civil and ecclesiastical privileges; rigorous confinement; and death, either by a simple execution, or by incarceration and the flames, often preceded by cruel tortures. The property of the condemned party fell to the Inquisition, from whose sentence there was no appeal.

The people in many places rose up against the inquisitors, as in Albi, and Narbonne (1234), and Toulouse; and in France, where the Inquisition had first been put in force, it was first abolished. In Germany, the Dominican Konrad Drosio, and especially Konrad of Marburg (1231-33), were the most active agents of the Inquisition; but both were murdered, the latter at Marburg. The Emperor Frederick II., as a means of clearing himself of the charge of heresy, issued from Ravenna, in 1232, orders for carrying out the regulations of the Inquisition; but so determined was the resistance of the people, that its power was felt only in a few rare cases in the century that followed. About the middle of the fourteenth century, Urban appointed inquisitors to proceed against the Beghards in Constance, Speier, Erfurt, and Magdeburg. In 1372 Gregory XI. placed the number at five for all Germany, and in 1399 Boniface IX. appointed six for Northern Germany alone. Many were put to death, even during the progress of the Reformation, in consequence of the famous *Malleus maleficarum* ("The Witches' Hammer," Cologne, 1489), which was put forth by the Pope at the instance

of two inquisitors (Heinrich Kramers and Jacob Sprenger). The Jesuits sought to restore the Inquisition in Bavaria (1599), and during the Thirty-Years' War it found an occasional victim; but Maria Theresa abolished it in her kingdom, and it soon afterwards disappeared in Germany.

The Inquisition had no hold in England, Sweden, Norway, or Denmark; but in Spain, Portugal, and the Netherlands it enjoyed a luxuriant growth. In the thirteenth century it was introduced into Aragon against the Moors and Jews. Nicolaus Eymericus (d. 1399) was inquisitor-general for forty-four years, and wrote the *Inquisitor's Manual* (*Directorium Inquisitorum*), which states with appalling distinctness the rules regulating the methods of procedure. They were first put into full practice by Cardinal Ximenes, at the union of Castile and Aragon by the marriage of Ferdinand and Isabella. Hefele, in his *Life of Ximenes*, and in the art. *Inquisition*, in Wetzer and Welte, has shown that the methods of the Inquisition were in some respects less cruel than those of the criminal courts of the day; but he fails to prove that the Spanish Inquisition originated with the State rather than with the Church. The one to give complete organization to the movement in Spain was the bloody Domingo de Torquemada, who [in 1483] was appointed inquisitor-general. His associates received the most definite instructions, and surrounded themselves with spies, the so-called "Familiars of the Holy Office." The most noble in the land offered themselves for this service in order to secure their own persons. The terror which the horrible punishments of the Inquisition produced was the occasion of revolts and occasional assassinations of the inquisitors; but it continued to rage, the king himself using it to extend his authority, and fill his treasury. In 1492 all the Jews who refused to become Christians were compelled to emigrate; and a similar edict was passed upon the Moors under Torquemada's successor, Diego Deza (1499-1506). Under the third inquisitor-general, Ximenes (1507-17), according to Llorente, 2,536 were put to death, 1,368 burned in effigy, and 47,263 punished in other ways. Each tribunal consisted of three inquisitors, besides assessors, secretaries, familiars, and other officers. The place of meeting was called the "holy house" (*casa santa*). If the accused appeared, he was carefully examined, and placed in a dark prison. His head was shorn; his property, especially his books, inventoried; his income usually confiscated; and so terrible was the fear the tribunal inspired, that not even the accused's nearest friends dared to appear in his defence. Immediate avowal and renunciation of heresy secured to the party immunity from the sentence of death, but seldom averted the loss of property and confinement. In spite of his renunciation, the accused was obliged, for a certain period, to wear the *San benito* (a shirt without sleeves, and bearing a red St. Andrew's cross on the back and on the breast). On the other hand, the denial of the charge of heresy seldom secured the release of the prisoner; and extreme tortures were applied to extort a confession. If these failed, artifice was used to entrap the accused; and, where all means were exhausted, the victim was put to death at once, or condemned to a miserable life in prison. The

sentence of death was enforced by the civil arm, and the accused was usually burnt alive. He was taken, in a solemn procession, to the public square, where the *Auto da fé* (act of faith) was consummated.

Under Charles I. the Cortes sought for a modification of the laws of the Inquisition; but under Philip II. the flames burned brightly again, at first in Seville and Valladolid (1559 sq.). But by the end of the seventeenth century all vestiges of the Reformation were effaced, and the activity of the Inquisition became limited to the destruction of prohibited books, of which an *Index* had been prepared in 1558. Under Charles III., in 1770, an edict was passed, securing an accused party from arbitrary imprisonment; and other regulations were passed, curtailing the powers of the Inquisition, until, in 1808, Joseph Napoleon abolished it entirely. In 1814 Ferdinand VII. restored it; but the popular rage in 1820 destroyed the inquisitor's palace at Madrid, and the Cortes again abolished it. But in 1825, by the efforts of the clergy, another inquisitorial commission was appointed. It continued till 1834, when it was finally abolished, and its property applied to the payment of the public debt. But it may be a long while before the country will revive from the effects of the court, which, in the sixteenth and seventeenth centuries, extinguished her active literary life, and placed this nation, so richly endowed, almost outside of the circle of European civilization. Spain, it is true, remained free from heresies and religious wars; but her rest was the rest of the grave, so far as religious vitality was concerned.

The fortunes of the Inquisition in Portugal were similar to those which it had in Spain. In the reign of John VI. (1818-26) it was finally abolished. The last relics of the Italian Inquisition disappeared at the unification of the nation. The Congregation of the Inquisition at Rome, appointed by Sixtus V. in 1587, is all that remains of it. In its day it likewise had crushed out the Reformation, and had raged the most fearfully in Venice; but there its activity seems to have ceased in 1781, and in 1808 Napoleon abolished it. Restored under Pius VII. in 1814, it directed its energies to prevent the diffusion of the Italian Bible, and to check the introduction of evangelical truth. In the Netherlands, where the Inquisition was first introduced in the thirteenth century, it became a terrible weapon in the time of the Reformation. In 1521 Charles V. passed a rigorous edict against heretics, and appointed Franz van der Hulst inquisitor-general. In 1525 three inquisitors-general were appointed, in 1537 the number was increased to four, and in 1545 one was appointed for each of the provinces. According to Grotius, a hundred thousand victims died under Charles V.; according to the Prince of Orange, fifty thousand. Both computations are probably too large. Under Philip II. the inquisitors developed the most zeal; and the Duke of Alba, in 1567, appointed the Bloody Council, which proceeded with unheard-of cruelty against those whose wealth excited their avarice, or whose heresy aroused their suspicion. In 1573 Alba was recalled; and three years later the provinces concluded the League of Ghent, whose fifth article abolished the edicts against heresy.

LIT. — EYMERICUS: *Directorium Inquisitorum*, Rome, 1587, Venice, 1607; PARAMO: *De Orig. et Progressu Officii Sanctæ*, etc., Madrid, 1589; SARPI: *Storia della Sacra Inquisizione*, Serravalle, 1638; REUSS: *Sammlung d. Instruktionen d. spanisch. Inquisitionsgerichts*, Hannover, 1788; FRIEDOLIN HOFFMANN: *Gesch. d. Inquisition*, Bonn, 1878, 2 vols.; LLORENTE: *Hist. crit. de l'Inquisition d'Espagne*, Paris, 1817, 4 vols. (German translation by Höck, Gmünd, 1819, 4 vols.); CARNICERO: *La Inquisicion justamente restablecida*, etc., Madrid, 1816 (against Llorente); ORTI Y LARA: *La Inquisicion*, Madr., 1877; RODRIGO: *Hist. verdadera de la Inquisicion*, Madr. (1879?); ALBANESE: *L'Inquis. relig. nella Republ. di Venezia*, Venice, 1875; MCRIE: *History of the Reformation in Italy* new edition, Edinb., 1856, and in *Spain*. [See also LIMBORCH: *Histor. Inquisitionis*, Amst., 1692; RULE: *The History of the Inquisition*, London, 1874, 2 vols.; MOLINIER: *L'Inquisition dans le midi de la France au 13me et 14me siècles*, Paris, 1880; the same: *De fratre Guillelmo Pelisso veterrimo inquisitionis historico*, Paris, 1880; J. DE MAISTRE: *Lettre à un gentilhomme russe sur l'inquisition espagnole*, Lyons, 1880; V. DE FÉREAL: *Les Mystères de l'inquisition*, Paris, 1880; the same: *Storia della tremenda Inquisizione di Spagna*, Firenze, 1881; C. R. v. HÖFLER: *Monumenta Hispanica; I. Correspondenz d. Gobernadors von Castilien, Grossinquisitors in Spanien*, Prag, 1881; OCHSENBEIN: *D. Inquisitionsprozess wider d. Waldenser zu Freiburg i. U. im J. 1430*, Bern, 1881; and also PRESCOTT's *Ferdinand and Isabella and Philip II.*; MOTLEY's *Rise of the Dutch Republic*; and the general works on Church history.] NEUDECKER (BENRATH).

INSPIRATION designates the influence of the Holy Ghost upon the writers of the Scriptures, by which they have become the expression of God's will to us. The term comes from the Vulgate translation of 2 Tim. iii. 16: *Omnis scriptura divinitus inspirata* ("All scripture divinely inspired"). The Greek word *θεόπνευστος*, of which "inspired" is the translation, does not occur in classical or profane Greek, — its occurrence in Plutarch (*De placit. phil.* 5, 2) being in all probability an error of the copyist, — but seems to have been used for the first time, in writing, in 2 Tim. iii. 16. The word sometimes had the passive meaning of "endowed with God's Spirit" (*Sibyll.* 5, 406; *Vita Sabæ*, 16); but here, after the analogy of *ἀπνευστος* ("breathing ill"), etc., the meaning seems to be "breathing the divine Spirit," and not, with the Vulgate, "given by the divine Spirit." The latter interpretation has in its favor that the word has that meaning when joined with *άνθρωπος* ("man"); but the former suits better with the context "profitable for instruction," etc. (v. 15), and the usual mode of speaking of the Scripture as the word of the Holy Ghost (Acts xxviii. 25, etc.). Origen seems to have understood it in this sense when he said the "holy volumes breathe the fulness of the Spirit" (*sacra volumina spiritus plenitudinem spirant*, Hom. 21 in Jerem.). The Peshito, on the other hand, and the Ethiopic versions, understand it as meaning "inspired by God," the former translating it, "Every scripture which is written in the Spirit" (*ἐν πνεύματι*).

A well-defined doctrine of inspiration cannot be said to have existed until after the Reforma-

tion. The earliest views on inspiration in the Church leaned upon the Alexandrian theology much more than upon the Jewish. The Talmudic and Alexandrian Judaism agreed in ascribing a peculiar authority to the Old Testament. The former held that the *Thorah*, or Law, was of immediate divine origin. God wrote it with his own hand, or dictated it to Moses as his amanuensis. Although some teachers were inclined to regard Joshua as the author of the account of Moses' death (Deut. xxxiv. 5), others held that Moses was the author, and wrote it with tears. The other writers of the Old Testament were not inspired in the same degree; and the Jewish theologians of the middle ages taught that the prophetic books were written by the spirit of prophecy, and the Hagiographa by the spirit of holiness, and that the writers of the latter exercised their individuality to a larger extent than the former. Josephus held that the canonical books were all written before the close of the reign of Artaxerxes Longimanus, 425 B.C. (*c. Ap.* 1, 8); but both he and Philo speak of a continuance of the gift of prophecy, the latter ascribing it to every pious and wise man. All the writers of the Old Testament were prophets, and, as such, interpreters of the divine will, and unconscious of what they spoke. They were in an ecstatic condition, or trance (*θεοφόρητος μανία*), both when they spoke and wrote, and were simply the passive organs of the Spirit of God.

The Scriptures recognize an ecstatic condition; but it is something different from the ecstasy of Philo, except, perhaps, in the case of Balaam, who prophesied against his will. It is not, as Augustine has rightly said, a suspension of the mental faculties (*alienatio a mente*), but an "alienation of the mind from physical sense-perception" (*alienatio mentis a sensibus corporis*). The Hellenistic or Philonic theory, therefore, was not derived either from Scripture or from Jewish theology proper, but rather from heathen sources. Heathenism alone knew of an ecstasy (*θεοφόρητος μανία*), as Philo defined it. He got it, undoubtedly, from Plato, who regarded a divine enthusiasm (*ἐνθουσιασμός*) or ecstasy as the primal fount of philosophy where the inspiration was drawn, but differed from Plato in holding that the individual consciousness was entirely lost.

These are the views we meet with in the writings of the early Church. The apostolic fathers presupposed the fact of inspiration; but the apologetic writers of the second century, such as Justin Martyr (*Coh. ad Græc.* 8, 10; *Apol.* I. 36) and Athenagoras (*Leg.* 9, 42), emphasized the divine origin of the Scriptures, and give the impression that they held not merely to the mechanical, but to the mantic theory. This view was advocated by the Montanists; and it is to the opposition of the Church to them that we are indebted for the prevalence of sounder views of inspiration. Mil-tiades, an apologetic writer, wrote a work against Montanism, opposing the view that the prophets spoke in an ecstatic condition, or trance (*περὶ τοῦ μὴ δεῖν προφήτην ἐν ἐκστάσει λαλεῖν*, Euseb., *H. E.*, 5, 17); and Clement of Alexandria regarded such a condition as an evidence of false prophets and an evil spirit (*Strom.* 1, 311). After Origen, the Church teachers emphatically denied that the prophets were in a state of unconsciousness when they

spoke. They did not limit the influence of the Holy Spirit upon the biblical authors, but admitted their independence, to which more than form and style are attributed. But they did not attempt to reconcile the divine and human factors; and both Irenæus (*Adv. hæc.* III. 16, 2) and Augustine (*De cons. evv.* II., 12), while speaking of the apostles as writing down what they remembered, at the same time compared them to the hands which wrote down what Christ dictated. Jerome discovers solecisms in Scripture (*Ep. ad Eph.* II. ad 3, 1); and Origen goes farther, when he distinguishes between the contents of Scripture, which are always true, and its language, in which the writers, who carefully elaborated their style, sometimes made mistakes. Origen gave more attention to the discussion of the nature of inspiration than any of the other fathers; and, according to him, it included an elevated activity of the human faculties and the activity of the Spirit calling the former forth. In the Church of Antioch the human side was made prominent; and Theodore of Mopsuestia held that Job was a poem which had sprung up on heathen soil; but in the Western Church the councils, as well as the Church itself, came to be regarded as being in a certain sense inspired. At a later period, when Agobard of Lyons (d. 840) affirmed that the biblical writers did not always observe the laws of grammar, the abbot Fredegis of Tours went so far in his reply as to say that the Holy Ghost formed the very words themselves in the ears of the apostles (*etiam ipsa corporalia verba extrinsecus in ore apostolorum*).

Scholasticism manifested no special interest in the doctrine of inspiration, although Anselm laid awake many nights, meditating how the prophets could look upon the future as though it were the present; and Thomas of Aquinas made a distinction between revelation and inspiration. The latter recognized different grades of inspiration among the prophets of the Old Testament; so that David knew more than Moses. The principle was, that, the nearer they lived to the advent of Christ, the greater was their illumination. The Holy Spirit used the tongue of the speaker, but did not destroy his independent activity. The authority of the Scriptures was universally acknowledged; and only Abelard thought of asserting that the prophets and apostles were not always free from error, quoting Gal. ii. 11 sqq. in support of the assertion.

The Reformation emphasized the authority, and encouraged the use, of the Scriptures. No one thought of denying their authority. The only question was as to their meaning and application. This explains the absence of all discussion of the nature of inspiration by the Reformers. Luther, on the one hand, regarded the Bible as a book on "a letter or title of which more hung than upon heaven and earth," but, on the other hand, speaks of it as containing hay, straw, and stubble, of an insufficiency in Paul's argument (Gal. iv. 22 sqq.), etc. He regarded the Holy Spirit as the author of Scripture, but recognized the writers by their peculiar characteristics, and asserts that they poured out their whole heart into their words. Calvin held the same views. In the Scriptures we hear, as it were, the very voice of God; but he does not shrink from speak-

ing of inaccuracies (as in Matt. xxvii. 9). The Confessions emphasized the supreme authority of Scripture, but did not investigate the nature of inspiration; nor did Gerhard (d. 1637), even in his rich chapter *De script. sacra*. Calovius was the author of the theory which is usually denominated the Orthodox Protestant theory. According to him, inspiration is the form which revelation assumes, and nothing exists in the Scriptures which was not divinely suggested and inspired (*divinitus suggestum et inspiratum*). Quenstedt, Baier, Hollaz, and others followed, affirming that the writers were dependent upon the Spirit for their very words, and denying that there were any solecisms in the New Testament. The Buxtorfs extended inspiration to the vowel-points of the Old Testament. This view was adopted in the *Formula Cons. Helv.*, and Gisbert Voëtius extended inspiration to the very punctuation. This doctrine was an absolute novelty. The Pietists, especially Spener, in the interest of the direct influence of the Holy Spirit upon the heart, denied that the biblical writers were absolutely passive. The theology of the Church gradually assumed a more liberal form, and the divine contents of the Bible were sought for in vain by the rationalists; while the supernaturalists, lowering the theory of inspiration to that of a divine superintendency, held that only to be inspired which the ordinary reason could not discover.

The more recent development of the doctrine of inspiration has proceeded, in part, upon the principles of Schleiermacher, and in part upon those of the school of Bengel. The former, pursuing an original treatment, ascribed inspiration to the spirit pervading the Church (*Gemeingeist der Kirche*), and made it to consist of two essential elements—a receptivity and an activity—awakened by Christ. It therefore extends, not only to the writings, but to the entire activity, of the apostles. The Old Testament proceeded from the spirit of the Israelitish Church, and therefore has not the dignity of the New Testament. He laid the principal stress upon the human factors in the composition, who are, by reason of their relation to Christ, the accredited and trustworthy witnesses of Christian truth. The spirit which controls them is not the Holy Spirit, the third person of the Trinity. Far as he departed from the theory of inspiration which prevailed in the seventeenth century, it is Schleiermacher's merit to have emphasized the human element in the composition of the Scriptures. Twisten renewed the supernatural theory of the seventeenth century, without its exaggerations; and Beck regarded it as an essential element in the "organism of Revelation," and not to be confounded with revelation. Both he and Philippi conceived of it as illumination; the latter defining it as "that influence of the Spirit by which the mind is wholly transferred into the sphere of revelation, and is fitted to report the special subject exactly, or as that communion of the human mind with the mind of the Spirit by which the revelation of the latter becomes, without adulteration, the thought of the former." Rothe defined inspiration as the momentary condition of the soul by which it is enabled to understand and to infallibly interpret revelation. The inspiration of the apostles was only the increased measure of the Spirit indwell-

ing in them, and the Scriptures are simply the outflowing of the divine life of their authors.

As we said at the beginning, inspiration means something different from the Greek *θεόπνευστος* ("breathing the divine Spirit"). It refers to the origination, the latter to the contents, of the Bible. But, if the Bible breathes the Spirit of God, then it must have received this characteristic from God. If it breathes his Spirit in a peculiar manner, then it must have received it in a peculiar way. We are therefore justified in speaking of a special influence of the Spirit upon the authors of the Scriptures. For this idea the Church has coined the term "inspiration." The first question is, whether the Scriptures do really breathe the Holy Spirit in a peculiar manner. This is a matter of experience (an experience of faith), just as God's nature is a matter of experience; but this experience must be of the nature of a universal one for all religiously disposed persons, and such we find it to be. It is and has been the experience of the Church with reference to the Scriptures as a whole; and the Church has regarded them as the infallible standard of a religious life, and the absolutely pure spring of all religious convictions derived from them. The Scriptures, however, contain the revelation of salvation: their authors, therefore, must have stood in peculiar relations to the Holy Spirit. Of what nature this relation was can only be ascertained from the history of salvation as it is found in the Scriptures themselves. This relation varies at different times, and is modified by the relative nearness of the parties to God. The distinction between the inspiration of the Old and New Testaments is brought out by the words used in the two cases. It is uniformly said of the prophets, that the "word of the Lord came to," or the "word of the Lord which . . . saw" (Isa. ii. 1; Amos i. 1, etc.). In the New Testament the word of the Lord was revealed through Christ (Acts x. 36; Rom. x. 5-8; Tit. i. 3, etc.). Here, in order to apprehend the revelation of God in Christ, only a relation of faith to Christ is necessary (Luke x. 24; 1 Pet. i. 10; Matt. xi. 25, xvi. 17). The preparation to be a witness for Christ is a fruit of a personal relation to him (Matt. x. 27; John xv. 15).

The attestation of the gospel is conditioned upon the indwelling of the Holy Spirit in the heart of the witness; but it is a special calling, and, like every ecclesiastical service, requires a special preparation by the Holy Spirit. Every one who is regenerated is not inspired, but every one who is inspired is regenerated. Inspiration, therefore, is the charism which fitted the apostles, in spite of their personal imperfections (comp. Gal. ii. with 1 Cor. ix. 16 sqq.), to announce authoritatively, and for all time, the facts of salvation and their meaning. If a special preparation was necessary under the new dispensation, much more so was it under the old. Here the influence of inspiration might be exerted upon persons in whom the Spirit did not dwell as a vital and constant principle. Again: the inspiration, at least of the prophets, was a temporary endowment; that of the apostles, an abiding one; and the former suffered from the same defects of spiritual experience as their contemporaries (John vii. 39; 1 Pet. i. 10, 11). Under the old covenant the

writers had to be prepared to interpret the meaning of history with reference to salvation. The knowledge of historical facts they got in the usual way; and if it be true that the preparation of the Spirit extended only to the interpretation, and not to the acquisition, of historical facts, then we can easily explain their divergences in matters of chronological sequence, the attendant circumstances, etc.

The activity of the Holy Spirit is, therefore, neither limited nor made impossible by the independence and peculiarities of the biblical writers, as was thought in the seventeenth century, but made possible and advanced by it. Inspiration is the very opposite of a suspension of human independence. It rather confirms and sanctifies it. The gift of inspiration does not stand out of relation to the facts of Christian experience, but belongs among the charisms of the Church; was a preparation for giving the testimony of the gospel, and not merely for writing the Scriptures; and was confined to the earliest period of the Church.

HERMANN CREMER.

In view of the great importance of the subject discussed in this article, it is desirable, without repeating what has already been said, to bring out some of its aspects a little more sharply, and to emphasize some further considerations. In general, it may be said that the theory of the *mode and degree* (as distinct from the *fact*) of inspiration, although of great importance, is "not fundamental to the truth of Christianity" (Professor A. A. HODGE: *Presb. Rev.* for 1881, p. 227).

I. *Inspiration and the Canon.* — Our present canon does not necessarily measure the extent of inspiration. Both must be determined by the same process, upon the basis of the contents of the books, the statements of their authors, their relation to Christ (in the New Testament), and the judgment of the Church. It is evident that a book belonging to our present canon may not be inspired. Seven books of the New Testament were disputed in the Church of the first four centuries, and are hence called *Antilegomena* by Eusebius, as distinct from the *Homologumena*, which were universally accepted as canonical. The Roman-Catholic canon of the Old Testament still includes the Apocrypha, which are rejected by Protestants. Luther doubted the inspiration of Esther (see art.), and held an unfavorable view of the Epistle of James and the Apocalypse. Calvin expressed doubts about 2 Peter. The Bible is an organism; and, though to one part inspiration be denied, the inspiration of the whole is not thereby of necessity affected. The question of the inspiration of the Gospel of John, for example, may be independent of the proof that the Books of the Chronicles are inspired.

II. *Theories.* — Canon Farrar (*Bible Educator*) has grouped the theories of inspiration held in the Christian Church under five heads. Morell, Westcott, A. S. Farrar (*Crit. Hist. of Free Thought*, p. 475 sqq.), Dorner, and others include all the views under two heads, — the mechanical ("docetic," Dorner) and the dynamical. Against this division is the serious objection, that under the former head are placed all who hold to verbal inspiration; while many of the advocates of this view (Dr. Charles Hodge, Shedd, etc.) expressly deny that the writers of the Scriptures forfeited

their individuality, and became mere machines. The most popular distinction is that of plenary and partial, or verbal and partial. These terms are apt to be misleading, unless it is carefully borne in mind to what the inspiration is applied. One, for example, may hold to the plenary inspiration of the authors, and yet deny the verbal inspiration of their writings. The following classification will represent the different views: —

1. The writers of Scripture had the immediate influence of the Spirit to such an extent, that they could not err in any point. Every statement of Scripture is accurate and infallible. "Inspiration extends to all the contents of the several books, whether religious, scientific, historical, or geographical" (CHARLES HODGE: *Theology*, i. p. 163). "They were preserved from error of fact, doctrine, and judgment" (PATTON: *Inspiration*, p. 92). In the seventeenth century this view was held in such a way, that inspiration became synonymous with *dictation*, and the writers were compared to pens (*calami Spiritus S. dictantis*), or to a flute (Carpzov, Quenstedt, etc.). Others, while denying this mechanical view, hold to the plenary *verbal* inspiration theory (Gaussen, Dr. Charles Hodge, Shedd, Patton, Given, etc.). The very words are the words of the Spirit, because "the thoughts are in the words, and the two are inseparable" (HODGE: *Theol.*, i. p. 164). Inspiration has also been described as an influence of *superintendence*. This word, first used by Doddridge in this connection, has recently been made prominent by Drs. Hodge and Warfield (*Presb. Rev.*), who say, "The essence of inspiration was superintendence" (p. 226). "The Holy Spirit elevated and directed the faculties of the writers, when need be, and thus secured the errorless expression in language of the thought designed by God" (p. 231). They admit, however, that there may be errors in Scripture as we now possess it, and assert infallibility "only for the original autographic text" (p. 245).

This class of views has in its favor (1) the difficulty of conceiving how the thought could be suggested by the Spirit without the language; and (2) the support it gives to the authority of the Scripture as a system of truth and a guide of action. Against this class of views the following objections are urged: (1) It is hard, on this general theory, to account for the individual peculiarities of the writings. The style of Milton in *Paradise Lost* is the same, whether he dictates to one daughter or to another. But in the Scriptures there is a marked difference between the style of Hosea and Isaiah, John and Paul, although the same Spirit suggested the language of each. It is urged, however, that the Spirit accommodated himself to the peculiarities of the writers. (2) There are differences of statement in the Scriptures concerning the same facts. To instance a single case, Paul says twenty-three thousand died in the plague (1 Cor. x. 8) in which Moses reports twenty-four thousand to have died (Num. xxv. 9). (3) It is hard to explain the divergences (not contradictions) in the Gospels when the narratives refer to the same facts or to the same discourses of our Lord. Compare, for example, the four forms in which the superscription on the cross is given, or the words of our Lord to the disciples on the lake. Matthew (viii. 25-27) reports the latter

as, "Why are ye fearful, *O ye of little faith?*" Mark (iv. 39-41), "Why are ye fearful? *have ye not yet faith?*" The force of this consideration led Osiander (*Harm. Eccl.*, Basel, 1537), who held a high theory of inspiration, to assume that Peter's wife's mother was healed of the fever three times! (4) It is very difficult to understand why the New-Testament writers usually quote the Septuagint translation, and not the original Hebrew of the Old Testament (comp. Acts. ii. 16-21, etc.). In many cases the divergence from the Hebrew text is great; as in the quotation which James made at the Council of Jerusalem, in other passages of the Acts, and in many passages of the Epistle to the Hebrews (which *always* quotes from the Septuagint). (5) The autographs of the sacred writers are lost. For the Hebrew Scriptures we have to depend upon Jewish manuscripts not older than the eighth century. In the Greek New Testament we have an ever increasing number of variations (now exceeding a hundred thousand), which, indeed, do not affect any doctrine or precept, yet seem to be inconsistent with this theory; for, if a literal inspiration were necessary for the Church, God (so we should expect) would have provided for the errorless preservation of the original text. Moreover, the great mass of Christians has to depend upon vernacular translations, for none of which infallible accuracy is claimed.

2. The second general theory of inspiration is, that the writers of Scripture enjoyed the influence of the Spirit to such an extent, that it is the Word, and contains the will, of God. This view is the prevailing view to-day, and has been held by Luther, Calvin, Baxter, Doddridge, Wm. Lowth, Baumgarten, Neander, Tholuck, Stier, Lange, Hare, Alford, Van Oosterzee, Plumptre (*Com. on Acts*, ch. vii.), F. W. Farrar, Dörner, etc. It admits mistakes (or at least the possibility of mistakes) in historical and geographical statements, but denies any error in matters of faith or morals. Baxter said, "We may doubt some of the words of the Old Testament and circumstances of the New, and yet have no reason to doubt the Christian religion" (*Cat. of Families*). Our conviction of the truth of Scripture "is not shattered, if the holy men could err in things about which it was not necessary to receive certainty, and certainty in regard to which is unimportant from a religious point of view. It is sufficient that they received unadulterated, and present without error, the infallible spiritual truth, to witness which to mankind they were appointed," etc. (DÖRNER: *Glaubenslehre*, i. 635). This view lays stress upon the sense of Scripture as a revelation of God's will, and leaves room for the full play of human agency in the composition. It preserves the spiritual marrow, and does not imperil the whole by an appeal to our ignorance to explain unessential variations.

This theory (1) admits of the highest respect for the Scriptures as the Word of God. Luther accused Paul in one instance of false logic, and spoke disparagingly of Esther; but no one has ever magnified Paul or the Scriptures more than he. The fine word of Athanasius (*ad Marc.*) would still hold, *ἐστὶ γὰρ ἐν τοῖς τῶν γραφῶν ῥήμασιν ὁ κύριος* ("The Lord is in the words of Scripture"). (2) It helps us to understand the divergences in the

accounts of our Lord's life, and the inconsistencies in historical statement of different parts of the Bible. An instance is found, in the report of Stephen's speech, where it is stated that "Abraham purchased the field from the sons of Hamor in Shechem" (Acts vii. 16). In Genesis, Jacob is reported to have purchased the field. (3) This theory is more in accordance with the method of the Spirit's working in general. The apostles were not perfect in their conduct and judgment as rulers and teachers of the Church (Acts xv. 39; xxiii. 3; Gal. ii. 12; 1 Cor. xiii. 12; Phil. iii. 12). The grace of God was in them as earthen vessels. The same may be said of the Scriptures. They are a human vase in which the divine revelation is contained. They are God's book, and yet man's composition; and the subtle inter-relation of the human and divine elements is as difficult of explanation as that of God and man in the work of salvation (Phil. ii. 12, 13), or that of the soul and the body. (4) It removes a hinderance out of the way of many who would gladly believe the Bible to contain the word of God, if it were not necessary to give their assent to all its historical statements. (See excellent remarks by Morell, p. 169.) Many can believe the discourses of our Lord in John (xii. sqq.) to be divine who cannot so regard the list of the Dukes of Edom (Gen. xxxvi. 15-43), or all the tables of the Books of Chronicles, or the exact number killed for looking into the ark, — 50,070 (1 Sam. vi. 19). It may be said that we would thus be embarrassed to know what is and what is not inspired. The objection is to some extent well founded; but in this case, as in men's individual relations to Christ, they are left to exercise their judgment, guided by the Holy Spirit. (5) This view makes the absence of an absolutely pure text intelligible. The autographs of the apostles do not exist; and we may speak reverently in saying that this might have been expected, if the letter of Scripture were the work of the Spirit.

III. *Proofs of Inspiration.* — The passage "All Scripture is given by inspiration of God" (2 Tim. iii. 16) is often quoted as a proof of the inspiration of all the canonical books. The meaning of the term *θεόπνευστος* has been discussed above. Here it is sufficient to say that the passage has reference to the books of the Old Testament, and that the translation making it a dogmatic statement is probably incorrect. The Revised Version gives the true rendering: "Every scripture inspired of God is," etc. The proofs of inspiration are as follows: (1) The statements of Scripture itself. In the Old Testament the authors testify to the divine origin of their message by such expressions as the "word of the Lord came," or the "Lord spake by his servant." The prophets were specially called (Jer. i. 9, etc.). The inspiration of the writers of the Old Testament is also proved by the terms applied to their writings in the New Testament (Rom. i. 2; 2 Tim. iii. 16, etc.), the explicit statements of our Lord (Matt. iv. 4, xxii. 29; Luke x. 26) and his apostles (Heb. i. 2), their frequent quotations from it, and our Lord's proof of his claims from its utterances (John v. 39; Luke xxiv. 27, etc.). The inspiration of the New Testament is likewise proved by its own testimony, the apostles insisting upon the infallibility of their words (1 Cor. ii.

13; 1 Thess. ii. 13; 2 Thess. ii. 13), and by the Lord's promise to them of a special endowment of the Spirit (John xiv. 26, xvi. 13; comp. 1 Cor. vii. 40, etc.), and a supernatural supply of wisdom and words (Matt. x. 20; Luke xxi. 15). Christ, it is true, did not appoint *scribes*; but he appointed *witnesses*, and promised to them a miraculous presence and power. (2) The nature of the contents. The inherent excellences of Scripture (as in the case of the person of Christ) are sufficient witnesses to its heavenly origin. The unity of the book, unfolding a single purpose; its elevated tone; the faultless character of Christ; the nature of the facts revealed of God, the soul, and the future, — all stamp it as a work of more than ordinary human genius or insight. This testimony is, for most minds, the strongest of all. It is the testimony of the Holy Spirit in the experience. "The more familiar," says Doddridge, "one becomes with these books, the more will one be struck with this evidence;" and Van Oosterzee well says, "He who will acknowledge in Scripture no higher than a purely human character comes into collision, not only with our Lord's word and that of his witnesses, but also with the Christian consciousness of all ages," etc. (*Dogmatics*, p. 199). (3) The *à priori* proof. This argument is hardly less strong than the previous ones, for minds which hold that God has given to men a revelation of his will. If God has made such a revelation, he would make special provision for its infallible communication.

LIT. — BAXTER: *Catechiz. of Families*, 1681; LOWTH: *Vindication of the Inspiration of the Old and New Testaments*, 1692; DODDRIDGE: *The Inspiration of the New Testament as proved from the Facts recorded in the Historical Books of it*, SONTAG: *Doctr. inspir. ejusque ratio, hist. et usus popularis*, Heidelb., 1810; CREDNER: *De libb. N. T. inspir. quid statuerint christiani ante sæc. tertium medium*, etc., Jena, 1828; HENDERSON: *Divine Inspiration*, Lond., 1836 (4th ed., 1852); GAUSSEN: *Theopneusty*, English translation, N. Y., 1842; Bishop WORDSWORTH: *On the Inspiration of the Holy Scripture*, Lond., 1851; MORELL: *Philosophy of Religion* (chaps. v., vi., on *Revelation and Inspiration*), N. Y., 1849; LEE: *Inspiration of Holy Scripture, its Nature and Proof*, N. Y., 1866; PATTON: *Inspiration of the Scriptures*, Phila., 1869; ELLIOT: *A Treatise on the Inspiration of the Holy Scriptures*, Edinb., 1877; W. E. ATWELL: *The Pauline Theory of Inspiration*, Lond., 1878; W. R. BROWN: *Inspiration of the New Testament*, Lond., 1880; GIVEN: *Truth of Scripture in Connexion with Revelation, Inspiration, and the Canon*, Edinb., 1881; HOPKINS: *The Doctrine of Inspiration*, Rochester, 1881 (historical, but printed only for private circulation); the works on theology of HODGE (i. pp. 153-182), VAN OOSTERZEE (194-208) and DORNER (§§ 57-59); WESTCOTT: *Introduction to the Study of the Gospels* (Introductory chapter and Appendix B, on the *Primitive Doctrine of Inspiration*); and arts. on *Inspiration* by THOLUCK (in HERZOG'S *Encyclopædia*, 1st ed.), Canon FARRAR (in the *Bible Educator*, I., II., 5 arts.), Professors A. A. HODGE and WARFIELD (in *Presbyterian Review*, N. Y., April, 1881), and Professor BRIGGS (in *Presbyterian Review*, N. Y., July, 1881). D. S. SCHAFF.

INSPIRED, The, is the name of a sect which was formed in Germany about 1700, under the

influence of the prophets of the Camisards. Driven out of France, those enthusiasts went first to England, then to the Netherlands, and finally to Germany, where they found many adherents, not only among the French *refugés*, but soon also among the natives. Congregations were formed in Halle (1713) and Berlin (1714); and a number of German prophets arose, the most prominent among whom were E. L. Gruber and J. F. Rock. Especially in the neighborhood of Wetterau, Wittgenstein, and Wied, where the country swarmed with separatists of all kinds, the movement gained strength; and in the second decade of the eighteenth century congregations of the Inspired were found in Hesse, the Palatinate, Würtemberg, and Saxony. In doctrine they differed not so very much from the evangelical churches, though they believed in continuous inspiration; but their ideas of discipline and organization separated them completely from any established church. In their congregations there was no office of teacher or preacher. Their service consisted of free prayers, singing, and recital of Gruber's *Die 24 Regeln der wahren Gottseligkeit und heiligen Wandels*, and prophecies, if any were given. Rock was the last medium of inspiration among them; and after his death, in 1749, they lived very quietly until the second decade of the present century, when new prophets arose among them. The Hessian and Prussian governments, however, saw fit to interfere with the prophets; and in 1841 a considerable emigration (about eight hundred souls) took place. The emigrants went to America, where they formed a flourishing colony at Ebenezer, in the State of New York. They afterwards left that place, and settled in Iowa. See M. GOEBEL: *Gesch. d. wahren Inspirationsgemeinden*, in *Zeitschr. f. hist. Theol.*, 1854, II., III.; 1855, I., III.

INSTALLATION denotes generally the ceremonial act by which a person ordained and appointed is formally put into possession of an ecclesiastical benefice, but is in the English Church sometimes applied specially to the office of a canon or prebendary, or the enthronization of a bishop, and the induction of a minister.

INSTITUTION, in canon law, denotes the final act by which a person elected by the chapter, or nominated by the government, is appointed by the proper authority to an ecclesiastical benefice, more especially a bishopric.

INTERCESSION, the act of one who endeavors to reconcile persons at variance, or of one who pleads for another. The act is often performed among men, and constitutes one of the good traits of our fallen humanity. But theologically it is used of the work of Christ, and improperly of deceased saints. Christ is set forth in Scripture as our intercessor. It is his function as high priest; and therefore, in his wondrous prayer before his death, he remembers us all (John xvii. 11, 20). He appears in the presence of God for us (Heb. ix. 24), and makes intercession for us (Rom. viii. 34; Heb. vii. 25): he is therefore denominated our advocate (1 John ii. 1). The ground of his intercession is his atoning work. He pleads the shedding of his blood, and thus obtains the pardon of our sins. His intercession is "authoritative (he intercedes not without right: John xvii. 24), wise (he understands the nature

of his work and the wants of his people: John ii. 25), *righteous* (for it is founded upon justice and truth: 1 John iii. 5), *compassionate* (Heb. ii. 17. v. 8), *unique* (he is the only intercessor: 1 Tim. ii. 5), *perpetual* (Heb. vii. 25), *efficacious* (1 John ii. 1, 2)." It follows, from the above, that there is no such thing as the supposed intercession of saints. The arguments against such erroneous teaching may be thus stated: (1) It supposes the existence of a class of beings who do not exist, — canonized departed spirits, who have been officially declared to be such by the Church. (2) It leads to practical idolatry. The saints, and particularly the Virgin Mary, are prayed to, instead of God. (3) It is derogatory to Christ. It makes him share the work of intercession with others, as if he were incompetent to do it alone. (4) It supposes that some have sufficient merit of their own to have a claim upon God. (5) It is superstitious, because there is no evidence in Scripture of any such intercession; and degrading, because it calls the attention of the worshipper from God to a creature, and teaches him to lean upon an arm of flesh. See HODGE, *Systematic Theology*, ii. 592-595. See MEDIATOR.

INTERDICT, a punishment which the Roman-Catholic Church inflicts upon its members, forbidding the celebration of service, the administration of the sacraments, the performance of ecclesiastical burial, etc., developed from the excommunication, and occurs under a triple form, — personal, local, and mixed. The first traces of it are met with in the times of Gregory of Tours; but it did not develop into a well-defined institution in the practice of the Church until the eleventh century. During the middle ages it was often used with great effect. Innocent III., in 1208, put England under an interdict. The last instance of a local interdict occurred in 1606, pronounced by Paul V. over the republic of Venice; though a milder form of it (the so-called *cessatio in divinis*, by which the Church is put into a state of mourning, and no bells or organs are used) was pronounced in the diocese of Posen-Gnesen in 1839. The right of pronouncing an interdict devolves upon the Pope, the councils, and the bishops: the right of revoking it devolves upon him who has pronounced it, or his superior. See KOBER, in *Archiv f. kath. Kirchen.*, vol. xxi. SCHEURL.

INTERIM, a provisional establishment, or *modus vivendi*, imposed upon the German reformers by Charles V., until a general council should have decided between them and the Pope. There were three such interims, named after the places where they were issued; namely, RATISBON, AUGSBURG, and LEIPZIG, which see.

INTERPRETATION. See EXEGESIS, HERMENEUTICS.

INTERSTITIA TEMPORUM. Canon 13 of the Council of Sardica (347) demands that a clerk shall remain for some time in each order; so that a certain *interstitium temporis* elapses before he is promoted from a lower to a higher order. As long as the lower orders were still connected with clerical functions, the above maxim was applied also to them; but when, in course of time, they became merely preparatory steps towards the higher orders, it became customary to confer them all in one day. The Council of Trent (Sess. 23, can. 17) attempted to correct this practice, but in

vain. For the higher orders it decided that the *interstitium* should comprise a whole year. The bishops obtained, however, a certain power of dispensation. WASSERSCHLEBEN.

INTINCTION denotes the peculiar mode in which, in the Greek Church, the Eucharist is administered to the laity; the consecrated bread being broken into the consecrated wine, and both elements given together in a spoon. Greek writers on liturgy claim that this custom dates back to the time of Chrysostom. In the Western Church it never gained foothold. It was forbidden by Julius I. (337-352) as unscriptural.

INTONATION, the modulation of the voice, in the act of reading a liturgical service, so as to produce a musical accentuation and tone. It is practised in the Greek and Roman churches, and in some Episcopal churches. It adds to the impressiveness of the service, if it be really finely done; but it mars its intelligibility.

INTRODUCTION. I. Old Testament. — Widely different opinions exist respecting the idea and treatment of this branch of theological study. On the one hand, J. G. Carpzov (*Introductio*, Leipzig, 1721), and at a much later date De Wette, even in the last edition of his *Introduction*, which he edited (7th edition, Berlin, 1852), maintained that it properly concerned all that helped to make the Scriptures intelligible. On the other hand, Reusch (R. C.) includes under the term only the origin of the several books, their collection (canon), inspiration, and preservation; and Keil defines Old-Testament Introduction as the knowledge of those underlying historico-critical principles of the Old-Testament canon which explain and justify its theological use by Jew and Christian. Franz Kaulen (R. C.), in the logical wake of Keil, assigns Introduction to dogmatic theology as a branch of apologetics. Richard Simon expressed the right idea in his *Histoire critique du vieux testament* (Paris, 1678), that it was an historical science, and accordingly he treats of the history of the text, etc.; but unhappily he was not faithful to his own principles. Hupfeld (1844) suggested making Introduction a history of the Old-Testament writings. Such a history would not necessarily be the same as a biblical Hebrew literary history, although Hupfeld, J. J. Stähelin, and Delitzsch would so consider it; for the latter properly is a history of the literary development of the old Hebrews, as displayed in their literature, while the former has to do with the origin and history of that collection of books we style the "Old Testament."

The idea, of course, directly affects the treatment. When Old-Testament Introduction is considered as a collection of important facts bearing upon the interpretation and estimation of the Old Testament, it is divided into two parts, general and special. General Introduction treats of the original languages of the Old Testament, the versions, the history and criticism of the text, the history of the canon; special Introduction, of the contents, origin, and credibility of the separate books. But if Old-Testament Introduction be looked at as a history of the Holy Scriptures of the Old Testament, then it comprises the origin of the single writings, the history of their collection, of their canonicity, and, finally, of their transmission and spread with a canonical

authority. A historico-critical treatment of the matter is throughout obligatory.

As an independent discipline, Old-Testament Introduction is comparatively recent; for the ancient Church had no interest in merely scientific questions respecting the Scriptures. Jerome gives some valuable materials, and Adrianus' tract, *εἰσαγωγή εἰς τὰς θείας γραφάς* (fifth century, published first by Hüscher, 1602, and in *Critici sacri*, London), probably gave the name to the science; but hermeneutics, rather than introduction, was served. The nearest approach in this period was made by Cassiodorus (sixth century), in his *Institutiones divinarum literarum*, in which he enumerates the different books, and mentions the most important commentaries upon them, gives hermeneutical rules, and then passes on to speak of the biblical divisions, canon and criticism. The only work on Introduction produced in the middle ages was that of Nicolaus of Lyra (d. 1340), *Postilla perpetua s. brevis commentarius in universa biblia*, published in Antwerp, 1634. But the revival of learning, and the mighty impetus given by the new art of printing, prepared the way for independent investigations of the Bible; although at first the Protestants were more interested in dogmatic than in critical questions. The Roman-Catholic Church has the honor of producing the first work in Introduction proper: it was by Santes Pagninus Lucensis (Sante Pagnino of Lucca, d. 1541), and entitled *Isagogæ ad sacras literas, liber unicus* (Lyons, 1536). Then came Sixtus of Siena (d. 1599), *Bibliotheca sancta ex precipuis catholicæ ecclesiæ auctoribus collecta, et in octo libros digesta* (Venice, 1566, and often; last edition, Naples, 1742). The contest between BUXTORF and CAPPELLUS (see those arts.) over the vowel-points called forth quite a literature from the Protestants, who have since kept the field. In biblical criticism two works of this period deserve especial mention, — Brian Walton, *In Biblia polyglotta Prolegomena*, London, 1657 (ed. Heidegger, Zürich, 1673; by J. A. Dathe, Leipzig, 1777; and by F. Wrangham, Cambridge, 1828, 2 vols.); and Humphry Hody, *De biblicorum tentibus originalibus, versionibus græcis et latina vulgata libris IV.*, Oxford, 1705. General Introductions were written by Andr. Rivetus (Leyden, 1627), Abr. Calov (Wittenberg, 1643), J. H. Heidegger (Zürich, 1681 and often), J. Leusden (Utrecht, 1656). The scepticism which from England and France spread all over Europe, naturally laid violent hands upon the Bible, as was done by Hobbes, in his *Leviathan* (London, 1651; modern edition, London, 1882), and particularly by Spinoza (*Tractatus theologico-politicus*, Hamburg, 1670 [ed. by van Vloten and Land, The Hague, vol. i., 1882, pp. 377–610], chapters viii.–x.). A much nearer approach to the traditional treatment was made by Richard Simon (*Histoire critique du Vieux Testament*, Paris, 1678), who first established Introduction's claim to be an historical science. The tendency of the time was, however, towards negative criticism; and in this direction were the works of Semler (*Abhandlungen von freier Untersuchung des Kanons*, Halle, 1771–75, 4 parts; and *Apparatus ad liberalem V. T. interpretationem*, Halle, 1773). After him, holding more or less nearly his views, came Eichhorn (Leipzig, 1780–83, 3 parts), G. L. Bauer (Nürnberg, 1791),

Augusti (Leipzig, 1806), and L. Bertholdt (Erlangen, 1812–19, 6 parts). But most completely the negative criticism was exhibited by De Wette, *Lehrbuch d. hist.-kritisch. Einleitung in d. alte Testament* (Berlin, 1817), remodelled, and changed in opinion, in its eighth edition by Eberhard Schrader (Berlin, 1869). Of works of a mediating tendency may be mentioned (Friedrich Bleek) *Einleitung in das alte Testament*, orig. ed., Berlin, 1860, 4th ed. by J. Wellhausen, 1878 [English trans., London, 1869, 2 vols.]; (J. J. Stähelin) *Specielle Einleitung in die kanonischen Bücher des alten Testaments*, Elberfeld, 1862; (A. Kuenen) *Historisch Kritisch onderzoek naar het ontstaan en de verzameling van de Boeken des Ouden Verbonds*, Leiden, 1861–65, 3 parts [French trans., *Histoire critique de l'ancien testament*, Paris, 1866, 1879, 2 vols.]; (S. Davidson) *An Introduction to the Old Testament*, London, 1862, 3 vols. Jewish scholars have contributed to Introduction, such as J. Fürst (*Der Kanon d. A. T. n.d. Ueberlieferung in Talmud und Midrasch*, Leipzig, 1868) and J. S. Bloch (*Studien z. Gesch. d. Samml. d. altheb. Lit.*, Leipzig, 1875); and Roman-Catholic scholars, such as Jahn (Wien, 1793; later ed., 1805; new ed. by Ackermann, 1825 [Eng. trans. by S. H. Turner and W. R. Whittingham, New York, 1827]), J. G. Herbst (Karlsruhe, 1840–42, 2 parts), J. M. H. Scholz (Köln, 1845–48, 3 parts), F. H. Reusch (Freiburg-i.-B., 1859; 3d ed., 1868), and Franz Kaulen (Freiburg-i.-B., 1876–82). From the Evangelical Church have proceeded the Introductions of J. D. Michaelis (Hamburg, 1787, unfinished), E. W. Hengstenberg (Berlin, 1831–39, 3 vols.), H. A. C. Hävernick (Erlangen, Parts I. and II., 1836–39; 2d ed. of Part I., by C. F. Keil, Frankfurt, 1854–56; Part III. ed. by Keil, 1849 [Eng. trans., Edinburgh, 1852]), and C. F. Keil (Frankfurt, 1853; 3d ed., 1873 [Eng. trans., Edinburgh, 1869, 2 vols.]). [Recent works. — F. W. WEBER: *Kurtzgefasste Einleitung in die heiligen Schriften Alten u. Neuen Testaments*, Nördlingen, 1863 (6th ed., 1881); UBALDI: *Introductio in sac. script.*, Rome, 1877, vol. iii., 1882; P. KLEINERT: *Abriss d. Einleitung zum A. T. in Tabellenform*, Berlin, 1878; H. M. HARMAN: *Introduction to the Study of Holy Scripture*, New York, 1878 (3d ed., 1881); L. HARMS: *Biblische Einleitung*, Hermannsburg, 1879; J. P. LANGE: *Grundriss d. Bibeldkunde*, Heidelberg, 1881; E. LANGHANS: *Handbuch d. bibl. Gesch. u. Lit.*, Bern, 1881, 2 vols; LÖHR: *D. Gesch. d. heiligen Schrift vom Anfang d. Dinge*, Berlin, 1881; REUSS: *Gesch. d. heiligen Schriften A. T.*, Braunsch., 1881.] H. A. HAHN (A. KÖHLER).

II. **New Testament.** — What we mean by Introduction was not studied in the Early Church. There was no felt necessity to learn about the origin, the inducing causes, the immediate designs, and the histories of the New-Testament books. Even the presence of the apocryphal books, and of the heretics who had composed them, or who had departed from the canon, while it increased the reverence of the Church for those books known to be the genuine writings of the apostles and evangelists, led to very little work in this department in the first two centuries. Dionysius of Alexandria (third century) may be called the father of New-Testament historical criticism; for he contested the claim of John the apostle to be the author of the Revelation, while

formally granting its canonicity. The incitement to critical consideration of the books of the New Testament had, however, been previously given by the discovery, when the Church came into more active intercourse, that some of these books had experienced different treatment in different places. For instance, the Epistle to the Hebrews, which the Alexandrian Church had accepted as Pauline, was found to be little known in other equally orthodox churches, and, indeed, in most was considered un-Pauline and even uncanonical; and the *Shepherd of Hermas*, it was found, was greatly valued in some churches, while in others it was little esteemed. Local tradition was thus robbed of its value; and the necessity of a critical comparison of these ecclesiastical traditions was felt by the Palestinian branch of the school of Origen. Eusebius' study of the primitive Christian literature was displayed in a comprehensive collection of the older witnesses for and against the not uncontested portions of the New Testament; and by so doing he rendered a valuable service, although his intention to substantiate certain prejudices respecting the limits of the canon destroys the objectivity of his information. From him, however, we have received pretty much all we know of the older tradition concerning the origin of the universally accepted books. Jerome followed in his steps, but added nothing, except a little about the difference between the Oriental and Occidental canons and the Gospel of the Hebrews. The dogmatic controversies of the fourth and following centuries diverted attention from critical questions; and what had been previously gained was merely repeated in the introductions to commentaries, catenas, and similar works.

But from the Revival of Learning began a better day for New-Testament Introduction. The works of Santes Pagninus (1536), Sixtus of Siena (1566), and A. Rivetus (1627), contained much information in this department, along with dogmatical considerations, and the new study of textual criticism gave great impetus. Richard Simon (1638-1712) published his three works upon the critical history of the New Testament (*Histoire critique du N. T.*, Rotterdam, 1689-93), and thus won his place as the father of New-Testament Introduction. By *critique* he understood the investigations for the establishment of the original text; and, by his history from the sources, he disproved not only the Protestant claim of "a witness of the Spirit," but also the scholastic treatment, which, resting upon imperfect acquaintance with antiquity, could not prove that Christianity was a religion based on facts, and that the Bible was the record of those facts. But in the effort to establish the New-Testament text, he traversed a large part of the province of Introduction.

The next name to be mentioned is Johann David Michaelis (1717-1791), who wrote the *Einleitung in die göttlichen Schriften des Neuen Bundes* (Göttingen, 1750). He disclaimed dependency upon Simon; and yet (as only in textual criticism, by Mill, Bengel, and Wetstein, had much been done) his work was really, in its first shape, based upon Simon. With each succeeding edition it was greatly improved; but, even in the fourth and last edition (1788), its stand-point was a strongly rational supernaturalism. The differ-

ences to be noted between the editions are mainly, that his attacks on the "doubters" became milder, and that he preferred at last to give up the inspiration of the historical books, denied also the inspiration of the non-apostolic books (among which he reckoned apparently the Epistle to the Hebrews), and, indeed, flatly declared that the "inner witness of the Spirit" was of as little worth as the witness of the Church, in proof of the inspiration of any book.

Johann Salomo Semler (1725-1791) made the next contribution of importance (in his *Abhandlung von freier Untersuchung des Kanons*, Halle, 1771-75, 4 parts), when he distinguished between the word of God, which contained the doctrines of directly spiritual value, and the Holy Scriptures, which contained them only sporadically. There is, however, no historical proof that any particular passage was the word of God: the inner witness for the truth was the only source of proof. The Church had the right, exercised by the ancient Church and by the reformers, to say what books should constitute her canon. One cannot say that Introduction was influenced permanently by Semler: rather we must give the palm to Michaelis, who was followed by J. E. Chr. Schmidt (1804), Eichhorn (1808), and Hug (1808). Schmidt applied the phrase "historico-critical"—since so widely used—to his Introduction; Eichhorn started his "original gospel" theory; Hug, in an unexcelled manner, investigated the relations of the synoptists. Schleiermacher (1811) called attention to the need of a reconstruction of this branch of study, declaring that its object was a history of the New Testament, so that its present readers might be, in their knowledge of the origin of the books and their text, on a level with the first. This idea—to write a history of the New Testament—has been carried out by Credner (1836), Reuss (1842), and Hupfeld (1844); so also by Davidson (1868) and Hilgenfeld (1875), under the old name "Introduction."

Ferdinand Christian Baur (1792-1860) has had by far the most influence upon New-Testament studies of any man of modern times. He attempted nothing less than a reconstruction of all apostolic and post-apostolic history and literature, in the face of all ecclesiastical and scholarly tradition, from the four Pauline Epistles (Galatians, 1 and 2 Corinthians, and Romans), which alone he considered genuine. Starting with the idea that the difference between Paul and the rest of the apostles was fundamental, he declared that those New-Testament writings which either put the relations of the apostles in a more favorable light, or seemed to ignore their differences altogether, were either forgeries, or the products of a later time. But his historical considerations were derived from Hegel's philosophy, and his criticism rested upon dogmatic convictions. These four points may be made against him: (1) He reasoned in a circle; for he examined critically, first the sources of the history, and then the history of the sources. The reasoning which reduced the genuine Pauline Epistles to four reduces the four to none; so that Paul is robbed of his title to have produced any writing which lasted. (2) Baur certainly was extraordinarily familiar with the old Christian literature; but he read it with prejudice, and not

with a desire to learn any thing different from his preconceptions. (3) He was lacking in the sense of the concrete and the value of the individual, and therefore could not grasp complicated relations and their results. (4) If it is self-evident that one must understand what he criticises, and that his criticism must rest upon thorough exegesis, then Baur surely was unfitted for his labor; for he was any thing rather than an exegete, and his school has done nothing in exegesis. It should, however, be added, that these defects in Baur's method of work were supplied by others; and the result of the operations of friend and foe is a much better understanding of the New Testament.

LIT. — General works. RICHARD SIMON: *Histoire critique du texte du N. T.*, Rotterdam, 1689; the same: *Hist. crit. des versions du N. T.*, 1690, and *Hist. des principaux commentateurs du N. T.*, 1693, and a supplement, *Nouvelles observations sur le texte et les versions du N. T.*, Paris, 1695; J. D. MICHAELIS: *Einleitung in die göttlichen Schriften des Neuen Bundes*, Göttingen, 1750–66, 2 vols., 4th ed., 1788 (Eng. trans. by Herbert Marsh, Cambridge, 1793–1801, 4 vols.; German trans. of Marsh's observations and additions by Rosenmüller, Göttingen, 1795–1803, 2 vols.); H. K. HÄNLEIN: *Handbuch der Einleitung in die Schriften des N. T.'s*, Erlangen, 1794–1800, 3 parts (2d ed., 1801–1809); J. E. CHR. SCHMIDT: *Historisch-kritische Einleitung ins N. T.*, Giessen, 1804, 1805; J. G. EICHHORN: *Einleitung in das N. T.*, Leipzig, vols. 1–3, 1804–14 (2d ed., 1820), vols. 4, 5, 1827; J. L. HUG: *Einleitung in die Schriften des N. T.*, Stuttgart u. Tübingen, 1808, 2 parts (4th ed., 1847), [Eng. trans. with Stuart's notes, Andover, 1836]; L. BERTHOLDT: *Historisch-krit. Einleitung in die sämtliche kanon. u. apokr. Schriften d. A. u. N. T.*, Erlangen, 1812–19, 6 vols.; THOMAS HARTWELL HORNE: *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, London, 1818, 3 vols. (2d ed., 1821, 4 vols.), [10th ed., 1856, 2d vol. ed. by Dr. Samuel Davidson; 11th ed., 2d vol. ed. by Rev. John Ayre, and the 4th vol. by Samuel Prideaux Tregelles, LL.D.; 14th ed., 1877, 4 vols. Horne's Introduction is very comprehensive, embracing Christian evidences, hermeneutics, biblical geography and antiquities, and bibliography]; W. M. L. DE WETTE: *Einleitung in d. N. T.*, Berlin, 1826, 2 vols. (6th ed. by Messner and Lünemann, 1860); K. A. CREDNER: *Beiträge zur Einleitung i. die bib. Schriften* (unfinished), Halle, 1836, 1838, 2 vols.; E. REUSS: *Die Geschichte der heil. Schriften N. T.'s*, Braunschweig, 1842, 5th ed., 1874; H. E. F. GUERICKE: *Neutestamentliche Isagogik*, Leipzig, 1843, 3d ed., 1868; F. SCHLEIERMÄCHER: *Einleitung in d. N. T.*, Berlin, 1845; SAMUEL DAVIDSON: *Introduction to the N. T.*, London, 1848–51, 3 vols.; the same: *Introduction to the study of the N. T.*, 1868, 2 vols. [2d ed., 1882. These works differ in stand-point and arrangement; for Davidson, between 1848 and 1868, had been greatly influenced by the Tübingen school]; JOHANNES HENDRIK SCHOLTEN: *Historisch-kritische Inleiding tot de Schriften des nieuwen Testaments*, Leiden, 1853, 2d ed., 1856 (German translation, Leipzig, 1856); FRIEDRICH BLEEK: *Einleitung in das N. T.*, Berlin, 1862, 3d ed. by Mangold, 1875 [Eng. trans., Edinburgh,

1870, 2 vols.]; R. GRAU: *Entwicklungsgesch. d. neutest. Schriftthums*, Gütersloh, 1st and 2d vols., 1871; ADOLF HILGENFELD: *Histor.-krit. Einleitung in das N. T.*, Leipzig, 1875; [C. A. WITZ: *Einleitung in die Schriften A. u. N. T.'s*, Wien, 1876; HANEBERG: *Gesch. d. bibl. Offenbarung als Einleit. i. a. u. n. T.*, 4th ed., Regensburg, 1876; E. KRÄHE: *Bibelkunde d. N. T.*, Berlin, 1877; M. v. ABERLE: *Einleitung ins N. T.*, Freiburg, in Br., 1877; L. A. SAWYER: *Introduction to N. T.*, New York, 1879; K. WIESELER: *Zur Geschichte d. neutest. Schriften u. d. Urchristenthums*, Leipzig, 1880]. The best Introduction to textual criticism is F. H. SCRIVENER: *A Plain Introduction to the Criticism of the New Testament*, Cambridge, 1861, 2d ed. 1874 [new ed. in course of preparation, 1882; SCHAFF: *Companion to the Study of the Greek Testament*, N.Y., 1882]. TH. ZAHN.

INTROIT, the name, in the Roman Church, for the anthem sung at the beginning of the communion service. Its origin is obscure. According to the *Liber Pontificalis*, it was introduced by Celestine in 423. See the art. by W. E. Scudamore, in SMITH and CHEETHAM, *Dict. of Chr. Antiq.*, vol. i. pp. 865–867.

INVENTION OF THE CROSS. See CROSS.

INVESTITURE. In the Frankish monarchy the idea gradually became prevalent, that the ruler of the realm had the right to appoint bishops; and in Germany the kings clung so much the more tenaciously to this idea, as, in course of time, the bishoprics and abbeys there entirely changed their original character of being merely ecclesiastical organizations, and became, to all intents and purposes, political divisions, with rights of coinage, toll, jurisdiction, etc., and with corresponding duties, especially of a military description. When a bishop died, his staff and ring were brought from his residence to the king; and, when the king had made up his mind with respect to the choice of a successor, he put the new bishop or abbot into possession of the temporalities of the fief by investing him with the staff and the ring, and receiving his homage, or oath of fealty. After the investiture, there followed, as the last act in the installation, the consecration by the metropolitan; but that the latter should exercise more than an advisory influence on the whole transaction was out of the question.

Meanwhile, during the first half of the eleventh century, the ideas of the reform party in the Roman curia, concerning the perfect freedom of the Church from any secular power, began to assume definite shape. As the bishops and abbots used to offer great presents to the king on the occasion of their investiture, it was easy to throw a shadow of simony over the whole transaction; and the statutes of the ecclesiastical law concerning simony were very severe. As yet, however, no direct application was made. The curia spoke only in general terms when it forbade ecclesiastics to accept their offices from the hands of laymen; but in 1068 it came to an actual clash. The king appointed a bishop of Milan in the usual way, — by investiture; while the people, instigated by the curia, demanded a bishop canonically elected and instituted. As the king would not yield, a Roman synod of 1074 aggravated the severity of the laws concerning simony; and the next year Gregory VII. officially denied the king's

right of investiture, and admonished the people to oppose, in all their ecclesiastical functions, such bishops as had obtained their office in an uncanonical, simoniacal manner.

This meant for Germany the complete overthrow of its constitution. The bishops and abbots were princes of the empire, holding the larger mass of the imperial fiefs; and, as no dynastical claims could be put forward with respect to these fiefs, the king wielded an immense power through his right to give them to whom he pleased. It was evident that he would immediately break down before the Pope if he lost this right,—if the bishops and abbots of his realm should be canonically elected, that is, elected by a clergy, which, by the law of celibacy, was completely severed from the interests of the State, and transformed into mere tools of the Church. The contest was long, extremely bitter, and at times doubtful with respect to its issue. The final settlement, however, by the concordat of Worms (1122), was in favor of the Pope. The emperor gave up altogether his right of investiture with ring and staff; and though he retained a certain influence on the elections, and the right of investiture with the so-called *regalia*, in its golden days the Church knew very well how to elude these latter obligations. The concordat of Worms continued in active operation until the dissolution of the German Empire in 1806.

In no other country did the controversy concerning the right of investiture reach such a pitch of intensity as in Germany,—partly because the popes knew that victory on one point would be victory all along the whole line, and were too shrewd to engage in an unnecessary warfare with the whole world at once; partly because the question nowhere else affected the political constitution so deeply. In France, where the bishops and abbots, though large fief-holders, were not princes of the empire, the kings renounced their right of investiture with ring and staff towards the close of the eleventh century; but no elections could take place without their permission, nor was it valid until it received their confirmation,—two points which secured to them a considerable influence. In England it came to a compromise between Paschalis II. and Henry I. (1107), by which the king retained his right of nomination and of demanding an oath of fealty. Stephen, however, Henry's successor (1135–54), gave up his right of nomination; and in 1215 John repeated the renunciation. Nevertheless, practically the English chapters never obtained freedom in their elections.

LIT.—STAUDENMAIER: *Gesch. der Bischofswahlen*, Tübingen, 1830; MELTZER: *Gregor VII. und d. Bischofswahlen*, Dresden, 1876; BERNHEIM: *D. Wormser Konkordat*, Göttingen, 1878; [K. PANZER: *Wido v. Ferrara de scismate Hildebrandi*, Leipzig, 1880; W. KLEMM: *D. englische Investiturstreit unter Heinrich I.*, Leipzig, 1880]. P. HINSCHIUS.

INVOCATION OF SAINTS. See IMAGE WORSHIP, INTERCESSION.

IONA, **HY** or **HII**, **I** or **IA**, **IOUA**, from which, by a mistake of a transcriber, the present name of Iona has come. It gets also the name of Icolumbkill, or the Island of Columba of the Cell, and occasionally Innis van Druidheach, or Island of the Druids. It is one of the Outer Hebrides, lying

north-east and south-west, and separated from the Ross, or south-western promontory of the Island of Mull, by a shallow channel about a mile in breadth. It is about three miles and a half in length, and one and a half in breadth; the rocks of igneous formation; the surface generally low, but rising into a number of irregular enocs or knolls, not usually exceeding a hundred feet in height; the highest of them, which bears the name of Dun-i, or Dun-ii, and is situate on the north of the island, being about three hundred and thirty feet above the level of the sea. It has been variously estimated as containing from sixteen hundred to two thousand acres, much less than half of which are arable, and not more than six hundred actually under cultivation. The pastures on the sides of the knolls and ravines afford sustenance to about six hundred sheep, and from two to three hundred larger cattle. The population, according to the latest census, was two hundred and forty-three, and maintains itself partly by agriculture, and partly by fishing; the large flounders in the neighboring seas being accounted unusually fine. The coast is diversified by a number of small rocky bays and headlands, and three or four landing-places,—Port-na-Currach, on the south-west, where Columba is supposed to have first landed; Port-na-Muintir on the south-east, the usual starting-point in crossing from Iona to Mull; and Port-na-Marbh, at which the bodies brought for burial in the island were landed. The island at the time of the Reformation appears to have constituted a distinct parish, but afterwards to have been united to the parish of Kilfinnichen in Mull, and only in our own day to have been re-erected into a parish *quoad sacra*. Besides the parish church and the school, there is also a Free Church.

That which for ages has attracted visitors from all quarters to this little island, and still holds them captive by a spell more powerful than the neighboring Staffa does by its grander scenery and greater scientific interest, is that it was once "the luminary of the Caledonian regions, whence," as Dr. Johnson says, "savage clans and roving barbarians derived the benefits of civilization and the blessings of religion." But though its attractions arise chiefly from its history, and it must yield to its neighbor in respect of the grandeur of its scenery and the marvels of its geological structure, it is by no means so destitute of physical attractions as Montalembert has represented it to be. Mr. Skene, who knows it far better, has said, "No one who pays merely a flying visit to Iona in an excursion steamer, and is hurried by his guide over the sights, that he may return by the steamer the same day, can form any conception of the hidden beauties,—its retired dells, its long reaches of sand on shores indented with quiet bays, its little coves between bare and striking rocks, and the bolder rocky scenery of its north-western and south-western shores, where it opposes wild barren cliffs and high rocky islets to the sweep of the Atlantic waves." The Duke of Argyll fully concurs in the views of Mr. Skene. Even he who is most impressed with its higher claims, and feels most the force of Dr. Johnson's noble words, need not fail to own that Columba could hardly have found a spot combining more of the natural beauty he loved with the security he

sought, and in all respects so well adapted for an island monastery designed "to form the centre of a great missionary work, and to exhibit the Christian life in contrast with the surrounding Paganism." These beauties seem to have been felt by him, especially those of the south-western corner, which Mr. Skene pronounces to be "the very perfection of rocky scenery," where was the Cuilnan Erin. From its summit the saint could look out on the wide ocean without catching a glimpse of the land of his birth, and might have had suggested to his mind the glowing imagery of the poem in which he revels on the delight of gazing from a pinnacle of rock on the face of ocean, with its heaving waves chanting music to their father, or more hoarsely thundering on the rocks.

It was in 563 that the island became the home of the saint, being given to him either by the king of the Dalriad Scots, or by the Picts, its more ancient possessors. It was well suited for a Celtic monastery, no less by its own limited size than by its proximity to larger islands and to the mainland, and it became not only the usual abode of Columba, but the head of all his monasteries and missions. From it as a centre he went out on many evangelistic tours, both to the islands and the mainland, till the kingdom of the Northern Picts was brought over to the Christian faith, and the faith as well as the fortunes of his own Scotie race were revived. From it missionaries went forth, or were sent, to more distant tribes and nations, and particularly to the Angles of Northumbria, to the Continent, to Iceland, and other hyperborean regions; and the blessings of civilization, learning, and religion, were extended far and wide.

The remains of the ancient church, nunnery, and monastery, now found in the island, belong to a much later age than that of Columba. The buildings erected by him, being, according to Scotie custom, of wood or wattles, have all disappeared many centuries ago, and their very site can now be but indistinctly pointed out. They were surrounded by a rampart, some portions of which can still be traced, and were not far from the Port-na-Muintir, or *portus insule* of Adanman, facing a similar landing-place on the coast of Mull. Adamnan makes mention of a kiln and barn, and gives us reason to infer there was also a mill. He mentions the *monasterium* with its refectory; the *hospitium*, or guest-chamber, which was wattled; the cells of the monks; the little court in the centre; and the church or *oratorium*, which is supposed to have been of oaken planks or beams. The *domus*, or cell of Columba, was built of planks, and occupied the highest part of the ground, not far from the *Tar an Abb*, from which he took his last survey of his community and their agricultural operations. There would seem also to have been a library, which Mr. Cosmo Innes supposes at a considerably later period still to have had manuscripts, which had probably been in its possession from these early times, and was of great value.

In the ninth and tenth centuries the island was repeatedly ravaged, the monastery destroyed, and part of its inmates slaughtered by the Danes and other northern rovers, and the primacy of the Scottish Columban churches was removed to Dunkeld. In the end of the eleventh century,

when the Western Isles were formally ceded to Norway, the seat of the bishopric of the Isles was transferred from Iona to Man, and the diocese incorporated into the Norwegian archbishopric of Drontheim. In 1266, when the isles were restored to Scotland, the patronage of this bishopric was restored also, but with reservation of the rights the Church of Drontheim could legitimately claim over it. In the following century the Island of Man was seized by Edward III., and its bishop swore allegiance to him. After 1380 the English appointed a bishop of Man, and the Scotch a bishop of the Isles; but no regular division of the diocese appears to have taken place. The later ecclesiastical buildings, of which remains still exist in the island, date mostly from the twelfth and thirteenth centuries. The most ancient, the temple or chapel of Oran or Odhrain, may possibly be even of the time of Queen Margaret. It is built of red granite, and has for its western doorway a Norman arch, with beak-headed ornament. Near it is the Reilig Oran, an ancient cemetery and sanctuary, said to have formed the burial-place of the Scottish and Pictish kings till the time of Malcolm the Third, and anciently to have contained three *tumuli*, appropriated respectively to the kings of Scotland, Ireland, and Norway, and in which forty-eight Scotch, four Irish, and eight Norwegian kings were buried. North of this cemetery are the remains of the mediæval monastery of the thirteenth century, erected for the Benedictine monks who had succeeded the Celtic. In connection with the cloisters is a Norman arcade of somewhat older date. The abbey or cathedral church is supposed to have been erected also in the thirteenth century. It is built of red granite, and in cruciform shape, with nave, transept, and choir, and with central tower rising to the height of seventy-five feet. The tower is said to have contained a fine peal of bells, two of which were carried off to Raphoe in Ireland, by Bishop Knox, when transferred to that see by James I. King Charles I. ordered Knox's successor to restore them; but whether this was actually done is not now known (*Transactions of Iona Club*, p. 187, Edinburgh, 1824).

LIT. — In addition to authorities given in article on Columba, *Historical Account of Iona*, by L. MACLEAN, Edinb., 1833; *Origines Parochiales Scotiæ*, vol. ii. pt. 3, Edinb., 1854; *New Statistical Account of Scotland*, vol. vii., Edinb., 1845; *The Abbey and Cathedral of Iona*, by the BISHOP OF ARGYLL AND THE ISLES, Lond., 1866; *Iona*, by the DUKE OF ARGYLL, Lond., 1870; SKENE'S *Celtic Scotland*, vol. ii., Edinb., 1877; *Sculptured Monuments in Iona and West Highlands*, by JAMES DRUMMOND, Edinb., 1881. ALEX. F. MITCHELL.

IRELAND. I. THE COUNTRY. — Ireland is situated to the west of Great Britain. Its greatest length is three hundred miles, and greatest width two hundred; its area, 32,535 square miles. The surface is an undulating plain, with a rim of low mountains round the coast. The climate is moist, variable but temperate, and better adapted to cattle-raising than to the cultivation of cereals. The manufactures are not important, except that of linen in the north. The country is divided into the four provinces, Ulster, Leinster, Munster, and Connaught, and subdivided into

thirty-two counties, comprising 316 baronies, with 2,532 parishes.

II. HISTORY. 1. *To the Union of the Irish Church with Rome.* — Ireland was at an early date settled by Celtic tribes, differing considerably among themselves, and maintaining constant warfare with each other. Christianity was introduced into the country, certainly early in the fifth century, through intercourse with Irish colonies formed in Wales and Cornwall on the decadence of the Roman power in Britain; but the founding of an organized church is usually admitted to be due to St. Patrick. The Patrician Church was independent of Rome, and, although agreeing in doctrine with the Western Church of that time, differed widely in organization. At first we find no diocesan bishops with definite territory, and clergy under them, much less metropolitans in their turn overseeing the bishops. The early Irish Church was essentially monastic, and adapted to the state of society then existing among the Irish Celts. The former religion was what is vaguely known as "Druidism;" and the so-called "schools of the Druids" may have accustomed the Irish to the monastic idea. The tribal system was in full force; and, owing to this, a chief could not make an absolute gift of land to the Church: he could only make over his own rights, the clansmen retaining theirs. Such religious communities were called "monasteries," though only a few members may have taken vows of celibacy. The heads of such bodies were the real ecclesiastical rulers of Ireland; and we find presbyters, laymen, and (in one famous instance, that of St. Brigit) a woman, filling such positions, and in authority over bishops. That the bishops were not territorial in early times is shown by the facts that St. Patrick himself is traditionally reported to have ordained between three hundred and four hundred bishops for a population of probably not half a million persons, and that St. Mochta is said to have had one hundred bishops in his monastery. The history of the Irish Church for the next six centuries is the history of its gradual conformation to that of Rome. As a rule, the higher and more educated of the clergy, impressed by the greatness and splendor of the Roman Church, were in favor of such changes as looked towards the establishment of the Roman graded hierarchy. In 633 part of the Church adopted the Roman method of reckoning Easter: in 716 the rest followed. The stricter Benedictine rule was introduced into the monasteries; and the tribe bishops approximated in time to diocesans. An apparent exception to the non-hierarchical constitution was the archbishop of Armagh, who bore this title at a comparatively early date. But a little examination shows that the title "arch" was applied very loosely, and that the so-called early bishops of Armagh were sometimes laymen, and were, in fact, abbots rather than bishops. The Irish Church of the seventh and eighth centuries was honorably distinguished for its missionary enterprise and its schools: the latter gave Ireland a literature two centuries in advance of the other barbarous nations of Europe.

Jealousy of the power of the northern bishop of Armagh led to the calling of the synod of Rathbreasail, in 1110, at which the first papal legate in Ireland, Gillebert, bishop of Limerick,

presided. This synod was in the hands of the Romanizing party. The archbishop of Cashel was acknowledged as a rival to Armagh, and the country placed under twenty-three diocesans; but so imperfectly were these arrangements carried out, that we find similar measures introduced at the subsequent synods of Kells and Cashel. At this period a frightful state of anarchy prevailed; and, as was natural, the Church suffered fearfully. At this juncture St. Malachy, a man of great power, began his labors. As the fruit of his efforts, a great synod was held at Kells in 1152 (four years after his death), where true diocesan jurisdiction was set up, two new archbishoprics were established in Dublin and Tuam respectively, and the authority of Rome was formally acknowledged.

We now reach the period of the Norman Invasion. Adrian IV., the only English Pope, granted to Henry II., in 1155, a bull conferring on him the sovereignty of Ireland; the condition being the complete submission of the Irish Church. The expulsion of Dermot MacMurrough, a Leinster chieftain, gave the desired opportunity. Dermot applied to Henry for aid, and received letters-patent authorizing English subjects to assist him.

Richard de Clare, since known as Strongbow, agreed to reconquer Leinster for Dermot, receiving in marriage Eva, Dermot's only child, and with her the reversion of Dermot's lands, which, according to tribal law, Dermot had no right to give. In 1169 and 1170 the Norman knights landed in Ireland, and succeeded in firmly establishing themselves. In 1172 Henry visited Ireland, and received the country from Strongbow. A synod assembled at Cashel formally united the Church of Ireland to the Church of Rome; and so the last of the western national churches surrendered. And from this time until the Reformation, the history of the Irish Church is the history of the Roman-Catholic Church in Ireland.

2. *From the Union of the Irish Church with that of Rome to the Reformation.* — At first the advent of the Norman rulers was an unmixed benefit. To the tillers of the soil any strong rule was better than subjection to the exaction of every captain of banditti who could muster twenty men. But the Normans rapidly assimilated themselves to the Irish; and in a short time the only difference between the old and the new state of affairs was, that some of the clansmen now fought under Norman instead of Celtic leaders. In 1367, less than two hundred years from the landing of Strongbow, the Anglo-Irish Parliament assembled at Kilkenny passed a statute treating the old English settlers with almost as much severity as the Irish. Near the beginning of the fifteenth century considerable bodies of Celtic-Scotch invaded Ulster. Like other invaders of Ireland, they found allies, and made permanent settlements.

During the wars of the Roses in England, Ireland was left almost to herself; and on the accession of Henry VII., although the most powerful families were of Anglo-Norman name, the authority of the king extended only to the country immediately surrounding Dublin. Henry, an able and astute monarch, sent over Sir Edward Poyning. A Parliament assembled by him in 1495 made all English statutes law in Ireland, and

subjected the Irish Parliament to the English privy council,—an arrangement which remained in force until within eighteen years of the union of the two countries.

Under the strong rule of Henry's deputy, the Earl of Kildare,—the head of the great family of the Geraldines,—the English authority was extended, the turbulence of the barons and native chiefs was checked, and the unhappy country enjoyed probably a greater degree of quiet than at any time since her history opened. This state of things continued through the early part of the reign of Henry VIII., broken only by the mad rebellion of "Silken Thomas," which ended in the ruin of the Kildare family.

3. *From the Reformation to the Period of Protestant Ascendancy, and of the Penal Laws.*—A new and all-important factor is now introduced into Irish history. Henry VIII. extended his reformation to Ireland. Up to this time the Irish Church had been directly under the control of Rome. The Pope appointed the archbishops, and the king of England was seldom able to enforce his claim to any authority in ecclesiastical matters. At the time of the Reformation the Irish Church was as corrupt as any in Europe. Simony, lawlessness, and sexual immorality characterized the clergy. Nowhere was reform more needed; but unfortunately the worst side of the Reformation was turned to Ireland, and it could scarcely have happened otherwise than that it should be rejected by the mass of the people. The Irish were now beginning to realize that the power of England was real, and was to be exerted to crush out their tribal institutions, and substitute the common law of England for that of the Brehon lawyers. Northmen and Danes, Norman barons and Celtic Scotch, had all been welcomed as allies by some Irish power, and had been absorbed till they became "more Irish than the Irish." But under Henry VII. the Celt was made to feel that there was a force he could not mould or bend,—a force that must either bend or break him, and would, if possible, compel him to order. Hence the Reformation appeared to the Irish simply as an arbitrary act of the power they had learned to hate. Henry VIII. called a Parliament, which passed whatever acts he wished. Most of the bishops and clergy acquiesced in the supremacy of the king; but so unpopular was the change, that O'Neill was able to raise an insurrection in Ulster to oppose it, which was vigorously suppressed. It was not, however, until 1551, that Protestantism was formally established by law. Queen Mary restored the old order, of course; but her power in Ireland was so weak, that the country gave asylum to English Protestant refugees. In 1560, after the accession of Elizabeth, a Parliament was held, in which sat three archbishops and seventeen bishops. This Parliament restored the ecclesiastical order of Henry VIII. and Edward VI., but it is not certain how many of the bishops actually conformed. The Reformation made no real progress among the people. At the beginning of the reign of James I. the condition of the established Church was deplorable. The clergy were largely illiterate, and drawn from the lowest orders, and, although often pluralists, were almost beggars; the revenues being absorbed, under corrupt agree-

ments, by those in authority. During the reigns of Queens Mary and Elizabeth the civil history presents a succession of rebellions and ferocious internal feuds. Exhaustion brought peace, and King James I. took advantage of the desolation of Ulster to introduce Scotch settlers. These settlers were strongly opposed to prelacy, and formed a basis for the Presbyterian Church of Ireland.

Charles I. tried the ruinous policy of using Ireland as a power against his Parliament. The Protestants were systematically disarmed, and the frightful outbreak of 1641 was the result. The Parliament sent some Scotch troops to Carrickfergus, attended by chaplains; and among them, in 1642, was organized the first presbytery of the Presbyterian Church in Ireland. The misery of the country for the next few years was such as can hardly be equalled, even in her dismal annals. When Cromwell came, he found five hostile armies ranged against each other, and all preying on the wretched peasantry. His sharp and decisive treatment is well known. He proceeded to parcel out the forfeited and almost depopulated lands among English settlers, mostly Baptists and Independents. For a few years Ireland enjoyed prosperity, but the policy of the Restoration undid much of the work. Cromwell's settlers were displaced, and many of them emigrated to the New World. Up to this time it does not appear that the penal laws against Roman Catholics had been seriously enforced, although Cromwell refused liberty to celebrate the mass. The effect of Protestantism showed itself in a marked way on the Roman-Catholic clergy. From this time we hear no more of illegitimate children of bishops, nor of scandalous lives among the priests. Those who see most clearly the mischief the Roman-Catholic Church does in Ireland admit, that, with regard to purity of life, the Irish priesthood stands pre-eminent among the Roman-Catholic clergy of Europe.

When the Revolution of 1688 took place, and James II. landed in Ireland, the Protestants of the North saved a footing in Ireland for King William. After the battles of the Boyne (1690) and Aughrim (1691) had ruined the cause of James, peace was concluded by the treaty of Limerick, which guaranteed to the Roman Catholics all rights which they had enjoyed under Charles I. In Ulster large districts which had been forfeited were bestowed on owners who leased them for terms of thirty years to Scotch Presbyterian settlers.

4. *From the Protestant Ascendancy to the Union of Ireland to Great Britain.*—The government now fell entirely into the hands of a few great Protestant-Episcopal land-holders; the treaty of Limerick was disregarded; and Ireland became the worst governed country in Europe. During the reign of Queen Anne, penal laws which bore almost as heavily on Presbyterians as on Roman Catholics were vigorously enforced. The state of religion was deplorable. The Established Church had gained no hold on the people, and, indeed, had made no adequate effort to do so. The richer bishoprics and deaneries were occupied by men who were chosen for quite other reasons than spiritual fitness. Most of the clergy were poorly paid, and were content to perform

mechanically the duties required of them. The Roman-Catholic priests were, for the most part, very uneducated; and the penal laws were enforced with such severity, that in many places the sacraments were left unadministered. Cromwell's Baptists and Independents, who at one time were computed to have formed one-half of the Protestant population, had almost disappeared, in a way hard to account for. The Presbyterian Church presented a brighter aspect. It was felt that the strong Presbyterians were needed; and even the bigoted Irish Parliament had to provide for their admission to the army, and in 1719 passed an act of toleration in spite of the hysterical protests of the bishops.

In 1727 the Presbyterian Church was weakened by the secession of the synod of Antrim, — a body sympathizing so much with latitudinarian views as to the divinity of Christ, as to make a subscription to the Westminster standards distasteful, — and still further by the emigration of her members to America. As the leases granted under William III. fell in, the landlords raised the rents, charging the tenants for their own improvements. The enterprising Ulster farmers would not submit; and this, with the policy towards dissenters from the Established Church which England had sanctioned, sent many of the race which had fought for her cause in Ireland in 1688 to fight against her in America in 1776.

In 1747 Wesley preached in Ireland with success. The good he did must not be measured only by the number of his converts: his movement infused life, in many places, into the existing organizations.

In 1746 the first seceding Presbyterian minister had settled in Ireland, and in 1750 the first presbytery of this body was organized. In Ulster the system of lay patronage had never existed; but the rigidly orthodox secession church found a reason for being in the prevailing latitudinarianism of the synod of Ulster.

The rest of the eighteenth century may be passed over rapidly. The penal laws with regard to the Roman Catholics were gradually relaxed. Fear of French invasion caused the arming of the volunteers. The efforts of Grattan and Flood, backed by the strength of the volunteers, obtained in 1782 the independence of the Irish Parliament. Ireland, for eighteen years, had home rule; but, under the system of parliamentary representation then in force, this meant only the tyranny of a land-holding minority. The rebellion of 1798, with its frightful outrages on both sides, took place. Pitt, then at the head of the English Government, resolved to do away with the farce of Irish independence. He was resolved on union. The Roman Catholics favored the measure as promising them some relief, and it was carried by direct bribery.

5. *From the Union to the Present Time.* — In the first years of the nineteenth century, the state of religion in the Protestant churches in Ireland was not encouraging; but a better day soon dawned. In 1827 the synod of Ulster, under the leadership of Henry Cooke, freed herself from Arianism, which had obtained some foothold; and, as a result of this movement, the remonstrant synod of Ulster was formed of a few ministers who felt they could not remain in the Church.

In 1829 important reforms were carried out in the administration of the Roman-Catholic Church, in particular with regard to the appointment of bishops.

In 1833 the anti-tithe demonstrations led to a reform of the Established Church, by which it was arranged that the archbishoprics of Cashel and Tuam, and eight bishoprics, were to be left unfilled on their becoming vacant. This measure was vigorously opposed by the bishops and clergy of the Established Church, and there were dismal prophecies of the results. The actual loss of spiritual light due to the extinction of these ecclesiastical stars was, however, less than was expected. In fact, we have entered on a period of progress and success in both the Established and Presbyterian churches. The clergy of the former showed an earnest and faithful interest in the spiritual and temporal welfare of their charges, in strong contrast to their predecessors of the eighteenth century; while among the Presbyterians new congregations were rapidly organized, and increased life shown in those already existing.

In 1840 a union was effected between the synod of Ulster and the secession synod. The 292 congregations of the synod of Ulster united with 141 seceding congregations to form the Presbyterian Church in Ireland.

In 1869 the act of Parliament was passed, disestablishing and disendowing the Episcopal Church of Ireland. This bill went into effect Jan. 1, 1871.

The principal events of the secular history since the union were the Catholic emancipation (1829), which gave political enfranchisement to the Roman Catholics; the fearful famine of 1846, which, with emigration, reduced the population by more than a million and a half in five years; the abortive rising of 1848; the home-rule agitation, begun in 1874; and the passing of a land bill in 1881, securing to the tenant rights to any improvements he may make, in a manner that to some seems to infringe on the commonly accepted rights of property.

III. **PRESENT CONDITION.** — The population, after desolating wars such as the Elizabethan, has been estimated at much less than one million. At the end of the last century it had increased to nearly five millions, and in 1845 reached the astonishing maximum of 8,295,061. Then came the famine and emigration, and in 1851 the population was only a little more than six millions and a half. Emigration has kept up the decrease ever since, but at a slower rate. The census returns of 1881 showed a total of 5,159,839.

At the census of 1881 there were 3,951,881 Roman Catholics, 635,670 Protestant Episcopalians, 485,503 Presbyterians, and 47,669 Methodists; forming respectively, 76.6, 12.3, 9.4, and .9 per cent of the whole population. All other religious bodies, including about 4,500 Independents (or Congregationalists), about the same number of Baptists, about 4,000 Quakers, 453 Jews, and 1,144 persons who refused information, numbered only 39,109, or .8 per cent.

The Roman-Catholic Church is under the four archbishops of Armagh, Cashel, Dublin, and Tuam, and twenty-three bishops. On the death of a bishop, the clergy of the diocese nominate a successor to the vacancy; and the bishops of the

province also name two or three persons. Usually the new bishop is chosen from the latter number, by the cardinals composing the congregation *De Propagandâ Fide*. There are nearly 1,000 parish priests, and 1,750 curates; and the total number of the clergy in all capacities is given as 3,198. The parishes number 1,084, and churches and chapels nearly 2,500.

The Maynooth Roman-Catholic College, founded in 1795, formerly received annual government grants, which in 1871 were commuted for the sum of £372,331. Although the Roman-Catholic Church in Ireland is in most things ultramontane, in national questions it has sometimes shown a strong spirit of independence.

The Protestant-Episcopal Church includes most of the land-holding class. It is under two archbishops and ten bishops. There are 33 dioceses, divided into groups of two, three, or four each, and about 1,300 benefices. There are 364 curates. The commissioners appointed for the purpose have paid over more than seven million and a half sterling in commutation of life-interests existing at the time of the disestablishment. Although the disestablishment has in some ways weakened the Protestant-Episcopal Church, principally with regard to the social standing of candidates for orders, yet, on the other hand, a spirit is making itself felt among the laity which promises much good for the future.

The strength of the Presbyterian Church of Ireland is chiefly in Ulster, where there is a large population of Scotch descent. Before the disestablishment, the Presbyterian Church received £40,000 annually, from the government. In 1880 the Church embraced 36 presbyteries, nearly 600 congregations, 79,214 families, and 104,769 communicants. The revenues were £139,840, of which £44,922 was paid to ministers, whose salary is made up in part in this way, and in part by their congregations. The Presbyterian College, Belfast, and the Magee College, Londonderry, are the "theological seminaries" of the Presbyterian Church.

The other Presbyterian bodies are inconsiderable. They are, the remonstrant synod of Ulster (1830), with 23 ministers; the presbytery of Antrim (1727), with 8 ministers; the northern presbytery of Antrim (1862), with 6 ministers; the remnant of the secession church in Ireland (which refused to unite in 1840), with 10 ministers; a branch of the United Presbyterians of Scotland, with 13 ministers; and two branches of the Reformed Presbyterian Church, or Covenanters, with about 34 ministers. The synod of Munster (1660), with 5 ministers, though in connection with the General Assembly of the Presbyterian Church in Ireland, is kept up for legal convenience with regard to certain properties held by it.

The Methodist Church in Ireland was formed in 1878, by the union of the Wesleyan Methodists with the Primitive Wesleyan Methodists. Its hundredth annual conference, held in Cork in June, 1881, had under its care 10 districts and 146 stations. The Methodist New Connection Church has only 7 stations.

The Congregational churches in Ireland have 21 ministers, and the association of Baptist churches 25. The Moravians have 8 congregations.

The oldest Irish university is that of Dublin, established 1591. The Queen's University, soon to be superseded by the Royal University, has colleges in Belfast, Cork, and Galway.

In 1880 the national school system maintained 7,590 schools, having on their rolls 1,083,020 pupils. In 1811, 53 per cent of the population could neither read nor write. In 1871 this percentage was reduced to 33 for the whole country, and to 27 for Ulster.

LIT. — LANIGAN: *Ecclesiastical History of Ireland*, Dublin, 1829; MANT: *History of the Church of Ireland*, London, 1840; KING: *Irish Church History*, Dublin, 1845; WORDSWORTH: *History of the Church of Ireland*, London, 1869; KILLEN: *Ecclesiastical History of Ireland*, London, 1876, 2 vols.; O'DONOVAN: *Annals of the Four Masters*, Dublin, 1862; TODD: *Life of St. Patrick*, Dublin, 1864; MORAN: *Early Irish Church*, Dublin, 1864; the same: *Episcopal Succession in Ireland*, Dublin, 1866; REID: *History of the Presbyterian Church in Ireland*, Belfast, 1867; PORTER: *Life and Times of Henry Cooke*, London, 1871; FROUDE: *The English in Ireland in the Eighteenth Century*, London, 1872; W. NEVINS: *Ireland and the Holy See in the Middle Ages*, Dublin, 1879. Compare the general histories of Ireland by MACGEOGHAN, GORDON, LELAND, MUSGRAVE, and others, also art. *Ireland*, in the *Encyclopædia Britannica*, and art. *Irlande*, in *Encyclopédie des sciences religieuses*. For present condition and statistics, see MARTIN'S *Year Book*, London, 1882; THOM'S *Official Directory*, Dublin, 1882; and WHITAKER'S *Almanack*, London, 1882. JOHN HALL; R. W. HALL.

IRELAND, John, b. at Ashburton, Devonshire, Eng., Sept. 8, 1761; d. in London, Sept. 1, 1842. He was graduated at Oriel College, Oxford, 1780; took orders, and was made dean of Westminster 1816. He was the author of *Five Discourses; containing Certain Arguments for and against the Reception of Christianity by the Ancient Jews and Greeks*, London, 1796; *Nuptiæ sacræ, or An Inquiry into the Scriptural Doctrine of Marriage and Divorce*, London, 1821; *The Plague of Marseilles in the Year 1720*, London, 1834. Besides other benefactions, he left ten thousand pounds to establish at Oxford a professorship of biblical exegesis. This professorship has been held by Canon H. P. Liddon, D.D., since 1870.

IRENÆUS, Bishop of Lyons (*Lugdunum*), one of the most distinguished authors and theologians of the early Church; was b., probably in Asia Minor, about 115; d. in Lyons about 190 [usual date 202]. As the facts of his life are drawn, to a large extent, from his own writings, we will begin with a survey of the latter.

1. *Writings*. — The only work of Irenæus which has come down to us entire is his treatise against Gnosticism, *Ἐλεγχος καὶ ἀνατροπὴ τῆς ψευδωνύμου γνώσεως* ["Disproof and Refutation of the Gnosis falsely so called"]. It was written in Greek, but is preserved only in a Latin translation and some fragments of a Syriac version. A portion of the original Greek text has, however, been preserved by Epiphanius, who transcribed verbally the first book, to 21, 4, in his work on *Heresies* (31, 9-34), and quotes largely in other places without, however, mentioning the source. Hippolytus likewise drew from the Greek original of Irenæus in his *Refutation of all Heresies* (vi. 38, 42-52, vii. 32-

37). This work of Irenæus was usually quoted by the shorter titles, *πρὸς τὰς αἰρέσεις*, or *κατὰ αἰρέσεων* ("Against the Heresies"), and *Adv. hæreses*, or *Adv. hæreticos* ("Against Heretics"). Irenæus may have found occasion, in the prevalence of Gnostic errors in his own diocese, for composing this work, as some of the disciples of the Gnostic Marcus had come to that vicinity (i. 13, 7), and the writings of Florinus, an apostate to Valentini- anism, were circulated in the congregations along the Rhone. But the primary occasion of the work was the request of a friend to be supplied with more definite information in regard to the doctrines of Valentinus. See Gnosticism.

The work itself consists of five books. In the first the author gives a description of the Gnostic heresies, and in the remaining four a refutation of them by summarizing the teachings of the evangelists and the Pauline Epistles. The work shows clearness of thought, but is somewhat discursive. He makes no pretension to literary finish, or elegance of Greek diction (i. *Pref.*), but eagerly pursues the one object in view. While it is his primary purpose to analyze and refute the Valentinian heresy, he takes in all heresies, inasmuch as it is only a "recapitulation of all heresies," and has its roots back in Simon Magus. He was acquainted with older treatises against heresies (iv. *Pref.*), but draws largely upon the writings of Valentinus and his personal contact with that Gnostic's disciples. The third book (iii. 21, 1) was written while Eleutherus was bishop of Rome (175-189). The Latin translation must have been made soon after the original was written, as Tertullian, in his treatise against the Valentinians (about 202-207), speaks of Irenæus as one of his authorities, and as the most "studious explorer of all doctrines" (*omnium doctrinarum curiosissimus explorator*).

Irenæus wrote at least two other works on the heresies, both addressed to Florinus, — *ἐπιστολὴ πρὸς μοναρχίας ἢ πρὸς μὴ εἶναι τὸν θεὸν ποιητὴν κακῶν* ["A Letter concerning the Divine Sovereignty, or whether God is not the Creator of Evils"], and *σπουδασμα πρὸς οὐδοῦδος* ["Zeal concerning the Ogdoad"]. Both these works are quoted by Eusebius. The latter is preserved in a Syriac translation. Irenæus took an active interest in the Easter controversies of his day (see EASTER), and wrote on this subject a letter to Victor, bishop of Rome, and probably his treatise addressed to the Roman Blastus, *πρὸς σχίσματος* ["The Schism"]. Eusebius (v. 26) and Jerome refer to a *Book of Various Discussions*, which was probably a collection of homilies; and Eusebius (v. 26), to an apologetic work (*πρὸς Ἑλλήνας*, etc.), probably on the rule of faith. Other works attributed to him, as a *Commentary on the Canticles*, are of doubtful authenticity.

2. *Life*. — Irenæus spent the earlier years of his life in Asia Minor, and was probably born there early in the second century. He speaks (v. 30, 3) of the Apocalypse of John as "having been seen almost in our own generation at (or near) the close of Domitian's reign" (96). Irenæus' painstaking accuracy leaves no ground for extending this period to fifty years, and putting the date of his birth so late as 140 (Massuet) or 147 (Ziegler). These late dates are also incompatible with other positive testimonies in regard

to his relations to Polycarp and other disciples of the apostles in Asia Minor; although it is doubtful whether Papias was among them, as Jerome states (*Ep.*, 75, 3 *ad Theodorum*). He speaks in such a way of those "who had seen John face to face," and "of some who had not only seen John, but others of the apostles" (ii. 22 5; v. 5, 1; 30, 1; 33, 3; 36, 2), as to leave no doubt that he had been the recipient of verbal communications from them. Polycarp suffered martyrdom Feb. 23, 155. Of his relations to him he says (iii. 3, 4), *ὃν καὶ ἡμεῖς ἐωράκαμεν ἐν τῇ πρώτῃ ἡμῶν ἡλικίᾳ: ἐπιπολὺ γὰρ παρέμεινε καὶ πᾶν γεράλειος, ἐνδόξως καὶ ἐπιφανέστατα μαρτυρήσας*, etc. ["whom we also saw in our early years, for he remained a very long time, and at a great age was put to death, testifying most gloriously," etc.]. The period expressed by "early years" must evidently be used in the usual sense among the Greeks, for the years of early manhood, eighteen to thirty-five, especially as Irenæus himself reckons the thirtieth year to the "first period of life" (*prima ætas*), and extends it to the fortieth year (ii. 22, 5). As Polycarp was about a hundred years old when he suffered martyrdom at Smyrna, he would have been an aged man in 130, when we may think of Irenæus as having first seen him. Another evidence that Irenæus was born about 115, and lived in or near Smyrna between 130 and 140, is his acquaintance with Florinus. He reminds Florinus, in his letter to him, of having met him in Asia Minor, in company with Polycarp, while he (Irenæus) was still a boy (*παῖς*). Florinus was a court official. Lightfoot (*Contemp. Rev.*, 1875) ventures the doubtful explanation that this does not mean that he was at the court of the then ruling emperor, but belonged to the household of Antoninus Pius, who afterwards became emperor, and was proconsul of Asia about 135. Rather must we think of one of the two visits of the Emperor Hadrian to Asia Minor, and of these the second, when he tarried for some time. Both visits occurred between 122 and 130, and the second about 129. Our assumption, then, of the year 115 as the date of Irenæus' birth falls in well with the description that he was still a boy (*παῖς*) at the time of his meeting with Florinus (129). The term *παῖς* ("boy"), however, is sometimes extended to an older period of life. Eusebius, for example, calls Origen a *boy* when he was a theological teacher, and certainly above eighteen (*II. E.*, vi. 3, 3; 8, 1-5); and Constantine speaks of himself in the same way at the outbreak of the Diocletian persecution, when he was almost thirty (Euseb.: *Vita Const.*, ii. 51, 1; comp. i. 19, 1).

Another evidence for the year 115 as the date of Irenæus' birth is the fact that he was resident in Rome as a teacher at the time of Polycarp's death (155). The account of Polycarp's martyrdom (*Martyrium Polyc.*), written, at the latest, before the close of the fourth century, is our credible authority on this point. In this case it draws from one of Irenæus' own works; and as, in other cases where it draws from Irenæus' great work, it is accurate, so we may expect it to be in this. This residence in Rome explains the lively interest Irenæus afterwards took in the Roman Church, and his accurate acquaintance with its traditions, as the short sojourn in 177 scarcely can. He speaks of details of the pontificates of

Anicetus (d. 166) and his immediate predecessors (i. 25, 6; iii. 4, 3); and his double account of Polycarp's visit to Rome leaves upon us the impression that he accompanied him on that visit, — an impression which is confirmed by the account of Pionius.

What it was that led Irenæus to Gaul is not known. In 177 he is a presbyter at Lyons, whom the confessors then lying in prison there chose as their representative before Eleutherus, bishop of Rome (d. 189). During the persecutions at Lyons, therefore, he went to Rome (Euseb.: *H. E.*, v. 3, 4). At his return he was elected bishop, to succeed the martyred Pothinus. He took an active part in the Quarto-deciman, or Easter controversies of the day, and wrote to Victor, bishop of Rome, in the interest of peace and liberty. Jerome (*Com. in Es.*, xvii.) mentions cursorily that he died a martyr. Ziegler and Harvey (ii. 454) have mentioned other authorities on this point, but they are of little value. Hippolytus, Tertullian, Eusebius, and others do not speak of it. [Irenæus occupies a prominent position as a theologian, and "is the first of all the church teachers to give a careful analysis of the work of redemption, and his view is by far the deepest and soundest we find in the first three centuries" (SCHAFF: *Ch. Hist.*, i. 297). He also occupies a very important position as a link in the chain of evidence for the authenticity of John's Gospel, himself being the disciple of Polycarp, who, in turn, was the disciple of John, as well as for the whole canon of the New Testament.]

LIT.—Editions of his works, by ERASMUS, Basel, 1526; FEUARDENT, Paris, 1575, and Cologne, 1596; GRABE, Oxford, 1702; MASSUET, Paris, 1710; STIEREN, Leipzig, 1853 (2 vols.); HARVEY, Cambridge, 1857 (2 vols.). See the various *Church Histories*, and the *Prolegomena* of MASSUET, GRABE, HARVEY; DODWELL: *Dissert. in Iren.*, Oxford, 1689; STIEREN, in ERSCH and GRUBER'S *Encyklopädie*; [BEAUVEN: *Life of Irenæus*, London, 1841; DUNCKER: *D. Christologie d. h. Irenæus*, Göttingen, 1843; ZIEGLER: *Iren. d. Bischof v. Lyon*, Berlin, 1871; SCHNEEMANN: *St. Iren. de ecclesiæ Rom. principatu testim.*, 1875; E. MONTET: *La légende d'Irénée et l'introduction du christianisme à Lyon*, Genève, 1880. A translation of Irenæus is in CLARK'S *Ante-Nicene Christian Library*, Edinburgh, 1868–69, 2 vols. See two arts. on Irenæus, in *Bibliotheca Sacra*, 1877, by Professor C. J. H. ROPES]. TH. ZAHN.

IRENÆUS OF TYRE represented the Emperor Theodosius II. at the Council of Ephesus, 431, and espoused the cause of Nestorius, but was, for that very reason, banished from the court; and, when the Oriental bishops made him bishop of Tyre (445), he was deposed and banished by an imperial decree. Of his Greek work on the Nestorian controversy, only some fragments of a Latin translation are still extant: *Variorum Patrum Epistolæ ad Concilium Ephes. pertinentes*, ed. Christian Lupus, Louvain, 1682.

IRENÄUS, Christoph, b. at Schweidnitz, Saxony, d. at Horn, Austria, at unknown dates; was appointed pastor at Eisleben in 1562, and afterwards court-preacher at Weimar, but was discharged and banished in 1572, as one of the noisiest champions of Flacius; emigrated to Austria, and published a pamphlet against the

first article of the *Formula Concordiæ*, 1581; and another, *Vom Bilde Gootes*, 1585.

IRENE, b. at Athens, 752, in very humble circumstances; d. in destitution, in the Isle of Lesbos, 803; was married in 769 to the Emperor Leo IV., and ruled over the Eastern Empire with great vigor and adroitness, from his death in 780 to her banishment in 802. Her passion was power; and for its gratification she dared any thing, from the most hideous crimes to the most ridiculous absurdities. She had her own son, Constantine VI., blinded in order to make him unfit to reign; and she proposed marriage to Charlemagne in order to unite the Eastern and Western empires. But, in spite of all her crimes and cruelties, she is a saint of the Greek Church; for she overthrew the iconoclasts, and re-established image-worship; which article see. At last, however, she was over-reached by her own treasurer, Nicephorus, deposed, and banished to the Isle of Lesbos, where she earned her living by spinning.

IRENICAL THEOLOGY, or IRENICS (from *εἰρήνη*, "peace"), presents the points of agreement among Christians with a view to the ultimate unity, if not organic union, of Christendom. It is the opposite of polemics, yet its legitimate successor, heir by divine right to its territory. It seeks to show how large is the common ground, and how comparatively unimportant are the points in dispute. In every age of the Church there have been peace-loving spirits; such as Gregory of Nazianzus and Chrysostom in the Nicene age; Melancthon and Butzer in the sixteenth century; Calixtus, Grotius, Baxter, Dury, Spener, Zinzendorf, and Neander in later times. The union of the various denominations in Christian work proves the existence of the irenical temper, and, so far as it is the result of a recognition of the common Christianity, it is to be applauded; but there is a sort of irenics which results from indifference, and such a temper is reprehensible.

The noble sentence of Rupertus Meldenius (often falsely attributed to Augustine) — "In necessary things, unity; in unnecessary things, liberty; in all things, charity" — has probably contributed as much as any treatise to bring about brotherhood among Christians. But there is quite a literature on the subject, of which we may mention ERASMUS: *De amabili ecclesiæ concordia*; JOHN DURY: *Irenicorum tractatum Prodomus*, Amsterdam, 1662; J. C. KÖCHER: *Bibliotheca theologiæ irenicæ*, Jena, 1764. *Die Irenik* is the fourth part of LANGE'S *Dogmatik* (Heidelberg, 1852); but the word is used in a broad sense, and applied to the common ground between Christian and Pagan religious thought. The existence of the Evangelical Alliance, of the Kirchentag in Germany (see art.), and the family gatherings among those holding the same polity, — such as the Pan-Presbyterian, Pan-Anglican, and Pan-Methodist councils, — are so many indications that the days of fiery debate among Protestants are over. But whether there can be peaceful, self-respecting intercourse between Protestants and Roman and Greek Catholics is a different matter. In these latter churches the elements of truth are deeply buried under sad and destructive errors: nevertheless it is sincerely to be desired that there might be more kindly feeling than now

exists. Protestants cannot afford to denounce unsparingly those who hold to the distinguishing doctrines of Christianity. The Catholic is still a Christian. See HERZOG, ed. i., vol. vii. 60 sqq.; also H. G. HASSE: *Grundlinien christlicher Irenik*, Leipzig, 1882.

IRREGULARITIES denote, in canon law, such defects as prevent a person from receiving ecclesiastical orders. The statutes are based on 1 Tim. iii. 2 sqq., Tit. i. 6 sqq., Lev. xxi., and comprise irregularities of two kinds,—*irregularitates ex defectu* and *irregularitates ex delicto*. To the first class belong illegitimate birth, bodily deformity, uncanonical age, lack of education, the pursuit of certain professions which may make a person instrumental to the death of his fellow-men (soldiers, judges, though not physicians), etc. To the second class belong all crimes which have become public, and also some crimes, such as heresy and apostasy, though they have not become public. The Pope, however, and, in certain cases, also the bishops, have the right of giving dispensation from these irregularities. There is nothing corresponding to them among Protestants.

P. HINSCHIUS.

IRVING, Edward, an original and distinguished preacher, and the real founder of the Catholic Apostolic Church, was b. in Annan, Scotland, Aug. 1, 1792, and d. in Glasgow, Dec. 7, 1834. His father was a tanner. At the age of thirteen he went to the University of Edinburgh, and, graduating four years afterward, he took a school at Haddington, and in 1812 one at Kirkcaldy. At the former place he was the tutor of Jane Welsh, afterwards the wife of Carlyle. In 1815 he was licensed to preach, and in 1818 he left the school-room to seek a pastoral settlement. After long waiting, he was thinking seriously of offering himself as a foreign missionary, when Dr. Chalmers invited him to become his assistant in Glasgow (1819). There he remained till 1822, when he was called to the Caledonian Church, London. The audience, which was at first small, grew rapidly, until it completely filled the church. A reference to Irving's eloquence by Canning on the floor of Parliament, is thought to have contributed to this result. Two years later a new church was built on Regent Square. Irving was a man of commanding form and stature (six feet two inches tall), with pale, meagre, but interesting face, coal-black hair reaching down to his shoulders, eyes from which he looked forth somewhat obliquely, but with an expression of severe, holy earnestness, not unmingled with self-consciousness. His utterances were pregnant with original thoughts, but florid, and adorned by the figures of a rich imagination. Walter Scott said he missed in his sermons the chaste simplicity which is seemly in a sermon. They were unusually long.

Irving's mind was especially moving in the realm of eschatological problems, and in 1823 he published an *Argument for the Judgment to come*. Then he gave himself up to the study of a work on the second coming of Christ, which had appeared in Spanish under the name of *Ben Ezra* (1812), and which influenced him so powerfully that he published a translation of it [with an original Introduction in 1827]. In his thought upon these subjects, in which he became in an increasing measure engrossed during the remain-

der of his life, he found a kindred spirit in Henry Drummond, a rich banker, who afterwards took a prominent part in the Irvingite movement. Irving was in the mean time departing in some particulars from the received doctrine of the Scottish Church, and preached that the decree of salvation was a universal one; that Christ assumed human nature as it was,—corrupted by sin,—without, however, himself sinning. He also adopted the doctrine of baptismal regeneration. His theological opinions were largely influenced by Richard Hooker ["the venerable companion of my early days"]. In 1830 he was accused before the presbytery of London for his views on the humanity of Christ, and condemned; but he appealed to the General Synod.

In 1830 the news was spread abroad of the strange speaking with tongues which had occurred in widely separated parts of Scotland. Mr. Cardale, a Scotch lawyer, brought the news to London, and in 1831 his wife and a Mr. Taplin began to "prophecy," and speak in an unknown tongue, in Irving's church. Irving fell in with the movement, heartily convinced of its scriptural basis and divine authority. Forsaken by a large part of his congregation, he began to hold services, on May 6, 1832, with eight hundred communicants, in a new place of worship. To the Scotch presbytery of Annan the synod had referred Irving's appeal, and before it he appeared. But his plea was in vain; and in 1833 he was condemned, and excluded from the Church. On his return to London, Cardale, who had been before recognized as an apostle, forbade his administering the sacraments, until, instructed by a prophecy of Taplin, he ordained Irving bishop, or "angel" of a special congregation. His health, however, was plainly undermined. In 1834 he went to Scotland, in obedience to a prophecy which predicted that he would labor there as a great prophet, and convert the masses; but he almost immediately fell a victim to consumption in Glasgow at the age of forty-two [fully convinced of the truth of his views, and confiding in the prophecy that God had a great work for him to do in Scotland, and repeating as his last words, "In life and in death I am the Lord's." Of him his friend Thomas Carlyle, a kindred nature in the originality of his mind, imposing impressiveness of personality, and strength of will, writing in 1835 said, "His was the freest, brotherliest, bravest human soul mine ever came in contact with. I call him, on the whole, the best man I have ever found in this world, or hope to find." This admiration suffered no abatement with years, and in 1867 he again took up his pen to commemorate Irving's strong personality. He regarded his friend as having been the victim of hallucination, but passed a high tribute (as far as he could do so in his atrabilious temper of mind) upon his purity of motives, straightforward honesty, and that "style of modesty and friendly magnanimity which no mortal could surpass"]. See Mrs. OLIPHANT'S *Life of Edward Irving*, London (3d ed., 1865); EDW. MILLER: *History and Doctrine of Irvingism*, London, 1878, 2 vols.; [G. SEESMANN: *Die Lehre der Irvingianer, nach ihren Schriften dargelegt u. n. d. h. Schrift geprüft*, Mitau, 1881; CARLYLE'S *Essay on the Death of Irving*, in his *Miscellanies*, and the chapter on his life, in CARLYLE'S *Reminiscences*,

edited by FROUDE, New York, 1881]. See CATHOLIC APOSTOLIC CHURCH. KÖSTLIN.

IRVINGITES. See CATHOLIC APOSTOLIC CHURCH.

ISAAC (ܐܝܨܐ or ܐܝܨܐ, "laughter"), the son of Abraham and Sarah, is a much less conspicuous and energetic personality than his father. He was an occasion to Abraham for the display of faith and obedience, in his circumcision (Gen. xxi. 4), and his willingness to offer him up as a sacrifice (Gen. xxii.). Isaac shows his dutifulness by marrying Rebekah, as Abraham wished him to do, and this when he was already forty years old. He was generous to his friends, and always yielded to his neighbors (Gen. xxvi. 20 sqq.), but won the respect of more powerful chiefs, who considered it advisable to be on good terms with the "blessed of the Lord" (Gen. xxvi. 28 sqq.). Isaac's importance consists mainly in the fact that he was the link extending the blessing of the covenant from Abraham to Jacob. Two sons were born to him late in life (Gen. xxv. 21); and although he preferred the older, Esau, he was deceived into conferring the blessing upon Jacob, the younger. A feud broke out, in consequence, between the two brothers; but the death of the father, in his hundred and eightieth year, was the occasion of their reconciliation. Isaac bowed submissively to the dispensations of Providence; and, although the weakest of the three patriarchs, he represents the pious fidelity which quietly preserves the inherited blessing. The later Jews regarded him as the prototype of the martyrs.

[Josephus says that Isaac was twenty-five years old when Abraham led him into the land of Moriah, to sacrifice him. There is no other authority for this statement. But it is evident that Isaac was at least a lad, as the father placed the wood of sacrifice on his back for him to carry (Gen. xxii. 6). He was not only a dutiful son, but a constant and gentle husband, and in all his trials seems to have been a pattern of resignation and humility. Tertullian and others of the fathers, and Fairbairn and others in modern times, regard him as a type of Christ in this respect. The discussion of the sacrifice of Isaac belongs most properly under ABRAHAM; but this much may be said here: (1) The ancient idea, universally prevalent, that the son was the property of the father, pervades the whole account of the event, as Professor Mozley specially insists. (2) It was God who commanded the deed. (3) The whole circumstance was designed to try and to strengthen the faith of Abraham. (4) It was a vivid object-lesson, warning the Hebrews for all future time against human sacrifices.] See the Histories of Israel, of KURTZ, EWALD, HENGSTENBERG [STANLEY]; BERNSTEIN: *Ursprung d. Sagen v. Abraham, Isaac, u. Jakob*, 1871; [MAURICE: *Patriarchs and Lawgivers*; and, on the sacrifice of Isaac, the excellent treatment by Professor MOZLEY: *Ruling Ideas in Early Ages* (ch. ii., iii.), New York, 1879]. v. ORELLI.

ISAAC OF ANTIOCH. The question whether there was one or several Syriac church-writers of the name Isaac, the Monophysite, Jacob of Edessa, of the seventh century, answers by mentioning three (Wright: *Catalogue* ii., 603 sq.), — two "or-

thodox," and one "a Chalcedonian heretic;" namely (I.) *Isaac of Amid*, who was a pupil of Ephraem Syrus, and went to Rome during the reign of Arcadius, to see the Capitol, but was imprisoned for a long time in Constantinople, while on his return; (II.) *Isaac of Edessa*, who in the reign of the Emperor Zeno, and during the patriarchate of Petrus Fullo, came to Antioch, and preached against the Nestorians, deriving his text from a parrot, which could screech the trisagion, with the addition, *ὁ σταυρωθεὶς δι' ἡμῶν*; and another (III.) *Isaac of Edessa*, who was orthodox in the time of Bishop Paul (512), but a Nestorian in the time of Bishop Asclepius (522).

Gennadius knows two Syriac church-writers of the name Isaac. The latter of them he calls a "presbyter of the Church of Antioch," and ascribes to him a very long life, during which he wrote much in Syria, and finally, during the reign of Leo and Majorianus, a great elegiac poem lamenting the destruction of Antioch (459).

Bickell identifies the two first Isaacs of Jacob of Edessa with the second Isaac of Gennadius, and considers him to be orthodox; though his sermons contain no direct recognition of the synod of Chalcedon, but, on the contrary, a number of passages of rank Monophysitism, which Bickell can explain away only by assuming very large interpolations. One point, however, may be considered as settled: the book *De contemptu mundi* (*Magna Bibl.*, IV., 2, 688, Col. 1618; Lugd., XI. 1019; Gallandi XII. 2) does not belong to Isaac of Antioch, but to *Isaac Ninivita*, who lived a century later on, and to whom it is ascribed both by the Greek edition of Nicephorus Theotokius, Leipzig, 1770, and by the Syriac and Arabian manuscripts.

LIT. — BICKELL: *Ausgewählte Gedichte d. syrischen Kirchenväter*, Kempten, 1872; and *Isaaci Antiocheni Opera Omnia*, edited G. Bickell, Giessen, i. 1873, ii. 1877. E. NESTLE.

ISAAC LEVITA, b. at Wetzlar 1515; studied rabbinical lore, and filled for several years the office of a rabbi, but was by the study of the Messianic prophecies led to embrace Christianity; assumed the name of Johann Isaac Levi; and was appointed professor of Hebrew and Chaldee languages at Louvain 1546, and at Cologne 1551. He wrote several works on Hebrew grammar, which were much valued in their time, also a defence of the trustworthiness of the Old Testament: *Defensio Veritatis H. Sac. Script.*, Cologne, 1559.

ISA'IAH (יֵשַׁעְיָה, or יְשַׁעְיָה) was the greatest of the Hebrew prophets. His name has been derived from יָשַׁע [in which case it means "Salvation of Jehovah"]. But I prefer the derivation from יָשַׁעַה ("to look"), and the pronunciation יֵשַׁעְיָה ("Yishāyahu"), or יְשַׁעְיָה ("Yishaya"). There are only two notices of Isaiah in the Bible outside of the prophecy itself and 2 Kings xviii. sqq. In 2 Chron. xxvi. 22 it is said, "The rest of the acts of Uzziah did Isaiah the son of Amoz write." This may refer to a special work of Isaiah not preserved, or to a portion of the Book of the Kings, or to the first six chapters of the prophecy. It has afforded ground for some critics to maintain that the first five chapters date, in whole or in part, from the early years of Uzziah's reign. But it is evident that nothing definite can be

drawn from the words. The second notice (2 Chron. xxxii. 32) reads, "The rest of the acts of Hezekiah . . . are written in the vision of Isaiah," etc. This undoubtedly refers to the prophecy of Isaiah, which is called the "vision of Isaiah" (i. 1). But from very ancient times many have found here a trace of another work of Isaiah. An attempt to imitate or restore such a work has come down to us in the so-called *Vision of Isaiah*, which is combined with an account of the prophet's martyrdom. This work was cited by Origen, and has been edited from Ethiopic manuscripts by Laurence (1819) and Dillmann (1877), under the title *Ascensio Isaiaë*. A Christian was undoubtedly its author (Dillmann); but the matter was a subject of Jewish tradition, and we meet with it in other places. It states that Isaiah suffered a violent death in the reign of Manasseh, being sawn asunder with a wooden saw (see Justin: *Dial. c. Tryph.*, ed. Otto, p. 430), after an iron one had been tried in vain (see v. Gebhardt's edition of the Greek account of the martyrdom in Hilgenfeld's *Zeitschr.*, 1878, p. 341). Origen says the condemnation was based upon the prophet's blasphemous utterances concerning God and Jerusalem (iii. 6-12). The Gemara also says that Manasseh put Isaiah to death, but goes on to narrate that he was encompassed by a cedar, which they sawed through until Isaiah's blood flowed out like water (see also Targum in *Cod. Reuchlin*, at Isa. lxvi. 1). The Roman Church celebrates his martyrdom July 6; the Greek, May 9. One fact, at least, may with certainty be derived from these traditions; namely, that Isaiah died in the reign of Manasseh. Combining this fact with the statement that Isaiah prophesied "in the days of Uzziah, Jotham, Ahaz, and Hezekiah" (i. 1), we conclude that his public life began some time in Uzziah's reign, and extended into that of Manasseh. More definitely (according to vi. 1) it began in the fifty-second year of Uzziah's reign, which was the year of his death. Uzziah died 758 B.C.; and, if we suppose that Isaiah was twenty years old at that time, he would have been eighty-one at the beginning of Manasseh's reign (in 696 B.C.); so that it is not necessary at all to assume that Isaiah lived to an unusually great age.

These years of Isaiah's prophetic activity (758-690 B.C.) were years of the most varied events and decisive changes. Here belong the protracted attempts of the Assyrian kings to become masters of Palestine and Syria. In the realization of this design they were hampered by the Medes and the repeated attempts of the Babylonians to throw off the Assyrian yoke, as well as by the Egyptians, whose foreign policy had begun to be aggressive. The Jews of Jerusalem were kept informed of the movements in the political world by communications from their exiled brethren in Assyria, and by the various expeditions which passed through the land; so that it is not to be wondered at that the prophet's vision took in, not only the small neighboring peoples, but also tribes living at a distance. At this period the northern kingdom was torn by tribal jealousy, and sought an alliance, now with Assyria, and now with Egypt. Uzziah, king of Judah, and his successor Jotham, seem to have essayed to hold the kingdom aloof from political complica-

tions by strengthening the defences, and accumulating war materials. But Ahaz pursued a different policy, and depended more upon the Assyrian monarch than upon Jehovah. Hezekiah, however, felt that he held his kingdom only in trust, and that Jehovah exercised supernatural agency to preserve it. The lesson these circumstances were meant to teach the people of Israel was, that they should not renounce the old faith; that Jehovah, as the God of Israel, was working out his purpose, which was to be honored everywhere on the earth, and to establish a kingdom which should not be limited to Jerusalem or Israel. The carnal hopes of those who looked for external glory for the kingdom, in spite of their sins and unrighteousness, were declared to be fallacious. The Jerusalem which opened its doors to heathen luxury, and ignored mercy, was not the Jerusalem from which the light of the knowledge of God was to beam forth to all peoples. God could, without denying his promise to Abraham, lead the people into foreign bondage, and desolate the land of Israel. The national catastrophe meant disappointment for such carnal hopes; but a remnant was to be preserved, which should be animated by a new life, and enjoy an undying glory. The house of David, which had disappeared in the darkness, was to revive again in the royal son of a virgin; and the tree of Jesse, which had been cut down, to flourish again in a new scion. To this remnant belong only those who in humble faith recognized the hand of God in the calamities of the nation, and obeyed his will. It was the invisible church, known only to God, and pervaded by moral life. For the prophet himself, the supreme idea was the separation of a congregation of the Spirit, of faith and righteousness of life.

Isaiah was led to this train of thought by his own experiences and the events narrated in his prophecy. He was a citizen of Jerusalem, had at least two sons (vii. 3, viii. 1), treated his wife and children as living pictures, and emblems of what he announced, and looked back to the vision of vi. 1 as the turning-point of his thought and life, which made it possible for him to stand firm, without distrust or fear, where all was unstable and dark (viii. 11 sqq.). He regarded it as his duty to train up a body of disciples to retain their trust in God, but with resignation looked forward to the destruction of Jerusalem as an unavoidable event, and counselled unreserved submission to the Assyrian power. It becomes a matter of no surprise that a prophet who identified himself so closely with public affairs should have gathered about him a body of disciples. For these disciples, as well as for future generations, he wrote down his utterances; and there can be no doubt that he wrote much. The only question that arises is, whether the book which goes by his name has come down in its original form. In the consideration of this question, it will help us little to trace out evidences of the style and spirit of Isaiah in different parts of the book (for what was that style and spirit?) or to fall back upon certain prepossessions of what God is able to reveal through prophecy concerning the future.

All historical investigation about the authenticity of the prophecy must start from the account of Isaiah in chaps. xxxvi.-xxxix. It was placed

by the editor between two series of anonymous prophecies, of which the preceding one relates the transformation of the Assyrian, and the succeeding one the transformation of the Babylonian, oppression into salvation for Judah. It is unscholarly and arbitrary to make a break at the end of chap. xxxv. and at chap. xxxix., as though one had reached, in chap. xl. 1, the coast of an unknown land. These portions all belong together. He who has read chap. xxv. 3, 4, finds nothing strange in xl. 1; and only he who has read chaps. xxviii.-xxxix. understands xlviii. 3-11, and appreciates that one and the same prophet (xlviii. 16) distinguishes two periods in his prophetic activity, whose utterances run along parallel lines, and who, on the basis of their fulfilment in the first period, can demand obedience in the second. He who consents to recognize chaps. xxviii.-xxxv., as a whole, as Isaiah's, has no scientific ground for denying that chaps. xl.-lxvi are essentially his also. The main difficulties have been, that Cyrus is predicted by name, the overthrow of the Babylonian power, and the liberation of the Jews. But if the description of the servant of Jehovah, which suits Jesus of Nazareth best, was fulfilled, why not the prediction concerning Cyrus? The freer from prejudices the student is, the more certainly will he conclude that chaps. xl.-lxvi. contain prophecies of Isaiah, although arranged in their present form by another hand than his.

In the narrative of chaps. xxxvi.-xxxix. we learn, that from the thirteenth year of Hezekiah's reign, until after Sennacherib's campaign, Isaiah stood in high esteem at court, and his word was accepted as authority. In the six prophecies of chaps. xxviii.-xxxv. the author takes the same position that the author of chaps. xxxvi.-xxxix. does concerning the invasion of Sennacherib. Chaps. xxxiv. and xxxv. have been denied to Isaiah, and been referred to the time of the exile; but this certainly would never have been done if the wilderness (xxxv.) had not been arbitrarily explained to be the wilderness lying between Babylon and Judah, and the Book of Jehovah (xxxiv. 16) been explained to be the Book of Isaiah.

The other two portions of Isaiah (ii.-xii. and xiii.-xxvii.) bear Isaiah's name. Here we find many parallels with chaps. xxviii.-xxxix. (comp. ii. 20 with xxx. 22, iii. 8-iv. 1 with xxxii. 1-20, etc.); but the plan of chaps. ii.-xii. agrees remarkably with the plan of chaps. xxviii.-xxxv. We may, it seems to me, confidently assert that all of this section belongs to Isaiah, although parts of it (v.-xii.) may not be preserved in the order in which they belong. The prophetic utterances of the second portion (xiii.-xxvii.) are distinguished by being the expression of the mind immediately under the influence of its ecstatic emotion. In the first part, the ruling thought is the preservation of David's throne and city by Jehovah, and their restoration to a position of glorious prosperity. In the second, the ruling thought is the universal kingdom of Jehovah arising out of his judgments upon the peoples, and the humiliation of all human greatness. The whole consists of prophecies of Isaiah with older fragments.

LIT. — See the Commentaries of GESENIUS (Leip., 1821, 2 vols., especially instructive, and distinguished for philological acumen), DELITZSCH

(Leipzig, 3d ed., 1879), NÄGELSBACH (Bielefeld, 1877 [in Lange, English translation, New York, 1878], which is distinguished by conscientious investigation, and new interpretations, which, however, cannot always be accepted). The most original and stimulating, however, is that of VITRINGA (Bas., 1732, 2 vols.), who read Isaiah in a spirit of literary devotion and sympathy not since attained. [Other Commentaries by the fathers (THEODORET, JEROME, etc.), and the Reformers, — LOWTH, London, 1778, Am. ed., Boston, 1834; ROSENMÜLLER, Leipzig, 1791-93, etc.; HITZIG, Heidelberg, 1833; MAURER, Leipzig, 1835; HENDERSON, London, 1840, 2d ed., 1857; EWALD: *D. Proph. d. A. B.*, Stuttgart, 1841, 2d ed., 1868; KNOBEL, 4th ed. by Diestel, Leipzig, 1872; DRECHSLER, 3 vols., 1845-54; J. A. ALEXANDER, 2 vols., New York, 1846-47, new ed., 1875; KAY, in *Speaker's Com.*, New York, 1875; NETELER, Münster, 1876; F. W. WEBER, Nördlingen, 1876; LEHIR, Paris, 1877; A. HEILIGSTEDT, 2d ed., Halle, 1878; S. SHARPE, revised translation, chronologically arranged, London, 1877; BIRKS, London, 1878; KÖSTLIN, Berlin, 1879; NUTT: *Commentary by R. Eleazer of Beaugenci, with Notice of Mediæval French and Spanish Exegesis*, London, Paris, 1879; CHEYNE, London, 1880-81, 2 vols., 2d ed., vol. i., 1882; RODWELL, new translation, London, 1881; KNABENBAUER, Freiburg-i.-Br., 1881. Also DRIVER and NEUBAUER: *The 53d Chapter of Isaiah according to the Jewish Interpreters*, Oxford and London, 1876-77, 2 parts; URWICK: *The Servant of Jehovah, a Commentary upon Isaiah, lii. 13-1iii. 12*, Edinburgh, 1877; LÖHR: *Zur Frage über d. Echtheit von Jesaias 40-66*, Berlin, 1878-80, 3 parts; C. T. BREDENKAMP: *Vaticinium quod de Immanuele ed. Jesaias*, Erlangen, 1880; H. KRÜGER: *La théologie d'Esaië xl.-lxvi.*, Paris, 1881; S. M. SCHILLER-SZINESSY: *An Exposition of Isaiah lii. 13, 14, 15, and liii.*, London, 1882. The *Introductions to the Old Testament* of BLEEK, KEIL, DAVIDSON, and REUSS, and the *History of the Jews* of EWALD and STANLEY (ii. 494-504), HENGSTENBERG'S *Christologie*, and the art. *Isaiah*, in SMITH'S *Bible Dictionary and Encyclopædia Britannica* (Professor CHEYNE).] KLOSTERMANN.

ISH'BO'SHETH (יִשְׁבֹּשֶׁת, "man of shame") was that son of Saul who survived the ruin of his father's family in the battle of Gilboa. His real name was Esh-baal (1 Chron. ix. 39), which a later generation gave up in order to avoid the use of the name Baal. Abner, Saul's captain, espoused the claims of Ishbosheth after the death of his father and three brothers, and he was proclaimed king of the trans-Jordanic tribes and all Israel, the house of Judah alone remaining true to David (2 Sam. ii. 8-10). He was about forty years old at the time. He was a timid man, and depended very largely upon Abner. The latter was called to account for his intimate relations with the king's concubine, Rizpah, but in turn reproached the king for his ingratitude, and declared he would espouse the cause of David. Ishbosheth gave up his sister Michal to David, at his request. Abner now plotted to deliver up the northern tribes to David, but was murdered by Joab (2 Sam. iii. 2-39). Ishbosheth himself was murdered by two of his officers. They cut off his head, and carried it to David. But David

gave it honorable burial, and put the assassins to death (2 Sam. iv. 1-12). H. GUTHE.

ISH'MAEL (יִשְׁמָעֵאל, "God hears") was the son of Abraham and Hagar (an Egyptian slave). He was circumcised at the age of thirteen (Gen. xvii. 25), but was sent away with his mother, reluctantly, by Abraham, to satisfy Sarah, who had become jealous of the playful (wrongly translated *mocking*) lad (Gen. xxi. 9). The rabbins falsely explained the word, of malicious bantering treatment of Isaac. In the desert of Beersheba, Hagar received a revelation, when she and her son seemed to be destined to die for want of water. The narrative (Gen. xxi. 9 sqq.), which represents Ishmael as a tender lad, seems to be inconsistent with Gen. xvii. 25, according to which he was circumcised at thirteen, and must have been at least fifteen when he was sent away by Abraham. But the passages xxi. 14, 15, 18, do not imply that he was carried on his mother's arm, which is the popular idea. Ishmael united with Isaac in burying his father (xxv. 9), and died at the age of a hundred and thirty-seven (xxv. 17). The descendants of Ishmael were not heirs of the covenant promise, but became very numerous. Twelve Arab tribes looked back to him as their ancestor (xxv. 12-18). The general character of these descendants was indicated in the words spoken of Ishmael: "He will be a man like a wild ass, his hand against every man, and every man against him" (xvi. 12). This is a masterly characterization, to which the wandering life of those tribes, shunning every place of civilization, accurately corresponds. They have ever since lived by their flocks and their bow, in the use of which they became skilful, like their ancestor (Gen. xxi. 20; Isa. xxi. 17). They inhabited the desert east of Palestine, and stretched in a southerly direction to the Persian Gulf and over Northern Arabia. The Moslem Arabs, who speak with pride of their descent from Ishmael, say that he and his mother, Hagar, lie buried in the Caaba at Mecca. v. ORELLI.

ISIDORE MERCATOR, a fictitious person, a mere name, gotten up and put into circulation by a mistake. In the introductory matter to the Pseudo-Isidorian Decretals, there occur a quotation from Isidore of Seville, and another from Marius Mercator. By a combination of those two quotations, an Isidore Mercator was made up; but he never existed. See HINSCHIUS: *Decretales Pseudo-Isidorianæ*, Leipzig, 1863.

ISIDORE OF MOSCOW, d. in Rome, April 27, 1163; was a native of Thessalonica; entered the Church at Constantinople, and was in 1437 made metropolitan of the Russian Church. As such he attended the Council of Florence, and labored, together with Bessarion, zealously for the union of the Eastern and Western churches. The czar, however, was dissatisfied with the result of the negotiations, imprisoned him, and condemned him to be burnt alive. But he escaped, sought refuge in Rome, and was afterwards employed by Nicholas V as ambassador to Constantinople.

ISIDORE OF PELUSIUM, b. not after 370; d. not before 431; was a native of Alexandria, and spent most of his life as presbyter and abbot of a monastery at Pelusium. He left about two

thousand letters, which represent him as one of the noblest religious characters of the age, in intimate connection with all the most prominent men of his time. In dogmatics he is orthodox, so far as an orthodoxy was established in the Greek Church at that period. But he is much more interesting as an exegete than as a dogmatist. Many of his letters are devoted to the exposition of Scriptures; and, though he does not altogether abstain from allegory, principally he places *isotopia* far beyond *theoplia*. The greatest interest, however, he yields as a practical moralist. Monastic life he represents as the true ideal of Christian life; but he is by no means blind to the many peculiar dangers, illusions, and vices which may be engendered in a monastery. Collected editions of these letters appeared in Paris, 1638, 5 vols., folio, and in MIGNE: *Patrol. Græca*, vol. 58. See P. B. GLÜCK: *Isidori P. Summa Doctrinæ Moralis*, Wirceb., 1848. W. MÖLLER.

ISIDORE OF SEVILLE (Isidorus Hispalensis, also called Isidorus Junior, in contradistinction to Isidore of Cordova), b. 560, at Carthage, or Seville; d. in the latter city April 4, 636; descended from a noble Roman (not Gothic) family, and was, after the early death of his parents, educated by his elder brother, Leander, Bishop of Seville, whom he succeeded in 600. For thirty-six years he governed his diocese with unflagging vigor and great dignity, presided over the synods of Seville (619) and Toledo (633), founded several institutions for the better education of the clergy, and exercised a lasting influence on Spanish legislation, civil as well as ecclesiastical. But it was as an author that he achieved his greatest fame. He wrote on nearly every branch of science then known; and, though his books are distinguished by industry and learning rather than by genius and originality, they are far from being mere compilations, and in the dark ages they were almost the only light shining. We have two old lists of his works, — one by his friend and colleague, Bishop Brailio of Saragossa; and another by his pupil, Ildefonsus of Toledo; and all the works enumerated in these lists are still extant. The principal ones are: *Officiorum Libri II.*, a kind of ecclesiastical archæology, the first book treating of the institutions and their working-materials, the second of the officers and their functions, the whole dedicated to his younger brother Fulgentius, Bishop of Astigi; *De Natura Rerum*, a compendium of natural history, specially edited by G. Becker, Berlin, 1857; *Sententiarum sive de Summo Bono Libri III.*, his most important theological work, the first book treating of dogmatics, the two last of ethics; *De Viris Illustribus*, a continuation of Jerome and Gennadius, containing biographies of forty-six authors, — fourteen Spaniards between Hosius of Cordova and his own time, and thirty-two foreigners between Pope Xystus and Gregory the Great; *Etymologiæ sive Origines*, his most famous work, a kind of theological encyclopædia, and still of great value. Besides the works mentioned in the above lists, several of his letters have come down to us, and there circulate under his name a large number of spurious works, even poems; thus the so-called Isidorian Decretals have no connection whatever with him. The best collected edition of his works is that by Faustinus Arevalus, Rome, 1797-1803,

7 vols. quarto, reprinted in MIGNE: *Patr. Lat.*, vol. 81-83.

LIT. — The sources of his life have been gathered together by AREVALUS (vol. i., ii.), and reprinted by MIGNE. Modern biographies have been written by CAJETAN (Rome, 1616), DUMESNIL (Paris, 1843), and COLLOMBET (Paris, 1846).
WAGENMANN.

ISLAM. See MOHAMMEDANISM.

IS'RAEL, Biblical History of. Israel's history commences with the call of Abraham, who, as the rock whence Israel was hewn (Isa. li. 1), was not only at the head of the people of the old covenant, but also of the people of the new covenant in consequence of the organic connection (Gal. iii. 29). Whilst the nations of the earth went their own ways, in which they developed their natural characteristics, in the seed of Abraham a people were to be raised, which, in their particular formation, were to be, not the result of natural development, but the product of the creative power and grace of God (Deut. xxxii. 6); thus not only forming a contrast to the nations of the world, but also containing the germ of removing this contrast, since all nations of the earth were to be blessed in the seed of Abraham (Gen. xii. 3, xviii. 18). The character and future of the people of God are depicted in the life of his patriarchs and in the promises given to them by God, who calls himself the God of Abraham, of Isaac, and of Jacob (Gen. xii. 2-7, xiii. 15 sq., xv. 5, xvii. 6 sq., xviii. 18, xxii. 17, xxvi. 2 sq., xxviii. 14, xxxv. 11 sq.; Exod. iii. 6, 15).

The patriarchal period closes with the migration of Jacob and his family into Egypt, where Israel was to become a people. Here, it seems, the people were ruled by elders and other officers, who, again, were under Egyptian masters. The great mass was given to idolatry (Josh. xxiv. 14; Ezek. xx. 7 sq., xxiii. 3, 8, 19); and the remembrance of the God of the fathers, and of the promises given to them, had to be revived first in the people. The deliverance of Israel is narrated in Exodus. To stop the rapid increase of the people, heavy tasks were laid upon them by the Egyptians. At last a royal edict was issued to kill all newly-born male children. At the point of this deepest humiliation, when the people were like a helpless child cast out in the open field, and polluted in its own blood (Ezek. xvi. 5, 6), the promise given to the fathers was to be inaugurated, and El-Shaddai was to be revealed as Jehovah. Moses is born, and raised up as a deliverer of the people. In the ten plagues the battle of the living God with the national deities is victoriously fought (Exod. xii. 12; Num. xxxiii. 4), thus foreshadowing the triumph of the kingdom of God over heathenism (Exod. xv. 11, xviii. 11). Moses leads the people, who were not yet ready for the battle with the nations of Canaan, not by the way of the land of the Philistines to Canaan (Exod. xiii. 17), but through the desert of the Sinaitic peninsula. Here they are persecuted by the Egyptians. The people are told to go on. A heavy gale drives the water back. Israel in the noise of the elements is led by its God like a flock (Ps. lxxvii. 16-20; Isa. lxiii. 11) through the Red Sea; but the Egyptians were buried by the water. "And the people feared the Lord, and believed the Lord and his servant Moses" (Exod.

xiv. 31). To prepare the people for their theocratic calling, they had to remain in the desert (Deut. viii. 2-5, 14-18). The law was given by which the tribes of Israel became a holy communion, and thus "he was king in Jeshurun" (Deut. xxxiii. 5). The sacrifice of the covenant sealed the entrance of the people into the communion of the holy God. The manner in which the covenant of the law is made shows both the electing love of that God who here enters into a covenant with his people (Ezek. xvi. 8), and the holy zeal of the Holy One of Israel and of his law (Amos iii. 2). As for grace and judgment, Israel is now the privileged people.

By means of the covenant, Jehovah was to dwell among his people. But, before the laws concerning the building of the sanctuary were given, the people, in the absence of Moses, make a calf, and break the covenant. Moses causeth the idolaters to be slain, the tribe of Levi showing especial zeal for the honor of Jehovah. Moses intercedes for the people, till at last pardon is granted. The first breaking of the covenant leads to the new revelation of Jehovah as the *merciful* and *gracious* (Exod. xxxiv. 6). During the first year's residence at Sinai, the holy tabernacle is erected and dedicated, and such laws were given as would distinguish the people from the Egyptians and the Canaanitish tribes (Lev. xviii. 3 sq., xx. 23 sq.). A census is then taken; and the encampment is ordered, and regulations about the tribe of Levi are made. In the second year, on the 20th of the second month, the journey from the wilderness of Sinai to the wilderness of Paran began. Moses sends spies to Canaan. Their evil report causes a general murmuring (Num. xiv. 1 sq.). As a punishment, the people had now to remain forty years in the wilderness, where Moses also died, after having appointed Joshua his successor. Joshua, by divine direction, waged a successful war against the inhabitants of the promised land, and distributed the conquered territory among the tribes of Israel. The people are warned, that, by transgressing the law of God, the same punishment will be inflicted upon them as was upon the Canaanites (Deut. viii. 19 sq.; Josh. xxiii. 15 sq.). After the death of Joshua, the people were ruled by the so-called "Shophetæ," or judges. During this period, the Israelites were steeped in idolatry, for which they were punished; though, on their repentance, they were always re-instated in the divine favor through the judges whom God raised up for them. Towards the end of the so-called "time of the judges," the temporal and spiritual supreme power seems to have resided in the high priest Eli, at Shiloh; but his administration was sullied by such sins, that God allowed the Philistines to be victorious over his people, and even to capture the holy ark (1 Sam. iv.). The loss of this great national treasure seems to have at last awakened throughout all the tribes the consciousness of their forming one nation; and when, at last, the ark was recovered, Samuel, who had succeeded Eli as high priest and judge, obtained a hold upon the nation which seemed to have recognized his authority. In Samuel's time the tribes renewed their wish, formerly expressed to Gideon (Judg. viii. 22 sq.), for a king. Samuel yielded to the request in such a manner, that

the theocratic principle was preserved; the Lord being now, as before, the real king of the people, whilst the king as his anointed was subject to him. Saul having been made king, Samuel retired from his activity as judge, to act solely as prophet, and preserver of the theocracy.

The history of Israel during the time of the undivided kingdom may be divided, according to the three kings, into three characteristic parts. Saul, whose endeavor it was to emancipate the kingdom from the prophetic superintendence, and hence from the subjection under the theocratic principle, succumbs in this endeavor. David, being fully alive to the idea of a theocratic king, gave his nation a capital and a religious centre, — Jerusalem, the city of God (Ps. xlv. 4), the city of the great King (Ps. xlviii. 2), which, with her mountains round about, was in itself a symbol of the divine kingdom (Ps. cxxv. 2 sq.). The institutions of the theocracy were especially developed by David by his instituting the order of the Levites and priests. As David was a type of the theocratic kingdom, he was also destined to be its bearer by means of the divine promise given to him by the prophet Nathan, according to 2 Sam. vii., which forms one of the most important turning-points in the history of the theocracy. David was succeeded by Solomon, who was destined to build the temple, from which the knowledge of the true God was to go to all nations (1 Kings viii. 41). After the death of Solomon, the decline of the Jewish nation begins. Under Rehoboam, Solomon's successor, ten tribes revolted, leaving him but Judah and Benjamin to reign over, whilst Jeroboam became king over the ten tribes. The history of the ten tribes, the kingdom of Israel, or, as it is called according to its main tribe, the kingdom of Ephraim, forms, from a theocratic stand-point, the history of a continual apostasy from Jehovah, until at last, notwithstanding all means to save it, "the sinful kingdom" (Amos ix. 8) is given to destruction, and, after an existence of two hundred years, its people are carried away as captives in 722 B.C. During these two hundred years, there reigned in Israel nineteen kings, belonging to nine different houses. The last king was Hosea, who after Samaria, "the crown of pride, the drunkards of Ephraim," was trodden under feet (Isa. xxviii. 3), was carried away with his people by Shalmaneser.

Different was the history of the kingdom of Judah, which, although smaller, was more powerful, because it was in the possession of the true sanctuary with its priests and Levites, and because its kings belonged to the royal lineage of David, which was hallowed by the memory of the glorious ancestor David, and the promise given to his posterity. Thus it happened, that of the nineteen kings who reigned during three hundred and eighty-seven years (from the time of Rehoboam to the downfall of the kingdom), there were some excellent men, in whom the idea of a theocratic kingdom was alive. Such were Asa, Jehoshaphat, Joash, Josiah, Hezekiah, who revived the religious state of the people. In the end, however, the people of Judah, too, had to submit to the divine punishment for their many backslidings, and to go into captivity to Babylon (585 B.C.).

In Babylon the people enjoyed the guidance of

the prophets Ezekiel and Daniel; and the pious among them never resigned the hope of regaining their country, as predicted by Jeremiah (l.). For this future, Israel was to be preserved in the exile. In accordance herewith, we see the people settled in Babylon, forming, as it were, a nation within a nation, and not in the least amalgamating with their Gentile neighbors. After the overthrow of the Babylonian Empire by the Persians, Cyrus permitted the Jews (536 B.C.) to return to their own land, and to rebuild Jerusalem and the temple (2 Chron. xxxvi. 22 sq.; Ez. i. 1 sq.). The return from Babylon took place under the guidance of Zerubbabel, of the house of David, and Joshua the high priest. A second colony followed under Ezra, who with Nehemiah restored the law, and constituted the Jews into a compact religious community. Under them the sacred books of the Old Testament were collected, and such reforms were introduced as to make the Jews again a people of God. In the twelfth year of his administration, Nehemiah returned to the Persian court (433 B.C.). During his absence of many years, affairs fell into disorder; but on his return, after a long residence in Persia, Nehemiah reformed all these disorders, and even expelled a grandson of the high priest, Eliashib, on account of his unlawful marriage with the daughter of Sanballat (Neh. xiii. 28). This expelled priest is undoubtedly one and the same person with Manasseh, who built a rival temple on the mountain of Gerizim. Before or during the second absence of Nehemiah, the prophet Malachi lived and labored.

From the administration of Nehemiah to the time of Alexander the Great, one atrocious crime, committed in the family of the high priest, appears as the only memorable transaction in the uneventful annals of Judæa. Eliashib was succeeded in the high priesthood by Judas; Judas, by John. The latter, jealous of the influence of his brother Jesus with Bagoses, the Persian governor, and suspecting him of designs on the high priesthood, murdered him within the precincts of the sanctuary. The Persian came in great indignation to Jerusalem; and, when the Jews would have prevented his entrance into the temple, he exclaimed, "Am I not purer than the one who has been murdered in the temple?" Bagoses laid a heavy mulct on the people, — fifty drachms for every lamb offered in daily sacrifice.

At length the peace of this favored district was interrupted by the invasion of Alexander. While he was at the siege of Tyre, he sent to demand the surrender of Jerusalem. The high priest answered that he had sworn fealty to Darius, and was bound to maintain his allegiance to that monarch. After the taking of Gaza, the conqueror advanced against Jerusalem, and was met by the high priest Jaddua, himself clad in his pontifical robes, the priests in their ceremonial attire, the people in white garments. No sooner had Alexander beheld the high priest, than he was reminded of a vision he once had, and in which he saw a figure, in that very dress, exhorting him to pass over into Asia, and achieve the conquest of Persia. Alexander even worshipped the God of the Jews, entered the city, and offered a sacrifice in the temple, whilst the high priest communicated the prophecies of Daniel concern-

ing the Greeks. Whatever truth there is in that story, certain it is, that the Jews enjoyed great liberties and privileges. Palestine now became subject to the Macedonian rule. On the death of Alexander, Judæa came into the possession of Laomedon. After the defeat of Laomedon (B.C. 320), Ptolemy, the king of Egypt, attempted to seize the whole of Syria. He advanced against Jerusalem on the sabbath, carried a great many Jews away as captives, whom he settled in Egypt. Under the Ptolemies, the Jews enjoyed great liberties and prosperity. In the time of Antioch the Great (223-187), Palestine was again the seat of war between Syria and Egypt, till at last, under Seleucus IV (187-175), it came under the Syrian sway.

The plan of Alexander, to imbue the nations of the East with Greek culture, was continued under his successors, and by degrees Grecian influence was felt in Palestine. Thus Antigonus of Socho, the first who has a Grecian name, is said to have been a student of Greek literature. In opposition to these Hellenists, whose Judaism was of a very lax nature, there developed itself, in a quiet manner, the party of the pious, or Chasidim, which rigidly adhered to the laws of the fathers, and openly showed itself afterwards in the struggle of the Maccabees. Under Seleucus IV., as has been stated, the Jews had come under the Syrian sway. The people were governed by the high priest, and thus their condition was tolerable. When, however, the effort was made to hasten the process of Hellenizing the people, and to destroy altogether the Jewish nationality, new troubles began, which resulted in the rise of the Maccabees. Seleucus was succeeded by Antiochus (IV) Epiphanes (175-164 B.C.). When he ascended the throne, there were at Jerusalem two parties, — a national one, adhering to the laws of the fathers; and the Greek, which endeavored to introduce Grecian manners, vices, and idolatry. Joshua, or Jason, the brother of Onias III., the high priest, by the offer of four hundred and forty talents annually as tribute, and a hundred and fifty more for permission to build a gymnasium, obtained the priesthood from Antiochus, who deposed Onias (2 Macc. iv. 7-10). Now the Greek party made rapid progress in Judæa. But Jason soon lost his high office. Menelaus, another devotee of the new ideas, simply offered Antiochus a higher tribute than Jason was paying, and got the office. The latter, however, did not leave him long in peace. While the king was absent on his second expedition against Egypt (170 B.C.), he took possession of Jerusalem for a time, with his retainers, and compelled his rival to flee to the citadel. Antiochus, professing to look upon this act of Jason as a rebellion on the part of his Jewish subjects, on his return took fearful vengeance on temple and people (1 Macc. i. 16-28; 2 Macc. v. 11-23; comp. Dan. xi. 28). In the year 168 a royal edict was issued, according to which the exercise of the Jewish religion and circumcision was interdicted, and the temple at Jerusalem was converted into one to Jupiter Olympius (1 Macc. i. 43 sq.; 2 Macc. vi. 1 sq.; Dan. xi. 30). At last the patience of the people was exhausted, and gave rise to the Maccabæan struggle, which ended in the independence of Judæa. The Maccabæan successors of Judas united in their own persons

the offices of king and high priest (1 Macc. xiv. 28 sq.); but, though they proved valiant defenders of the country against foreign enemies, they could not prevent Palestine from being torn by interior factions. At that time the two religious factions known as Pharisees and Sadducees stood in opposition to each other. Hitherto the Maccabees had sided with the Pharisees; but the third successor of Judas Maccabæus, named John Hyrcanus, being offended by the Pharisees, broke with them, and prepared great troubles for his descendants. His eldest son's (Aristobulus) reign was but short; but, when his second son (Alexander Jannæus), ascended the throne, he was so annoyed by the popular party of the Pharisees, that, before his death, he felt obliged to advise his wife Alexandra to join the Pharisees, and abandon the Sadducees entirely. Through this policy, peace was restored, and Hyrcanus II. was made high priest while Alexandra occupied the throne. After Alexandra's death (70 B.C.) a deadly strife began between the two sons (Hyrcanus and Aristobulus) for the sovereignty. In the course of this struggle both parties appealed to Pompey, who at once invaded Palestine, and, after having taken Jerusalem and its temple, appointed Hyrcanus high priest, limiting his dominion, however, to Judæa alone, and taking his brother Aristobulus, with his two sons, as captives to Rome. Alexander, one of the sons of Aristobulus, managed to escape, and tried to raise the standard of revolt against Hyrcanus, but with no success. Hyrcanus was recognized as high priest; and Antipater, for services rendered to Julius Cæsar, was appointed procurator over Judæa. Cæsar also granted the Jews many privileges, and at his death they were among the first to mourn for him (Suetonius: *Cæsar*, c. 84.). Antipater made his son Phasael governor of Jerusalem, while he placed his son Herod over Galilee. The latter soon succeeded, by the help of the Romans, in becoming king of the Jews (39 B.C.). Under him Aristobulus, the last of the Maccabæans, acted as high priest; but he was put to death. Herod was succeeded by his son Archelaus, who, after a few years' reign, was deposed (6 A.D.), and Judæa became part of a Roman province with Syria, but with its own procurator residing at Cæsarea. When Quirinius took the census, he succeeded in quelling a general revolt; but the fiercer spirits found a leader in Judas the Galilean, who, fighting for the theocratic principle (according to the notions of the Pharisees) against the Roman yoke, kindled a fire in the people, which, though often quenched, was not extinguished. Side by side with the deeds of God, who now sent to his people the promised Messiah to build up the messianic kingdom, we now see, as if caricaturing God's word and promise, a wild, demagogical power, which leads the people, after having rejected the invitation of the Good Shepherd, to utter destruction. In quick succession the Roman governors follow each other. In quicker succession followed the high priests, with the exception of Caiaphas, who retained his office during the long reign of Pontius Pilate (26-36 A.D.). The principle of interfering as little as possible with the religious liberty of the Jews was rudely assailed by the Emperor Caligula, who gave orders that his image should be set up

in the temple of Jerusalem, as in others elsewhere. It was entirely through the courage and tact of the Syrian governor Petronius, that the execution of these orders was temporarily postponed until the emperor was induced by Agrippa I. to withdraw them. Caligula soon afterwards died; and under the rule of Agrippa I., to whom the government of the entire kingdom of his grandfather Herod was committed by Claudius, the Jews enjoyed much prosperity. In every respect the king was all they could wish. At the time of his death (in 44 A.D.: compare also Acts xii. 23), his son Agrippa being too young, Judæa was again ruled by Roman governors; viz., Cuspius Fadus (from 44, under whom Theudas played his part: Joseph., *Ant.* XX. 5, 1), Tiberius Alexander (the nephew of Philo, till 48), Cumanus (48-52), and Felix (52-60). Felix, who has the honor to be pilloried in the pages of Tacitus (*Hist.* 5, 9), contrived to make the dispeace permanent (Joseph., *Wars* II. 13). He was followed by Festus (60-63). At the death of the latter, the high priest Ananus, a cruel Sadducee, caused the death of James the Just, and of other Christians. Festus' successor, Albinus (64), caused great dissatisfaction; and, under Florus, disturbances in the streets of Jerusalem and Cæsarea were of frequent occurrence, and massacre followed upon massacre, until Cestius Gallus, the prefect of Syria, moved his troops towards Jerusalem. In Jerusalem a war party, called "Zealots," prepared for the defence of the temple. The peace party tried in vain to pacify the insurgents, and in vain also were all attempts at peacemaking on the part of Agrippa II. Judæa was at open war with the Emperor Nero, who sent the first general of the empire, Vespasian, to subjugate Palestine. Into all parts of Palestine prominent men were sent to manage the affairs; and thus Josephus, the Jewish historian, was intrusted with the defence of Galilee. While Galilee and other provinces fell into the hands of Vespasian, Jerusalem awaited the enemy, but not with the whole united strength, but torn up into three factions, under John of Gischala, Eleazar, and Simon, son of Gioras. At length, however, Vespasian, who in the mean time had become emperor, sent his son Titus to reduce Jerusalem. Titus besieged Jerusalem, took the temple, and burned it to the ground Aug. 10, 70 A.D. The history of the world knows of no other catastrophe so mortal as was the combat of the Jewish people with the Roman power. The presentiment of the heathen Titus, that a special divine judgment had taken place, was but the fulfilment of the word of the Lord. Jerusalem fell, because it knew not the time of her visitation (Luke xix. 44). Since these last words were spoken by her rejected Messiah (Matt. xxiii. 37 sq.), Jerusalem and the defiled temple are dedicated to destruction: the kingdom of God shall be taken from the Jewish people, and given to the heathen (Matt. xxi. 43). From that time on, till the final ruin, the elected residue is gathered from the ancient covenant people, which is to form the root of the new congregation of salvation, the branch into which the believing Gentiles were to be grafted. This congregation is now the Israel of God, which assumes all the prerogatives of the latter, becoming "the chosen generation, the royal priesthood,

the holy nation, the peculiar people" (1 Pet. ii. 9), to which belong the divine promises. And yet Israel according to the flesh, in whom God has shown, before all nations, how he loves and how he punishes, is not yet excluded from the realm of promise. Concerning the same, the old law remains in force, that it cannot perish, even in the banishment and dispersion, but is spared rather to an induction into the divine kingdom. Israel's captivity and Jerusalem's destruction shall last until the times of the nations of the earth are full. And when the fulness of the Gentiles has come in (Rom. xi. 25), Israel as a whole shall receive the gospel, and see his Messiah (Matt. xxiii. 39); "for the gifts and calling of God are without repentance" (Rom. xi. 29).

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ISRAEL, Post-Biblical History of. With the destruction of Jerusalem, Israel, or the Jews as this people is generally called since the return from Babylon, were without metropolis and without temple. For a time Jamnia was chosen as the seat of the college of learning, and Gamaliel II. was chosen its spiritual head. The religious life of the Jews was re-organized, and the decisions of Jamnia were carried to the Jews of the diaspora. On the ruins of the city and the temple, the Pharisaic Judaism, which rests upon the law and the school, celebrated its triumph. National fanaticism, indeed, was not yet extinguished; but it burnt itself completely out in the vigorous insurrection led by Bar-Cocheba, the pseudo-Messiah, in which nearly six million Jews lost their lives, together with the famous Rabbi Akiba, one of the pseudo-Messiah's most ardent adherents (135 A.D.). Hadrian, to annihilate forever all hopes of the restoration of the Jewish kingdom, accomplished his plan of establishing a new city on the site of Jerusalem, which he called Ælia Capitolina. An edict prohibited any Jew from entering the new city, on pain of death. More effectually to keep them away, the image of a swine was placed over the gate leading to Bethlehem. The seat of the spiritual head, or patriarch, was now transferred from Jamnia to Tiberias, where it remained till the year 429. When, in the fifth century, Palestine ceased to be the centre of Judaism, Babylonia took her place. From the period of the exile a numerous and coherent body of Jews had continued to subsist there. The Parthians and Sassanidæ granted them self-government. At their head was a native prince, or Resh Galutha, who, when the Palestinian patriarchate came to an end, was left without a rival. The schools there at Pumbaditha, Sora, and Nahardea, prospered greatly, vied with those of Palestine, and continued to exist after the cessation of the latter, when the patriarchate became extinct; thus they had the last word in the settle-

ment of doctrine, which was embodied in the celebrated Babylonian Talmud, compiled about the year 500.

In the Roman Empire, after the reign of Vespasian and Hadrian, the position of the Jews was not only tolerable, but in many respects prosperous. Their position changed entirely after the conversion of Constantine. The Jews, who formerly had taken a great share in the persecutions of the Christians by Pagan Rome, became now a condemned and persecuted sect. A gleam of hope shone upon them in the days of Julian the Apostate; but they were only the more ill treated under his Christian successors, especially by Justinian.

At the beginning of the seventh century, with the rise of Mahomet, better times were ushered in for the Jews, notwithstanding the fact that they were expelled from Arabia by Omar; but outside of Arabia, in Mauritania and Spain, they thrived especially well. In the latter country their prosperous condition lasted so long as the Catholic Church did not dominate the State. In the Germanic states which arose upon the ruins of the Roman Empire, the Jews fared well on the whole, especially under the Frankish monarchy. The Carolingians helped them in every possible way, making no account of the complaints of the bishops.

Meanwhile the Church was not remiss in seeking constantly repeated re-enactments of the old laws which she enacted in former years. Gradually she succeeded. The feudal system, and the crusading spirit of the middle ages, only tended to lower the position of the Jews in Christian society. Not only was intercourse with them shunned: they were also obliged to wear a little wheel upon their dress as a mark. Outbreaks against the Jews were of repeated occurrence; and though popes and other prelates set themselves against such persecutions, yet the popular aversion against the Jew was too strong. It was not only religious hate, which was accompanied by repeated deadly outbreaks,—especially when the Black Death, in 1348, was raging, and Jews were blamed for it, on the notion they had poisoned the wells and rivers,—but also worldly considerations. The Jews, having at that time the control of financial affairs in their hands, used it without scruple, and thus made themselves still more repugnant to the Christians than they previously were by means of their religion. Thus it came about, that, where the spirit of toleration was exhausted, the Jews had to leave the country. England was the first kingdom in which this occurred, under Edward I. in 1290; France followed in 1395; Spain and Portugal, in 1492 and 1495. In this way it happened that Germany, Italy, and adjoining districts became the chief abode of the Jews. In the German Empire the Jews, as *Kammerknechte*, or servants of the imperial chamber, enjoyed protection of person and property for a tax paid to the emperor. In some respects they maintained a kind of autonomy, and settled civil affairs among themselves by the dicta of their rabbins. And though they had repeatedly to suffer from the popular rage, which often marked its course by bloodshed and desolation, yet the Jews maintained their ground on account of the political confusion then prevailing in Germany;

and, if they were expelled from one locality, they readily found refuge in some other.

At the beginning of the sixteenth century, Western Europe was almost depopulated of Jews. Most of them lived in Germany, Italy, Poland, and in the Osmanic and African states. In small numbers they were found in India, Malabar, Cochin-China, Bokhara, China, and Abyssinia. Very great was their number in Turkey, where many European exiles sought refuge, especially from Spain, on account of persecution under Ferdinand and Isabella. Very large congregations were soon formed at Constantinople, Smyrna, Damascus, and other places.

The Reformation opened a new and better era to the Jews. Not that the Reformers personally were much more tolerant towards them than the Roman-Catholic hierarchy; but the very fact that the boasted unity of the Church had received a serious blow made people more inclined to toleration. The fury of persecution, formerly directed against the Jews, was now directed against heretics in the bosom of Christianity itself; and whilst the Jews were left alone, yet the anathema of public contempt, humiliation, and exclusion from every public or private connection, still lay heavily upon them. The period which intervened between the Reformation and the French Revolution was of a monotonous character to the Jews, with the exception of a few instances which attracted public attention. Thus in 1677 rose the pseudo-Messiah, Sabbathai Zevi, born at Smyrna in 1625, and died at Belgrade, as a Mohammedan. Notwithstanding the apostasy of this pretender, there were some who upheld his claims even after his death, and asserted that he was still the true Messiah, and that he was to return from the dead. A few years later, this heresy appeared under a new form, and under the guidance of two Polish rabbis, who travelled extensively to propagate Sabbathism, which had its followers from Smyrna to Amsterdam, and even in Poland. In 1722 the whole sect was solemnly execrated in all the synagogues of Europe. In 1750 Jacob Frank, a native of Poland, made his appearance, and caused a schism in the synagogues of his native country, and founded the sect of the "Frankists." The most extraordinary movement which occurred among the Jews in the eighteenth century was that of the sect termed the "Chassidim" (see art.).

Contemporary with the rise and progress of this sect, there lived in Germany the famous Moses Mendelssohn (see art.), b. in 1729 at Dessau, d. at Berlin, 1786,—a man whose remarkable talents and writings constituted an era in the history of the modern Jews. He destroyed all respect for the Talmud and rabbinic writings among the Jews who approved his opinions, and thus rendered them dissatisfied with their religion, and drove them, on the one hand, either to the adoption of total infidelity, or of Christianity, on the other, as in the case of his own children.

Six years before Mendelssohn's death, Joseph II. ascended the throne of Austria, and issued in 1782 his edict of toleration, which marked for the Jews the beginning of a new era in the German Empire, as well as in the other Austrian countries. A century before, the Elector of Brandenburg, Frederick William, had already paved the way for this change. Peter the Great admitted

them into Russia; England received them again; the Netherlands, Denmark, and Hamburg were opened to them; whilst in North America and Brazil they built colonies. The example set in 1783 by the American Union, which allowed to her citizens the free exercise of their religion, without respect of creed, was followed by the French Revolution, which in 1791 declared the Jews French citizens. In 1796 they were emancipated in the Netherlands; in 1848, in Germany. At present the Jews occupy the most prominent positions everywhere. As for the Jews in general, they divide themselves into the Chassidim, or strict rabbinic Jews; the Karaites (see art.), or the Protestants of Judaism, who took their rise in the eighth century, rejecting entirely the authority of tradition; the orthodox Jews; and the reformed, or liberal Jews. All these parties are separated from Christendom by their religion. The emancipation of the Jews, it is true, has brought about many changes among them. They imitate the manners of the Gentiles, not only in their social position, but also in religious matters. Their synagogue choirs are mostly composed of Christian singers. They have the rite of confirmation; they use organs; and the service, with a few exceptions, is held in the language of the country. But all these imitations bring them not nearer to the Church, the founder of which they regard as an Essene, and not as the Christ, the promised Messiah. Whatever the destinies of this people in the hands of Providence may be, certain it is that God has great things in store for the Jews, for whose conversion the Church has to pray till Jesus is all in all.

According to calculations published in 1881, there are 5,166,326 Jews in Europe, 402,996 in Africa, 182,847 in Asia, 307,963 in America, and 20,000 in Australia; or 6,080,132 Jews in the world, exclusive of 200,000 Falashas (Appletons' *Annual Cyclopædia* for 1881, p. 456). See JEWS, MISSIONS AMONG THE.

LIT. — Besides the works of GRAETZ, GEIGER, JOST, BÄCK, MILMAN, mentioned at the end of the previous article, compare CASSEL's art. *Juden*, in ERSCH und GRUBER's *Allgemeine Encyclopædie*, DA COSTA: *Israel and the Gentiles*, London, 1850; RAPHAEL: *Post-Biblical History of the Jews*, London, 1836, 2 vols., New York, 1866; ALEXANDER: *The Jews, their Past, Present, and Future*, London, 1870. For the Jews in England, compare TOWAY: *Anglia Judaica*, Oxford, 1738; MARGOLIOUTH: *History of the Jews in Great Britain*, London, 1851, 3 vols.; by the same: *Vestiges of the Historic Anglo-Hebrews in East Anglia*, London, 1870; PICCIOTTO: *Sketches of Anglo-Jewish History*, London, 1875. On the Jews in Spain and Portugal, see KAISERLING: *Geschichte der Juden in Portugal*, Leipzig, 1867; by the same: *Sephardim. Romanische Poesien der Juden in Spanien*, Leipzig, 1859; FINN: *Sephardim; or, History of the Jews in Spain and Portugal*, London, 1841; LINDO: *History of the Jews of Spain and Portugal*, London, 1848. On the Jews in France and the Romanic States, see HALLER: *Les Juifs en France*, Paris, 1845; BEDARIDE: *Les Juifs en France, en Italie, et en Espagne*, Paris, 1859; BRAUNSCHWEIGER: *Geschichte der Juden in den romanischen Staaten*, Würzburg, 1865. From a Roman-Catholic stand-point wrote RUPERT: *L'Église et la Synagogue*, Paris, 1859 (Ger-

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IS'SACHAR. See TRIBES OF ISRAEL.

ITALIC VERSION. See BIBLE VERSIONS.

ITALY, Ecclesiastical Statistics of. The kingdom of Italy comprises an area of 113,000 square miles, with a population of 28,000,000, of which 100,000 are Greek Catholics, 96,000 Evangelical Christians, 36,000 Jews, and 25,000 Mohammedans, while all the rest belong to the Roman-Catholic Church.

The Roman-Catholic Church.—Sept. 20, 1870, the temporal power of the Pope glided quietly out of existence; but May 13, 1871, the legislative assembly of the kingdom of Italy passed a law guaranteeing the independence of the Pope and the holy see. The person of the Pope is sacred and inviolable, like that of the king. The honors of sovereignty are due to him, and he is allowed to keep a body-guard. The State pays him annually a pension of 3,225,000 liras, which, however, he has hitherto declined to receive; and the palaces of the Vatican and the Lateran, and the villa of Castle Gandolfo, with their libraries and collections, are declared to be the property of the holy see, inalienable, free of taxation, and exempted from expropriation. The Italian Government furthermore guarantees the freedom and independence of the conclave, and of all ecclesiastical officers in the execution of their official functions. In the city of Rome, all seminaries, academies, and colleges for the education of the clergy, remain under the special authority of the Pope; and the State has renounced its right of appointment and nomination to the higher ecclesiastical benefices. No Italian bishop is compelled to take the oath to the king, and no royal *placet* is necessary to the execution of a purely ecclesiastical act. The law is very liberal, and ought to be so on account of the anomalous character of the situation. Meanwhile the Pope resides in the Vatican, keeping a

court of about eighteen hundred persons, and working a huge machine (see CURIA) for the government of the Roman-Catholic Church at large.

Another question presenting nearly as great difficulties as that of abolishing the temporal power of the Pope, though preserving his spiritual sovereignty, arose from the monastic orders. In the kingdom of Sardinia the law of May 29, 1855, dissolved all religious orders not engaged in preaching, teaching, or nursing the sick, abrogated all chapters of collegiate churches having no cure of souls, and abolished all private benefices for which the holders paid no service; and thus 274 monasteries with 3,733 monks, and 61 convents with 1,756 nuns, were closed, and 2,722 chapters and private benefices were disestablished. As the union of Italy progressed, the same principles were applied in Umbria, the Marches, Naples, and Rome, by the laws of July 7, 1866, Aug. 15, 1867, and June 19, 1873. When the census of 1866 was taken, there still existed in Italy, outside of the city and province of Rome, 32 orders of monks, with 3,874 brethren in 625 monasteries, and an annual income of 6,714,371 liras; 31 orders of nuns, with 8,264 sisters in 537 convents, and an annual income of 7,008,624 liras; 10 mendicant orders, with 10,848 brethren in 1,209 monasteries; and 3 orders of mendicant nuns, with 876 sisters in 43 convents. When the census of 1871 was taken, there were in the province and city of Rome 474 monasteries (311 for monks and 163 for nuns), with 8,151 inmates (4,326 male and 3,825 female), and an annual income of 4,780,891 liras. An idea of the benefit which the State or the people derived from these institutions may be formed by observing, that, of the thirty-two monastic orders having an independent fortune, ten were devoted to teaching, one to nursing the sick, and the rest to a contemplative life; but of the annual revenue of 6,714,371 liras, only 451,732 liras were spent for educational purposes, and 151,401 liras on the sick, while the rest was eaten up by contemplation. The legislation since 1855 has disestablished about fifty thousand ecclesiastical foundations, which rendered no other service than supporting idleness, ignorance, and vice. From the closed monasteries the monks and nuns returned into society with the full rights and duties of citizens; but each of them received a pension varying from one hundred to six hundred liras, according to age and other circumstances. The confiscated estates became State domains, but were gathered into a special fund, from which the ecclesiastical pensions, the expenses of public education, etc., are paid. The capital value of the property, which has thus accrued to the domain since 1855 is estimated at 839,776,076 liras, yielding an annual revenue of 30,969,465 liras.

The Roman-Catholic Church in Italy numbers 265 episcopal dioceses (of which eleven archiepiscopal and sixty-three episcopal sees are independent of any metropolitan authority, and stand immediately under the Pope); and 24,980 parishes, which vary very much in size, from fourteen thousand to one hundred souls. The parish priest is always landholder, and derives his principal income from his *podere*; but the State spends yearly about one million liras in augmentation of the

parochial stipends. The rite employed is the ordinary Latin rite, though other rites are recognized. Thus the Albanians in the southern provinces use the Greek rite and the Greek language in their worship, and their priests are allowed to marry. Other differences of rite occur among the Armenians in Venice and in the church of Milan.

The *Evangelical Church* is represented in Italy by the old and celebrated Church of the Waldensians, the Free Italian Church, and various more or less successful endeavors by the Methodists, Baptists, Presbyterians, and Episcopalians, and other denominations.

By a decree of Feb. 17, 1848, religious liberty was established in the kingdom of Sardinia. The Church of the Waldensians consisted at that time of fifteen congregations up among the mountains, and one in Turin. But it immediately took on a considerable missionary activity, and afterwards formed 39 new congregations in various parts of Italy, with 34 ordained pastors, 23 evangelists, 41 teachers, 2,813 communicants, and about 400 catechumens, 1,684 pupils in the primary schools, and 1,636 in the Sunday school. It has a theological school, with three professors and eighteen students, founded in 1855 at Torre Pellice, but removed in 1862 to Florence. Before the establishment of this school the Waldensian ministers were educated at Lausanne or Geneva.

The Free Italian Church was founded in Milan (1870) by twenty-three congregations, which had been formed independently of the Waldensian evangelization. It numbers (report of 1881) now 36 congregations, with 13 ordained ministers, 16 evangelists, 21 teachers, 1,750 communicants, 284 catechumens, 1,250 pupils in the week-day schools, 657 pupils in the Sunday schools, and a theological school with four professors and ten students in Rome. [Gavazzi is one of the leading spirits in this church.] The Methodists have in their northern missionary district 28 congregations, and 15 in their southern district, and in all 22 ordained preachers. [The American Methodists who began missionary efforts in Italy in 1873, have 15 Italian preachers, one American missionary (Dr. Vernon), 708 church-members, and 311 probationers. The Presbyterians work in Italy through the Waldensian and Free churches. The Church of England has three congregations in Rome. Dr. Robert Nevin is rector of the American Episcopal Church in Rome, which has the largest Protestant house of worship, built by his own exertions. The American Baptists have had an Italian mission since 1870, and now have nine preachers, and 175 communicants, with congregations at Milan, Rome, Naples, Venice, etc. The English Baptists have eleven preachers, and began their mission in 1871.]

K. RÖNNEKE.

ITALY, Protestantism in. Every now and then the noblest and loftiest spirits produced by the Italian people — Dante, Petrarca, Laurentius Valla, Savonarola, Ægidius of Viterbo, Pius de Mirandola — burst out in open denunciation of the corruption of the Church of Rome, and demanded reforms. Councils, such as those of Pisa and Constance, supported the movement; and popes, such as Adrian VI. and Paul III., took the lead of it, or at least made people believe that they did. The reforms demanded were purely moral, however, not doctrinal: it was a

reform of the clergy, rather than a reform of the Church, which was intended. Thus the order of the Theatines was founded in 1524 by Cajetan of Threne and Bishop Caraffa of Theate (afterwards Paul IV.), for the express purpose of reforming the clergy; but at the same time the Theatines were the bitterest enemies, the most furious persecutors, of the Reformation; and, as soon as it became apparent that a moral reform could not be accomplished, unless on the basis of a doctrinal reform, the council and the Pope, the monk and the prelate, at once agreed in calling in the Inquisition for the purpose of stamping out "heresy." In Italy all the necessary materials for a moral reform were absolutely lacking. The revival of letters, which had been more vigorous there than in any other country, turned out to be essentially a revival of Paganism, and resulted in a religious indifferentism and cynical scepticism, which might have a great talent for railing at vices, but certainly showed very little power to correct them. But, where such a spirit is reigning, no moral reform is possible: there the reform must begin with the spirit, the idea, the doctrine. In the case of Italy, evidences were plenty and striking. The *consilium novemvirale*, consisting of Contarini, Pole, Caraffa, Sadolet, Fregoso, Giberti, Badia, Cortese, and Aléandre, which Paul III. organized in 1536 for the purpose of reforming the chancellor, the episcopacy, the morals of the clergy, the penitential, the administration of the *rota*, etc., barely escaped having its report put on the Index; for it was, indeed, impossible to explain the causes of the reigning evils, and indicate remedies against them, without touching upon questions of doctrine. But a doctrinal reform the Church of Rome neither would nor could consent to; for it surely meant a revision and consequent alteration of her whole social and political position. As soon, therefore, as Paul III. came to understand that this cry for reform, which had arisen spontaneously in Italy, and earlier there than in any other country, was in principle identical with the Reformation in Germany, he handed over the whole case to the Inquisition (established by a bull of June 21, 1542); and, two generations later on, every trace of Protestantism was wiped off from the face of Italy.

In *Northern Italy* the transition from a moral to a doctrinal reform took place under the influence of the Reformation in Germany. The works of the reformers — Luther, Melanchthon, Zwingli, and Butzer — were early introduced into Venice, often under fictitious names. Thus the *Loci communes* of Melanchthon circulated under the name of *Hippophilo de Terra Negra*. In 1520 the writings of Luther were seized and burnt by the Patriarch Contarini, which, however, did not prevent them from being clandestinely reprinted, and widely read. In 1543 Luther was in actual correspondence with the Venetian Government through Baldassari Altieri, secretary to the English embassy in Venice. The rapid spread of Protestantism in the territory of the Republic during the period 1520–42 was, to a great extent, due to the indefatigable exertions of Altieri, supported by the fervent preachings of a number of monks, and the translation of the Bible by Brucioli, a disciple of Savonarola. Of course the

Roman curia protested in the most vehement manner. But the Venetian ambassador, Tiepolo, had the cynical frankness to tell Pius V to his face, that toleration or intolerance with respect to heretics was to the Republic merely a question of policy. And so it was. As soon as the Republic needed the friendship of the Pope, the Inquisition was established, Altieri was banished, fifteen hundred and forty-five processes were instituted against Protestants of the higher classes, while those of the lower were tracked like game on the Lido. The archives of the Inquisition contain the acts of two hundred and forty-three processes instituted between 1541 and 1592, some against members of the first families, — the Giustiniani, Dandola, Falieri, etc., — twenty-six against ecclesiastics; but thousands of persons were quietly burnt, drowned, decapitated, tortured, or exiled. The same proceedings were enacted throughout the whole territory of the Republic, in Vicentia, Padua, Berganso, Treviso, Undino, etc. Into Lombardy — bounded north by Switzerland, and west by Piedmont — Protestantism penetrated in a double stream; and in the beginning of the sixteenth century several of the Lombard cities maintained connections with Geneva, Zürich, and Wittenberg. In 1521 verses were composed and sung in Milan in honor of Luther; and Gerdes tells us, that in 1524 the Reformation was preached there with great success. In 1530 Curio fled from Piedmont, and found refuge in Milan, though he had openly embraced the Reformation; and in 1555 Palerio could still write his *Actio in Pontifices Romanos* undisturbed in Milan. The year previous, Archbishop Arcimboldi forbade the reading of the Scriptures in his diocese, and stipulated that a part of the confiscated property of heretics should be given to the informers and spies of the Inquisition. But Arcimboldi was a contemptible person: he could be cruel, but he could also be cowed. Quite otherwise with his successor, Carlo Borromeo (1559–84). He was as sincere as he was passionate. His merciless severity has something noble in its motives, which commands respect. He was able, chiefly by the aid of the Inquisition and the Jesuits, not only to cleanse Milan thoroughly from heresy, but also to make it a barrier against all influence from Germany. In Piedmont there existed at the beginning of the sixteenth century numerous evangelical congregations founded by missionaries of the Waldensian Church (which see). But also the influence from Geneva and Wittenberg was considerable. When Calvin, in 1536, passed through the valley of Aosta, he found many adherents; and in 1560 it was said, even of the Princess Margaretta, that she was a secret Calvinist. But in Piedmont, as in Venice, political regards compelled the government to yield to the Pope's demands. The Inquisition was established; and in cases in which it was found impossible to apply this instrument, — namely, when the question was not about individual persons, but about whole families, towns, districts, — the children were by force taken from the parents, and placed in convents, to be educated in the Roman-Catholic faith.

In Southern and Central Italy the movement was started by the circle of eminent men which formed in Naples (1535–40) around the Spaniard

Valdez; but it was in many ways nourished, both through direct communication with the German reformers, and by the existence of evangelical congregations founded by Waldensian missionaries. Valdez fled from Spain on account of a satirical dialogue he wrote against the clergy. In Naples he lived very quietly, and he died before the persecutions began. But he exercised a considerable influence, both by his writings, and still more through his friends, — Bernardino Ochino from Siena, general of the Capuchins, a celebrated preacher, who formed congregations at Venice, Florence, Siena, and Perugia, but fled to Geneva, Aug. 23, 1542; Peter Martyr Vermigli, professor of theology, first at Naples, afterwards at Lucca, strongly influenced by the reformers of Geneva, whither he fled a few days later than Ochino; Carnesecchi, who had been secretary to Clement VII., and twice escaped from the grip of the Inquisition (1546 and 1559), but finally fell a victim to the unconquerable hatred of Pius V. and the loose policy of Cosmus of Medicis (1567); Flaminius, author of the beautiful book, *Del Benefizio di Gesù Christi confesso*, which the Inquisition hunted after with nearly as much appetite as after the Bible; and Caracciolo, who became the founder of the Italian congregation at Geneva. When the Inquisition began its work, it found large congregations formed by these men in nearly all the great cities of Central and Southern Italy; and, what was still worse, in many cases it found the very officers of the Church most strongly affected by the disease it was sent to extirpate. In the environs of Naples the bishops of Chironia, Sorrente, Isola, Caiazzo, Mola, Civita di Penna, Policastro, Reggio, etc., read the works of Luther, and were more or less infected with Lutheranism. Most of them recanted immediately; but some of them it was necessary to punish. Yea, at some places the Inquisition had to supplement itself with laymen in order to be sure of having no heretics among its own members. With the chiefs, however, the Inquisition had comparatively easy work. They often succeeded in escaping to foreign countries. Geneva, London, and Cracow swarmed with Italian Protestants. In such cases the Inquisition had only to burn their books, — Florence was especially prominent by its *autos-da-fé* of that kind, — and to prohibit all further communication with the mother-country, in which respect Lucca proved herself most sagacious. But the task became rather difficult when the question was about whole congregations. In Calabria the Waldenses had occupied the villages of Guardia, San Sisto, Vaccarizzo, Rosa, Argentina, San Vincenzo, and Montalto since 1315. What was to be done in such a case? Well, the villages were razed to the ground, and sixteen hundred persons were carried into the donjons of Naples, whence some of them were exported to the Saracen slave-markets, while others were removed to the rowing-banks of the Spanish galleys (1558–60). In Rome new prisons had to be built; but the attendance which the Pope could spare for the inmates was not sufficient to prevent them from being occasionally starved to death. No day passed away without its sacrifice of human flesh. On one occasion eighty-eight victims were despatched in one day by one executioner and with one knife. After

working in this manner for about half a century, the Inquisition succeeded in completely silencing Protestantism in Italy; and nothing further was heard from this movement until the fourth and fifth decade of the present century. See arts. WALDENSIANS, and ITALY, ECCLESIASTICAL STATISTICS OF.

LIT. — DE LEVA: *Storia di Carlo V.*, vols. i. and iii., 1873; E. COMBA, in the *Rivista Christiana*, 1873-78; the same: *Storia dei martiri della Riforma italiana*, vol. i., Turin, 1879; and *Storia della Riforma in Italia*, vol. i., Florence, 1881; JOHN STOUGHTON: *Footsteps of the Italian Reformers*, London, 1881. See also, for further literature, the special biographies, and K. BENRATH: *Ueber d. Quellen d. italienischen Reformationsgeschichte*, Bonn, 1876.

ITINERANCY. Our Lord had no settled place of abode and no fixed congregation. The apostles similarly went from place to place, at least during a portion of their ministry. Methodists thus find Scripture precedent for their peculiar system of ministerial appointments. The ministers of this denomination, in the settled parts of this country, are assigned to churches by the bishops, but are not allowed to hold the same charge more than three consecutive years; then they are put over another church in the same conference. In this way they move from place to place in the conference. In England and upon our frontiers, the circuit-system prevails; i.e., a number of churches or preaching-places are served by the same set of preachers in rotation. There can be no question of the immense value of this itinerant system in the past history of the Methodist Church. It was started by John Wesley, who, as early as his third conference (May, 1746), assigned the lay-preaching to certain fields of labor called then and now "circuits." But, owing to the altered circumstances of the church, the question of abolishing the system, or greatly modifying it, has been of late very earnestly debated. The weight of opinion seems to be against any essential change. See METHODISM.

ITURÆA, the country of the Ituræans, was at one time identified with Auranitis, or Trachonitis (Eusebius, Jerome, and others), in direct contradiction of Luke iii. 1. Modern archæologists have placed it in the plains of north-eastern Galilee, or on the eastern spurs of the Hauran Mountains; but neither of these locations agrees with the notes of ancient writers. As the Ituræans were a nomadic tribe, they may have lived at various places in various times. They descended from Ishmael (Gen. xxv. 15; 1 Chron. i. 31), and, together with other Arabian tribes, they fought with the Israelites settled east of the Jordan (1 Chron. v. 18-22). Aristobulus I. conquered them (105 B. C.); but Pompey was the first who really succeeded in subduing them. Afterwards they are often mentioned as excellent soldiers, serving as archers in the Roman army. Their country often changed dominion, until Claudius definitively incorporated it with Syria. See SEBASTIAN MÜNSTER: *De rebus Ituræorum*, Copenhagen, 1824.

RÜETSCHL.

IVES, Rt. Rev. Levi Silliman, D.D., LL.D., b. at Meriden, Conn., Sept. 16, 1797; d. at Manhattanville, New-York City, Oct. 13, 1867. He came of Presbyterian stock; but in 1819 he became an Episcopalian, and in 1823 he was ordained priest, and settled over Trinity Church, Philadelphia. In 1831 he was consecrated bishop of North Carolina, and displayed zeal and ability in the religious education of the slaves. He was a High Churchman, and sided with the Oxford Tractarians. In December, 1852, he visited Rome, and there joined the Roman Church. His friend and confessor, Dr. Forbes, went with him, but returned again to the Episcopal Church. Ives was deposed from his bishopric (Oct. 14, 1853), but made professor of rhetoric in St. Joseph's (R.C.) Theological Seminary at Fordham, N.Y. Among his last labors was the founding of the Protectory for Roman-Catholic children at Westchester, N.Y., and of the Manhattanville College, where he taught. He published an apology for his secession, *The Trials of a Mind in its Progress to Catholicism*, London and Boston, 1854.

IVO OF CHARTRES (Yvo Carnotensis), b. about 1040 in the diocese of Beauvais; d. at Chartres, Dec. 23, 1116; studied *humaniora* and philosophy in Paris, and theology in the monastery of Bec, where he had Lanfranc for teacher, and Anselm for a schoolmate, and was appointed director of the monastery of St. Quentin in 1075, and bishop of Chartres in 1090. He was implicated in grave controversies, first with his predecessor, Ganfried, who had been deposed by the Pope on account of simony, but still found many adherents in France, and afterward with Philippe I., who had repudiated his legitimate spouse, Bertha, and entered into an adulterous connection with Bertrade of Anjou. But the most interesting point in his life is the stand-point he occupied in the great contest concerning the right of investiture (see his letters 63, 232, 236, and Baronius *ad ann.* 1106 and 1111). He denounced with great frankness the faults and failings of the Roman curia, and is often represented as one of the principal champions of Gallicanism. On the other hand, when the extreme hierarchical party, indignant at the concessions which Paschalis II. had made to the emperor, tried to have these concessions condemned by a general council as heretical, Ivo interfered, and defended Paschalis. Moderation and a deep sense of equity distinguished his views, and governed all his actions. Of his works the two most important are his collections of canons: *Decretum* or *Decretorum Opus* in seventeen books, and *Pannormia* in eight books. His letters, numbering two hundred and eighty-seven, have also great interest for the history of his time. Whether the *Breve chronicon de rebus Francorum* is by him is uncertain; but the *Historia ecclesiastica* was written by Hugo of Fleury. A collected edition of his works (except the *Pannormia*), Paris, 1647, has been reprinted by Migne, *Patr. Latin.*, tom. 157, 161. Biographies of him were written by I. Fronteau (Hamburg, 1720), Abry (Strassburg, 1841), and Ritzke (Breslau, 1863).

WAGENMANN.

J.

JAB'BOK, the present Zurka, a stream which rises in the plateau east of Gilead, cuts through Gilead in a narrow defile, and empties itself into the Jordan, about midway between the Sea of Galilee and the Dead Sea. It formed the northern boundary of Ammon, and separated the kingdoms of Sihon and Og (Num. xxi. 24; Deut. ii. 37, iii. 16; Josh. xii. 2; Judg. xi. 13, 22). On the south bank of the Jabbok the interview took place between Jacob and Esau (Gen. xxxii. 22).

JABLONSKI, Daniel Ernst, b. at Nassenhuben, near Danzig, Nov. 20, 1660; d. in Berlin, May 25, 1741; studied theology and Oriental languages at Frankfurt-on-the-Oder and Oxford, and was appointed pastor of the Reformed congregation in Magdeburg in 1683, pastor of the Polish congregation in Lissa in 1686, court-preacher at Königsberg in 1671, and court-preacher at Berlin in 1697. He sprung originally from the Bohemian diaspora, and was consecrated bishop in 1699. In 1737 he consecrated Count Zinzendorf bishop, and thus he formed the transition from the old stock of the Moravian Brethren to the younger branch of the Herrnhuters. In the church-history of Prussia he distinguished himself by his exertions to bring about a union between the Lutheran and Reformed churches. But his long negotiations with Leibnitz, who represented a similar tendency in Hanover, came to a sudden end in 1706, chiefly on account of the indiscretion of superintendent Winkler of Magdeburg. He published several collections of sermons, and an annotated text of the Hebrew Bible, which is still of value. See *KAPPE: Sammlung vertrauter Briefe Leibnitzens und Jablonskis*, Leipzig, 1747; *SACK: Relation des mesures pour introduire la liturgie anglicaine dans le royaume de Prusse*, Lond., 1760; *Über die Vereinigung der Kirchenparteien*, Berlin, 1812. PAUL KLEINERT.

JACKSON, Arthur, b. at Little Waldenfield, Suffolk, 1593; d. in London (?) Aug. 5, 1666. He was educated at Trinity College; became lecturer of St. Michael's, Wood Street, London; afterwards obtained the living of St. Faith's, under St. Paul's, but was ejected in 1662. He was no friend to Cromwell, and was imprisoned for refusing to testify in the trial of Love (1651). He wrote *A Help for the Understanding of the Holy Scriptures* (or annotations on Genesis to Canticles), Cambridge, 1643-58, 3 vols.; *Annotations on the whole Book of Isaiah, with Memoir of the Author*, published by his son, London, 1682.

JACKSON, John, b. at Lensey, Yorkshire, April 4, 1686; educated at Cambridge, appointed master of Wigston's Hospital, in Leicester, 1726, where he d. May 12, 1763. He was an Arian, and engaged in many a theological controversy now forgotten. For a list of his many publications, see Darling's *Cyclopædia Bibliog.*, 1623-25. Dr. Sutton of Leicester published a memoir of his life and writings, London, 1764.

JACKSON, Thomas, D.D., b. at Willowing, Durham, 1579; d. 1640. He was educated at Oxford; was made president of Corpus Christi

College, Oxford, 1630, and dean of Peterborough 1638. He was originally a Calvinist, but became an Arminian. His valuable works were published in 3 vols. folio, 1673, and in 12 vols. 8vo, Oxford, 1844. Each of these editions is prefaced by his Life. His *Commentaries upon the Creed* have been particularly admired.

JACKSON, Thomas, b. at Sancton, Yorkshire, Dec. 12, 1783; d. at Richmond, March 11, 1873. He became an itinerant in the Wesleyan connection, 1804; in 1824 was chosen by the British Conference "connectional editor;" in 1833 was appointed tutor in the Richmond Theological Institution, resigned in 1861, on account of age. His principal publications are *Centenary of Methodism* (London, 1839), *Library of Christian Biography* (1837-70, 12 vols.), *Life of Charles Wesley* (1841, 2 vols.), *Journal of Charles Wesley* (1849, 2 vols.), *Lives of Early Methodists* (1849, 3 vols.), *Curiosities of Pulpit Literature* (1868), and *The Institutions of Christianity* (3 vols.).

JA'COB (*heel-holder*, or *supplanter*), or **IS'RAEL** (*prince of God*, or *warrior of God*), the son of Isaac and the direct ancestor of the Israelites. His life is plainly divisible into three parts,—(1) his birth, youth, and early manhood (Gen. xxv. 22-xxviii. 22); (2) His mature years (xxix. 1-xxxv. 29); (3) His old age (xxxvii. 1-xliv. 33). (1) The characteristic feature of his early years was his desire to get the birthright from Esau. He began the struggle before he was born (xxv. 22), took advantage of his twin-brother's momentary despair to buy it from him for a mess of pottage (xxv. 33), and finally got the blessing by fraud (xxvii.). For this act of perfidy he had to flee, and went to Haran, where his uncle (Laban) lived. On his way thither he had a vision at Luz, in consequence of which he called the place Beth-el. (2) Kindly received by his uncle, he fell in love with Rachel, and served seven years for her, only to be cheated by the substitution of the older daughter, Leah, for Rachel, on the wedding-night,—a proceeding which the Eastern marriage-customs render comparatively easy. He had therefore to serve another seven years for his chosen wife. Leah bore him four sons successively,—Reuben, Simeon, Levi, and Judah; while Rachel remained childless. By Rachel's maid, Bilhah, Jacob had Dan and Naphtali; by Leah's maid, Zilpah, Gad and Asher; by Leah herself, Issachar, Zebulun, and his only daughter mentioned,—Dinah. At length God remembered Rachel, and she bore Joseph. Not only in children, but in all his possessions, manifestly favored, it is no wonder Laban desired him to stay; but Jacob had become weary of the long subordination and the frequent trickery (xxxi. 7), and, knowing that Laban would not willingly let him go, he departed secretly, was pursued, overtaken, came to an understanding with Laban, and so in peace started once more for Canaan. The news of the approach of his brother with his band alarmed him. But, ere he met his brother, a change was wrought in him. He wrestled at the Jabbok with

God all night, until the breaking of the day, and, in reward of his persistency, received the blessing he so earnestly desired, and a new name, — Israel. But, ere granting his request, the “man” touched the sinew of Jacob’s thigh, and it shrank, putting his thigh out of joint. To his surprise, Esau was very friendly; and the brothers separated peaceably, to meet once more at the funeral of their father. Jacob settled first at Shechem, but was compelled to leave in consequence of Simeon’s and Levi’s conduct, and went to Beth-el, and thence to Hebron. On this latter journey, Rachel died at Bethlehem, shortly after bearing Benoni, or Benjamin. (3) In Hebron the patriarch lived quietly, passed through heavy sorrows in the supposed death of Joseph, the pressure of famine, and the reluctant separation from Benjamin. But the night of weeping was followed by the morning of joy. He left Hebron at the summons of Joseph, was personally honored by the Pharaoh, and in prosperity and tranquillity passed his last days in the land of Goshen. When he felt the hand of death upon him, he gathered his sons about him, prophesied the fortunes of their respective descendants, and died at the age of a hundred and forty-seven years. His funeral was attended with royal pomp.

The character of this remarkable man is best expressed by his double name. *Jacob* was he; for he was naturally adroit and sly, and thus got the better of the physically stronger, more warlike Esau, and the egotistical, calculating Laban. Yet he was not sordid in his aims. He sought something higher than mere earthly possessions, and so he was *Israel*: for he wrestled for the divine blessing as the most valuable thing one could have; to win it, he summoned all his energy, and underwent every deprivation. It was the ambition of his life. He began the struggle in his mother’s womb, and kept this end steadily in view, until, in the maturity of his powers, he received it. It is true he was far from being perfect. In him the lower nature was in conflict with the higher, and often victorious; but, in the course of a life much more troubled than that of his father’s, he was purified. He was punished by a personal experience of the treatment he had given others. The deceiver of his father was deceived by Laban and by his own sons. The loving God of Jacob was by no means blind to the faults of his favorite, but approved his humble, hearty, undaunted desire after salvation.

LIT. — See the appropriate sections in Josephus, the Commentaries, Bible Dictionaries, in KURTZ: *History of the Old Covenant*; EWALD: *History of Israel*; HENGSTENBERG: *Kingdom of God under the Old Testament*; BERNSTEIN: *Ursprung d. Sagen von Abraham, Isaak, und Jacob*, Berlin, 1871; A. KÜHLER: *Biblische Geschichte A. T.*, Erlangen, 1875; L. SEINECKE: *Geschichte d. Volkes Israel*, Göttingen, 1876. See also the art. in HAMBURGER: *Real-Encyklopädie des Judenthums* for the Talmudic fancies respecting Jacob. v. ORELLI.

JACOB’S WELL is mentioned in John iv. 5 as a well near the city of Sychar, in Samaria, on the parcel of ground which the patriarch Jacob gave to his son Joseph (compare Gen. xxxiii. 19; Josh. xxiv. 32). There the Lord sat down once while travelling from Judæa to Galilee, wearied from the journey, and then occurred the wonderful

conversation related in John iv. 7–28. The place can still be identified with certainty, as situated one mile and a half to the south-east of the town of Nablus, the ancient Shechem, close by the highway from Jerusalem to Galilee, at the eastern base of Mount Gerizim. The well, which is lined with masonry, is now only seventy-five feet deep, and mostly dry, it having been filled up with *débris* of the adjacent ruined buildings; but in 1838, when Robinson visited it, it was a hundred and five feet deep. Jerome, in his *Onomasticon*, tells us that at his time a church built over the well occupied the site. That church was destroyed during the crusades; but in the twelfth century it was replaced by a chapel, which now also has fallen into ruins. See CONDER: *Sychar and Sychem*, in *Statements*, 1877, p. 149; [SCHIAFF: *Through Bible Lands*, 1879, p. 312.] RÜETSCHI.

JACOB BARADÆUS, b. at Tella; was educated in the monastery of Phasilta, near Nisibis, and lived for fifteen years in Constantinople as a monk, when, in 541 or 543, he was consecrated bishop of Nisibis by Theodosius, the Monophysite patriarch of Alexandria, who was held a prisoner in Constantinople. In this position he labored with great energy and success for the reorganization and consolidation of the scattered Monophysite party in the East. “Light-footed as Asahel” (2 Sam. ii. 18), and clad in rags (whence *Baradai*, “a coarse horse-blanket”), he wandered from the boundary of Egypt to the banks of the Euphrates, preaching during the day, and often walking thirty or forty miles in the night, thus escaping his persecutors. He consecrated two patriarchs, twenty-seven (according to another reading, eighty-seven) bishops, and a hundred thousand priests and deacons. No wonder, therefore, that the whole party was called, after him, the *Jacobites*. Of written monuments he left very little. An anaphora, translated into Latin by Renaudot (*Lit. Or. Coll.*, ii. 333), is ascribed to him; also a Confession, of which an Ethiopian version is extant in several manuscripts, edited and translated by Cornill, in *Zeitschrift d. Deut. Morgenl. Gesellschaft*, 1876. A number of his encyclical letters are contained in a Syrian manuscript in the British Museum. E. NESTLE.

JACOB OF EDESSA (Syriac, *Orrhoënus*), b. in the middle of the seventh century, at ‘Indaba, near Antioch; studied in Alexandria, and was in 684 appointed bishop of Edessa, but resigned in 688, on account of disputes with his clergy, and lived eleven years in the monastery of Eusebona, then nine years in the great monastery of Tell ‘eda. When his successor in the see of Edessa, Habib, died, in 708, he was invited to resume office. He consented, but died while on the journey to Edessa, June 5. He wrote on theology, history, philosophy, and grammar. He was master of three languages, — Syriac, Greek, and Hebrew. He corrected the Syriac version of the Old Testament, and translated books of Aristotle, Porphyry, the two Gregories, and others, into Syriac: his literary accomplishments were, indeed, of the very highest order. Of his works much has come down to us, and is found in the libraries of London, Paris, Florence, and Rome. See the respective catalogues of Syriac manuscripts. Something has also been published: his Syriac grammar, edited by Wright, London, 1871; several of his

letters in ASSEMANI: *Bibliotheca Orientalis*, i. 468–494; and in WRIGHT: *Journal of Sacred Literature*, 1867. See also BARHEBRÆUS: *Chronicon Ecclesiast.* (1872, i. 289). E. NESTLE.

JACOB OF JÜTERBOGK, b. at Jüterbogk, in the Prussian province of Brandenburg, 1381; d. at Erfurt, 1465 or 1466; entered the Polish monastery, the Paradise, and was by its abbot sent to Cracow to study; found the rules of the Cistercian order too lax, and adopted those of the Carthusian order, 1441; removed to the monastery, *ad montem St. Salvatoris*, in Erfurt, and labored in the university there as professor of canon law. He has a special interest on account of his reformatory zeal. Not that he in any way felt himself at variance with the doctrines of the Church; but he fully realized the corruption of her morals, and spoke with great frankness of the necessary reforms in *Petitiones religiosorum pro reformatione sui status*; *De negligentia prælatorum*; *Avisamentum ad papam*, addressed to Nicholas V.; and *De septem statibus ecclesiæ*. In his works he calls himself variously *Jacobus de Jutirbock*, *de Paradiso*, *de Polonia*, *Cisterciensis*, *Carthusiensis*, *de Erfordia*, etc. See ULLMANN: *Reformatoren vor d. Ref.*, 1866, vol. i. PAUL TSCHACKERT.

JACOB (Aphraates) OF MAR MATTAI. See APHRAATES.

JACOB OF MISA, also called *Jacobellus*, from his small stature; b. at Misa, in Bohemia, in the latter half of the fourteenth century; studied theology at Prague, and was appointed pastor, first at Tina, afterwards of the Church of St. Michael in Prague, where he d. Aug. 9, 1429. His study of Scripture and the Fathers showed him that the withholding of the cup in the administration of the Lord's Supper to the laity was an arbitrary and completely unwarranted measure of the Roman Church. He first propounded and defended his views in a public disputation (1414); and when Hus, at that time in jail in Constance, accepted them, he published his *Demonstratio*, and began to administer the cup to his parishioners, in spite of the remonstrances of the bishop and the university. The fathers of the council were much alarmed; and in the thirteenth session (June 15, 1415), they issued a curious decree, admitting in theory as truth what in practice they condemned as heresy. Jacob answered in his *Apologia*; and, though he would by no means submit, he was not removed from his office, perhaps because in other points, as, for instance, in the doctrine of purgatory, he agreed with the Roman Church.

JACOB OF NISIBIS, also called *Jacob the Great*, lived for some time, together with Eugenius, the founder of Persian monachism, as a hermit in the Kurdian Mountains, but was in 309 chosen bishop of Nisibis (Zoba); built the famous church there (313–320), of which ruins are still extant; was present, together with his disciple, Ephraem Syrus, at the Council of Nicæa, 325; and d. 338. None of his writings have come down to us. See art. APHRAATES, and EPHRAEM: *Carmina Nisibena*, ed. Bickell, 1866. E. NESTLE.

JACOB OF SARŪG, b. at Curtamun, on the Euphrates, towards the close of the year 451; d. at Sarŭg, Nov. 29, 521, where he had been chosen bishop in 519. He was a very prolific writer, keeping no less than seventy scribes busy with

copying his works. Besides other works, seven hundred and sixty-three homilies or orations, in the common Syriac metre, are ascribed to him. Barhebræus knew a hundred and eighty-two; the Library of the Vatican contains two hundred and thirty-three; that of London, a hundred and forty; that of Paris, one hundred. Most of his works still remain in manuscript. Some have been printed in *Breviarium feriale Syr.*, and *Officium Dominicale*; ASSEMANI: *Act. Sanct. Mart.*, ii.; CURETON: *Ancient Syriac Documents*, 1864; *Monumenta Syrica*, i.; ABBELOOS: *J. B. de vita et scriptis S. J. Bat. Sar.*, Louvain, 1867. His memory is greatly revered by the Jacobites and Maronites, and even by the later Nestorians; though, according to documents published by Abbé Martin, in *Zeitschrift d. Deutsch. Morgenländ. Gesellschaft*, 1876, he remained a Monophysite to his death. A Life of him was written by Jacob of Edessa, *Bibl. Orient.*, i.: another (anonymous) is found in *Act. Sanct. Oct.* 12, 929, and in ABBELOOS, *l.c.* See ABBÉ MARTIN: *Un Evêque-Poète*, in *Revue des Sciences Ecclésiastiques*, 4 ser. t. iii., October, November, 1876. E. NESTLE.

JACOB OF VITRY (Jacobus Vitriacus, or de Vitriaco), b. at Vitry-sur-Seine, 1160; d. in Rome, April 30, 1240; was appointed *presbyter parochialis*, at Argenteuil, near Paris, 1200, but gave up this position in 1210, and removed to the monastery of Oignies, in the diocese of Liège, attracted by the sanctity of the Belgian nun Mary, whose life he wrote (ed. by Fr. Moschus, Arras, 1660, and in *Act. Sanct.*, June 23). At the instance of the Pope he began in 1213 preaching a crusade against the Albigenes; and so great was the impression his eloquence produced (*Sermones*, Antwerp, 1575; compare LE COY DE LA MARCHE: *La Chaire française au moyen âge*, 1868), that in 1217 he was elected bishop of Ptolemais. In Palestine, where he remained for ten years, he made himself well approved, especially by the care he bestowed upon the children of the Saracen captives. But, shortly before the death of Honorius III., he seems to have returned to Oignies. Gregory IX., however, used him in many important diplomatical missions, and made him bishop of Frascati, and a cardinal. His principal work, *Historia orientalis et occidentalis*, was first edited by Fr. Moschus, Douay, 1597; then by Martène and Durand, in *Thes. Nov. Anecd.*, iii., Paris, 1717. His letters have also great interest; MARTÈNE, *l.c.*, and BONGARSIS: *Gesta Dei per Francos*, i. See MATZER: *De J. Vitr.*, Münster, 1864. WAGENMANN.

JACOBI, Friedrich Heinrich, b. at Düsseldorf, Jan. 25, 1743; d. at Pempelfort, an estate he possessed near his native city, March 10, 1819; was educated, at Francfort and Geneva, for a commercial career, but showed from early youth great inclination towards literature and philosophy. In 1763 he took the lead of the mercantile concern his father had established at Düsseldorf; and in 1770 he was made a member of the council for the duchies of Jülich and Berg. In 1779 he was invited to Munich to take a similar position; but, not finding circumstances there after his taste, he retired to Pempelfort, where he remained until the war drove him away, 1793. He went to Holstein, and staid there for ten years. In 1804 he was again invited to Munich, as presi-

dent of the academy; and he remained there till 1812. His first literary productions were *Allweill's Brief-Sammlung* (1774) and *Woldemar* (1779), two philosophical novels, of which especially the latter gives an easy outline of his philosophical speculations. In 1785 his *Briefe über die Lehre Spinozas* implicated him in a controversy with Moses Mendelssohn and the Berlin philosophers; and in 1787 a similar conflict with Kant and the critical school ensued from his *David Hume über den Glauben*. In 1801 he published one of his most important works, *Ueber das Unternehmen des Criticismus die Vernunft zu Verstande zu bringen*, and in 1811 his last great book, *Von den göttlichen Dingen*, which called forth a very bitter rejoinder from Schelling. Jacobi's philosophy is not a system: on the contrary, his fundamental principle—the limitation of thought, its incapability to explain the existence of facts, to do any thing more than connect them with each other—places him in direct opposition to any purely demonstrative system. All thought, when applied alone, and carried resolutely to its last consequences, ends in atheism and fatalism. It needs to be supplemented with faith, which is the only organ of objective truth. Nevertheless, though Jacobi, as the “philosopher of faith,” rests his speculations on intuition as their proper foundation, he is very far from the romantic fancifulness of Schelling. He was a sharp critic; and Schelling, as well as Kant, felt the penetrating power of his searching eye. In this point, as in many others, he resembles Sir William Hamilton, who, indeed, owed not a little to him. His works were collected by himself, and provided with very instructive prefaces and appendixes. His letters were edited by Roth, 1825–27, 2 vols. His life was written by KUHN: *Jacobi und die Philosophie seiner Zeit*, 1834, and ZIERNGIEBL: *Jacobi's Leben, Dichten, und Denken*, 1867.

JACOBITES was, from the middle of the sixth century, the name of the Syrian, and sometimes also that of the Egyptian Monophysites. Originating in the middle of the fifth century, Monophysitism spread among the Syrians, Copts, Abyssinians, and Armenians; and indeed, with the exception of some minor modifications, these four churches agree in all fundamental doctrines. The name, however, derived from Jacob Baradaeus, and not from the apostle or the patriarch, is generally confined to the Syrian Monophysites. The Egyptian Monophysites called themselves, in older times, Theodosians, or Severians, or Dioscorians.

Most of the Byzantine emperors were hostile to the Monophysites. Only Zeno and Anastasius favored them. Justinian's attempt at reconciling them with the Catholic Church failed. From the later emperors the Syrian Jacobites suffered very much, while their Egyptian brethren seemed to get along tolerably well with the Mohammedans. In the time of Gregory XIII. (1572–85) the number of Jacobites in Syria appears to have decreased. It was estimated, that in Syria, Mesopotamia, and Babylonia, there lived only about fifty thousand families scattered about, mostly in the villages and small towns. Their patriarch resided at Caramit: under him ranged five metropolitans, — at Amid, Mosul, Maadan, Haleh, and Jerusalem, — and six bishops, at Mar-

din, Edessa, Gezira, Gargara, Tagrit, and Damascus. The Dutchman, Kootwyk (*Itiner. Hierosol. et Syriamen*, Antwerp, 1619), describes them as very poor. Richard Pococke (*Descriptions of the East*, London, 1743–45) estimated, that, out of twenty thousand Christians in Damascus, there were only two hundred Jacobites. Niebuhr (*Reisebeschreibung*, Copenhagen, 1770) found a small congregation at Nisibis, and tells us that at Mardin they had three churches; at Orfa, a hundred and fifty houses; in Jerusalem, a small monastery, etc.; while they occupied the whole district of Tor, where they also had an independent patriarch besides the one residing at Caramit. Buckingham, who travelled in Mesopotamia in 1816, estimated the number of Jacobites in Mardin at two thousand out of a population of twenty thousand; and in the neighborhood of the city he found two Jacobite monasteries. In Diabekr he counted four hundred, and in Mosul three hundred families. In these figures no considerable change seems to have taken place later on. See E. ROBINSON: *Biblical Researches in Palestine*, Boston, 1841; J. L. PORTER: *Five Years in Damascus*, London, 1855. Sadad, where they number about six thousand souls, is now the headquarters of the Jacobites in Syria.

The peculiar doctrines and institutions which distinguish the Jacobites are, the conception of one nature in Christ, resulting from a perfect blending of the divine and human in him, according to the formula, *ex duabus naturis, non in duabus*; the rejection of the canons of the council of Chalcedon, while those of the second council of Ephesus, the so-called “Robber Synod,” are accepted; the veneration of Jacob of Sarûg, Jacob of Edessa, Dioscorus, Severus, Petrus Fullo, and Jacob Baradaeus as teachers and saints, while Eutyches is condemned; the use of leavened bread in the Lord's Supper; the making of the sign of the cross with one finger; the frequent application of the lot at elections of bishops and patriarchs. The Jacobite patriarch is styled “Patriarch of Antioch;” but the Greeks, who consider the Jacobites as heretics, have never allowed him to reside there. In the latter part of the ninth century it became customary for the patriarch to change his name on his election; and in the fourteenth Ignatius became the fixed name of the Jacobite patriarch, as Peter is that of the Maronite, Joseph that of the Chaldean, and Simon or Elijah, that of the Nestorian patriarchs. The Jacobite Church has produced quite a number of distinguished men, scholars, authors, etc. See Assemani: *Bibl. Orient.*, ii. The various attempts of the Roman-Catholic Church to bring about a reconciliation with the Jacobites have not led to any remarkable results.

LIT. — D'AVRIL: *Étude sur la Chaldée chrétienne*, Paris, 1864; MARTIN: *La Chaldée*, Rome, 1867; KHAYYATH: *Syri orientales*, etc, Rome, 1870.

E. RÖDIGER. E. NESTLE.

JACOBUS DE VORAGINE, b. at Viraggio, 1230; d. in Genoa, 1298; entered the order of the Preaching Friars in 1244, and was made archbishop of Genoa in 1292. His great fame he owes to his collection of legends, — *Legenda Sanctorum*, *Legenda Aurea*, also called *Historia Longobardica*, from the short Lombard chronicle attached

to the life of Pope Pelagius. The materials of which the book is composed were derived partly from apocryphal gospels, acts of apostles, acts of martyrs, and partly from mediæval traditions of the wildest description; but just this made it acceptable to the time. It was translated into all European languages [into English by William Caxton, in the fifteenth century], and reprinted over and over again. He also wrote a number of sermons (*Sermones de Sanctis*, Lyons, 1494; *Mariale*, Venice, 1497, etc.) and a book in defence of the Dominican order. His chronicle of Genoa is found in MURATORI: *Scriptores Rerum Italicarum*, ix. C. SCHMIDT.

JACOBUS, Melancthon Williams, D.D., LL.D., b. at Newark, N.J., Sept. 19, 1816; d. at Allegheny, Penn., Oct. 28, 1876. He was graduated at the College of New Jersey, 1834, and at Princeton Theological Seminary, 1838; taught in the Hebrew department for a year; was pastor of the First Presbyterian Church of Brooklyn, 1839-50; and from 1851 till his death was professor of Oriental and biblical literature in the theological seminary at Allegheny, Penn. In 1869 he was moderator of the General Assembly (Old School), the last assembly before the re-union. He was the author of a popular series of *Notes on the New Testament*, of which there appeared *Matthew, with Harmony* (New York, 1848), *Mark and Luke* (1853), *John* (1856), *Acts* (1859), and in 1864-65 *Notes on the Book of Genesis*, 2 vols. His *Notes on the New Testament* were republished in Edinburgh, 1862. See sketch of his life in *Presbyterian Re-union Memorial Volume*, pp. 530-532.

JACOMB, Thomas, b. at Burton Lazars, Leicestershire, 1622; educated at Cambridge; pastor in London; ejected in 1662 for nonconformity; d. at Exeter, March 27, 1687. He was one of the continuators of Poole's *Annotations*; but his fame rests upon his *Several Sermons preached on the whole Eighth Chapter of the Epistle to the Romans: Eighteen of which, on the 1st, 2d, 3d, and 4th verses, are here published* [all published], London, 1672, republished, Edinburgh, 1868.

JACOPONE DA TODI, the author of the *Stabat mater*, b. at Todi, Italy, about 1240; d. Dec. 24, 1306, in the convent of Collazone. His real name was Jacopo de Benedetti, or Jacobus de Benedictis (the Latin form), Benedetti being the family name. He spent the years of early manhood in revelry and carousing. His talents, however, won him both degrees of the law at Bologna. He gave himself up with enthusiasm to the practice of law, when the whole tenor of his life was suddenly changed by the violent death of his wife, from the falling of a gallery in a theatre. He decided to become a monk, and one morning appeared in the market-place, on his hands and knees, harnessed like a beast of burden. He submitted to painful asceticism for ten years, when he was admitted, in 1278, to the Franciscan order of Minorites. He was led by the corruption of the Church to compose poems arraigning Pope Boniface VIII. (1294-1303), and in 1297 entered into a confederacy of Roman nobles to compass his deposition. For this he was placed in close confinement, and limited to bread and water, until the death of Boniface, in 1303. He spent his last days at Collazone, and lies buried at Todi, where the following inscription was placed over his re-

mains in 1569: *Ossa Beati Jacoponi de Benedictis Tudertini Fratris ordinis Minorum, qui stultus propter Christum nova mundum arte delusit et cælum rapuit* ("The remains of the blessed J. d. B. T., a brother of the order of Minorites, who, becoming a fool for Christ's sake, deluded the world by a new art, and carried off heaven"). The expression "fool" refers to the tradition that he was partially insane. His last hours were consoled by his own hymn, *Giesu nostra fidanza* ("Jesus our confidence"); and his last words are reported to have been, "Into thy hands I commit my spirit."

Jacopone wrote poems in Latin and Italian. The Florentine edition of 1490 contains a hundred Italian pieces; and the Venetian of 1614, two hundred and eleven. These poems consist of odes, satires, penitential psalms, etc. He wrote for the people, and reached the heart of his nation. His two most important Latin hymns (if the second be his) are the *Stabat mater dolorosa* ("At the cross her station keeping"), and its companion-piece, recently discovered, *Stabat mater speciosa* ("Stood the glad and beauteous mother"). The former hymn depicts the sorrows of the mother of Jesus at the foot of the cross (John xix. 25); the latter, her joys at the manger. The *Stabat mater* has been attributed to Gregory the Great (d. 606), Bernard of Clairvaux (d. 1153), and Innocent III. It is anonymous in the copies of the fourteenth and fifteenth centuries; but the uniform tradition attributes it to Jacopone, and there is no sufficient reason why we should not hold to it. The Flagellants, who marched through Italy in 1398, sang it [*Summa historialis*, by Antoninus Florentinus (d. 1450); *Annals of Detmar of Lübeck* and Georg Stella (d. 1420)].

The *Stabat mater* is the most pathetic hymn of the middle ages or any other age. It is defaced by Mariolatry, but its soft melody and tender pathos will always delight and soothe the ear. It has frequently been set to music; first by Nanini (about 1620), and since by Astorga (about 1700), Palestrina, Pergolese (about 1736), Haydn, Rossini, and others. It is sung to Palestrina's music on Palm Sunday, at Rome. [Lisco gives fifty-three German translations of the *Stabat mater*; and it has often been translated into English by Lord Lindsay, Caswall, Coles, Benedict, etc. The *Mater speciosa* has been translated by Dr. Neale, Coles, Benedict, etc.]

LIT. — *Laude di Frate Jac. da Todi*, Firenze, 1490; WADDING: *Annales Minorum*, Rome, 1733 (v. 407 sqq.; vi. 77 sqq.); LISCO: *Stabat mater*, Berlin, 1843; the works of DANIEL and MONE; OZANAM: *Les poètes Franciscains en Italie au treizième siècle*, Paris, 1852; [COLES: *Latin Hymns with Original Translations and Notes*, New York, 1868; SCHAFF: Art. in *Hours at Home*, for 1866, and *Christ in Song*, New York, 1869, pp. 136-138].

LAUXMANN.

JA'EL (יָאֵל, "wild goat"), the wife of Heber, the chief of a nomadic Arab tribe, was a heroine whose patriotic deed Deborah magnified in her triumphant song of victory (Judg. v. 24-26). In the precipitate flight of the Canaanites, after their defeat by Barak and Deborah, Sisera was induced, by the invitation of Jael, to stop in at her tent, whose seclusion might be expected to effectually conceal him. After refreshing himself

with buttermilk, he fell asleep. While in this condition, Jael took a tent-pin, and drove it through his temples. The impassioned eulogy of Deborah expressed the gratitude of the nation for its deliverance from its enemy. Jael's deed was prompted by patriotic motives, and was a bold act; but the deed was carried out by a resort to treachery and a disregard of the laws of hospitality. The best treatment of the general subject of the justification of the deed will be found in Mozley's *Ruling Ideas in Early Ages*.

JAFFÉ, Philipp, b. at Schwerzenz, Posen, Feb. 17, 1819; d. in Berlin, April, 1870. He studied first medicine, but afterwards devoted himself to literature and history; was the collaborator of Pertz in the publication of the *Monumentas Germaniae*, 1854-63, and was in 1862 appointed professor of history in the University of Berlin. His principal works are, *History of the Empire under Lothair the Saxon*; *History of the Empire under Conrad III.*; *Regesta Pontificum Romanorum*, 1851 (2d ed., 1881 sq.); and *Bibliotheca Rerum Germanorum*, 1864-69.

JAHN, Johann, b. at Tasswitz, Moravia, June 18, 1750; d. in Vienna, Aug. 16, 1816; entered the Premonstratensian order in 1774, and was appointed professor of Oriental languages and exegesis at the gymnasiums of Olmutz in 1784, and in the University of Vienna in 1789; but, as on several points of exegesis his views deviated from those maintained by the theologians of the curia, he was removed from his chair in 1805, and made canon of St. Stephen. His Introduction to the Old Testament and *Arch. Biblica* were even put on the Index. His grammars and textbooks were much used by students of the Syriac, Arab, and Chaldee languages. In English are his *Biblical Archaeology*, Andover (U. S.), 1823, 5th ed., N. Y., 1849; and his *History of the Hebrew Commonwealth*, Andover (U. S.), 1828, 2 vols., 3d ed. rev., Oxford, 1840.

JAINS, The name of a very numerous and wealthy sect among the Hindus, founded in the fifth or sixth century B.C., by Vardhamana (commonly called Maha-vira), a contemporary of Gautama, the Buddha. Their belief resembles Buddhism in some particulars, as in their reverence for life in all its forms, which leads them to scrupulously avoid destroying even insects. They are, too, accounted heretics by the orthodox Brahman. But in most respects they differ from Buddhists; as (a) in the use of the word "nirvana," by which they mean immortality, and the delivery of the soul from the bondage of transmigration, in consequence of "the practice of the four virtues, — liberality, gentleness, piety, and remorse for failings, — by goodness in thought, word, and deed, and by kindness to the mute creation, and even to the forms of vegetable life;" (b) in their theism, indeed almost monotheism; and (c) in their customs. They reject the Vedas, and appeal to their own sacred books, called Agamas, which are now written in Sanscrit, though formerly in Prakrit. They worship twenty-four immortal saints, and deny the sacredness of caste. They are divided into two parties, — the *Digambaras*, the "sky-clad" (i.e., naked), and the *Svetambaras*, the "white-robed." Vardhamana and his immediate followers went naked; but the custom is now abandoned, although the idols in the Jain

temples are still always naked. Their priests are celibates, and their widows are not allowed to remarry. The Jain temples and caves are remarkable. The series of temples and shrines on Mount Abu is "one of the seven wonders of India," and presents most striking evidence of the wealth and importance of the sect. Some of their idols are enormous in height.

LIT. — WILSON: *A Sketch of the Religious Sects of the Hindus*, Calcutta, 1846; ELLIOTT: *On the Characteristics of the Population of India*, London, 1869; M. WILLIAMS: *Hinduism*, London, 1878; A. BARTH: *The Religions of India*, London, 1881; FERGUSON and BURGESS: *Cave Temples in India*, London, 1880.

JAMES, the name of three important characters of the New Testament.

I. JAMES THE SON OF ZEBEDEE. — His mother, Salome, was a follower of Jesus (Matt. xxvii. 56; Mark xv. 41). He was the brother of John, and older than he, as is very probable from the fact that his name is almost always mentioned before John's (Matt. x. 2; Mark iii. 17, etc.). It is likely, though not certain, that he became a follower of Christ immediately after the baptism in the Jordan (John i. 32 sqq.). He and his brother were surnamed Boanerges, i.e., "sons of thunder" by Christ (Mark iii. 17). The reason for giving this designation is not recorded. He certainly did not intend an allusion to their eloquence, as the fathers supposed. The more probable view is, that the surname had reference to their passionate and vehement nature, both in thought and emotion, which sometimes showed itself in ambitious aspirations (Mark x. 35 sqq.) for a place of honor in the Messianic kingdom, but also in an ardent attachment to the person of Christ. James belonged, with John and Peter, to the narrower circle of Christ's more intimate disciples, was admitted into the chamber of Jairus' daughter (Mark v. 37), to the vision of the transfiguration (Mark ix. 2), and to the scene of the agony in Gethsemane (Matt. xxvi. 37). In the history of the early apostolic church nothing further is recorded of him than his death by the sword, under Herod Agrippa I. (Acts xii. 2). He was the first of the apostles to suffer martyrdom; and thus, in a more pronounced measure than in the case of John, the prediction of Christ was fulfilled in his experience, that the brothers should indeed drink of his cup, and be baptized with his baptism (Mark x. 39); and, at least in point of time, he received the second place of honor in the kingdom of heaven. Ecclesiastical tradition says that the accuser of James confessed Christ, and, after receiving the apostle's pardon, himself suffered martyrdom (Clem. Alex., in Euseb., *H. E.*, ii. 9). The Church of Spain boasts that he shared in its foundation, but its fables are in conflict with the statements of the New Testament.

II. JAMES THE SON OF ALPHÆUS, one of the twelve disciples of Jesus. He is so designated in four places, — Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13. No other passage can with certainty be regarded as referring to him or his family, and nothing further is known definitely of his life. The alleged blood relationship of his family with the house of Jesus lacks all evidence. This hypothesis identifies his father Alphæus with

Clopas, and makes "Mary the wife of Clopas" (John xix. 25) a sister of Mary the mother of Jesus, or Clopas a brother of Joseph (Hegesippus). These suggestions are pure assumptions; for it is not at all certain that *Μαρία ἡ τοῦ Κλωπᾶ* means the wife of Clopas. It may mean the mother, or the daughter, of Clopas. Nor has the identification of the name Alphæus with Clopas any thing in its favor. A further objection is, that sisters would not be apt to have the same name, Mary. It is possible that he is the James whose mother is called Mary (Matt. xxvii. 56; Mark xvi. 1), and who is styled "James the Less," and the brother of Josès (Mark xv. 40). The title "the Less" contained an allusion to his stature, and was not given to distinguish him from James the son of Zebedee (Meyer). But it is possible that another James is here mentioned, as we would rather expect the expression, "James the son of Alphæus." Of his further experiences we know nothing, except that, according to tradition, he labored in Egypt, where he suffered martyrdom by crucifixion, in the city of Ostrakine (Niceph., ii. 40).

III. JAMES THE JUST, THE BROTHER OF THE LORD, the head of the Church at Jerusalem, is distinguished from the two apostles of the same name in Matt. xiii. 55; Mark vi. 3; Acts xii. 17, xv. 13, xxi. 18; 1 Cor. xv. 7; Gal. i. 19, ii. 9, 12; Jas. i. 1; Jude 1; and is mentioned by Josephus (*Ant.*, XX. 9, 1), Hegesippus (Eusebius: *H. E.*, ii. 33), and the Church fathers. In the early Church the existence of our James as a distinct person was denied by some; he being identified with one of the two apostles of that name, and more generally with James the son of Alphæus. The fraternal relation reported to have existed between James and Jesus was explained as a relation between cousins. But Tertullian is a witness to the fact that the distinction between James and the apostles was still held in his day. He speaks of the consummation of Mary's marriage with Joseph after the birth of Jesus, and of the brothers of Jesus (*De carne Christi* 7, *adv. Marc.* 19), to prove the reality of the incarnation over against Gnostic objections. At a somewhat later date the *Apostolic Constitutions* (ii. 55, vi. 12, 13) declare for the same view, when they mention as the representatives of Catholic doctrine the twelve apostles, Paul, and James the brother of the Lord, who is also placed among the seventy disciples. That a fraternal relation is here meant is vouched for by another passage (vii. 46): "I James, a brother of the Lord according to the flesh." The testimony of Eusebius is also very important. He clearly distinguishes James, the brother of the Lord, from the twelve apostles, places him among the seventy disciples, and counts fourteen apostles in all, Paul being the thirteenth, and James the fourteenth (*Com. Jes.* xvii. 5; *H. E.*, i. 12, ii. 1, vii. 19); and the passage (*H. E.*, ii. 1) in which he speaks of him as the "so-called" brother of the Lord does not refer to a more distant relationship, for he prepares the way for this expression by stating that Jesus was born before the consummation of the marriage between Mary and Joseph.

Gradually the presumption of the perpetual virginity of Mary gained currency, and the fraternal relation of James was resolved into the relation of a step-brother. It is a matter of

doubt whether this was done by Hegesippus, and in the pseudo-Clementine writings; but it is certain that there is not a trace in either of an identification of the brother of the Lord with an apostle. Hegesippus clearly makes this distinction (Euseb.: *H. E.*, ii. 23). In the *Protevangelium Jacobi*, which originated in Essenic Christian circles, Joseph is represented as having been an aged man, surrounded with grown-up sons, before his espousal with Mary. It was only with hesitation that some learned Fathers, under the influence of a growing devotion to Mary, adopted this fable. The first trace of it occurs in Clement of Alexandria, — whom Origen followed, leaning upon Josephus and some others (*ῥηές*), — Gregory of Nyssa, Cyril of Alexandria, Ecumenius, Hilary, and others.

From this hypothesis, which was entirely wanting in historical confirmation, it was natural to proceed farther, and resolve the fraternal relation into that of cousin, and identify the so-called brothers of our Lord with the apostles of the same name. It is quite possible that Clement of Alexandria identifies James the brother of the Lord with James the son of Alphæus; for he speaks of only two men by this name, — the one thrown from a tower, the other executed with the sword (Euseb.: *H. E.*, ii. 1). But the first to declare himself distinctly for this identification was Jerome, who wrote a work against Helvidius, advocating the doctrine of Mary's perpetual virginity. He speaks of the theory that James was a son of Joseph by a former marriage as an ungrounded fancy taken from the Apocrypha, and tries to prove that our James was the same as James the son of Alphæus by identifying Mary of John xix. 25 ("Mary the wife of Clopas"), the sister of Jesus' mother, with the wife of Alphæus. He seems afterwards to have renounced this theory; for in his Commentary on Isaiah (xvii. 6) he mentions fourteen apostles, — the twelve, James the brother of the Lord, and Paul. Augustine spoke of James as the son of Joseph by a former marriage, or as a relation of Mary. To the latter view he gave the preference.

These various views have all had their advocates among modern divines. The theory that James the Just was a son of Mary and Joseph, and is to be distinguished from the apostles, has been held by Herder, Stier, Credner, De Wette, Wieseler, Neander, Schaff, Lechler, Reuss, Huther, B. Weiss, Bleek, Keim [Alford, Farrar], and others; Stier and Wieseler, however, referring Acts xii. 17, xv. 13, xxi. 18, Gal. ii. 9-12 to James the son of Alphæus. Semler, Hug, Schneckenburger, Hofmann, Lange, and others identify our James with James the son of Alphæus. And Thiersch and [Lightfoot] hold that he was a son of Joseph by a former marriage.

The statements of the New Testament emphatically favor the first view. The expressions in Matt. i. 25 and Luke ii. 7 most naturally imply that the marriage between Joseph and Mary was consummated after Christ's birth; and the expression "first-born son," by the analogy of the other cases in the New Testament (Rom. viii. 29; Col. i. 15, 18; Heb. xi. 28; Rev. i. 5), indicates that other children were born to Mary. The subsequent close relation in which the so-called brothers of our Lord stand to Mary (Matt. xii. 47

sqq., xiii. 55; Mark vi. 3; John ii. 12; Acts i. 14) likewise strongly favors this view. The word "brother" (ἀδελφός) is never used in the New Testament of any other than the fraternal relation; and the few cases adduced from the Old Testament are indefinite; and special terms are employed for kindred (συγγενής) and cousin (ἀνέψιος, Mark vi. 4; Luke i. 36, ii. 44; Col. iv. 10). To these arguments must be added the fact that James the brother of the Lord and the Lord's "brethren" are distinguished from the apostles (John ii. 12; Acts i. 13; 1 Cor. ix. 5). In John vii. 5 it is stated, that, in contrast to the disciples, the brethren of the Lord had not believed; and in Matt. xii. 46 Christ institutes a comparison between his brethren by blood and by moral affinity. Paul's expression in Gal. i. 19 — "Other of the apostles saw I none save James the Lord's brother" — refers back to Peter, and not forward to James. He afterwards (Gal. ii. 9) calls James a "pillar" of the Church, avoiding the expression "apostle;" but in 1 Cor. xv. 7 he is as little distinguished from "all the apostles" as Peter is from the twelve (1 Cor. xv. 5). The expression "servant of the Lord" (Jas. i. 1) does not prove any thing at all against the view; for the appellation "the brother of the Lord," which was given to him by others as a mark of distinction, would have been out of place in his own mouth. The objection that the names of the four brothers of the Lord correspond to the names of four of the apostles ought to be of little weight when we remember that Josephus mentions no less than twenty-one different persons by the name of Simon, and sixteen by the name of Judas. James was, therefore, the full brother of Jesus, and a different person from the two apostles of that name.

James was the representative of the conservative Jewish party at the council of Jerusalem (Acts xv.), and stood at the head of the local church. The party of the Ebionites took him for their patron; and Hegesippus described him as a Nazarite, who from his childhood had drunk neither wine nor strong drink, had never been anointed with oil, never bathed, never worn any but linen garments, and whose hair had never been cut. He was surnamed the Just, and represented as having prayed constantly at the temple for the forgiveness of his people. According to Hegesippus, he suffered martyrdom in 69, by being thrown from a pinnacle of the temple by the Pharisees; but according to Josephus he was stoned to death by the Sadducees in 62 or 63. The latter passage is of doubtful authenticity, and the former statement is to be preferred.

LIT. — SCHAFF: *D. Verhältniss d. Jakobus, Bruders d. Herrn, zu J. Alphæi*, Berlin, 1842; NEANDER: *The Planting of the Christian Church*; [LIGHTFOOT: *Commentary on the Galatians*, Excursus (pp. 247-283) *On the Brethren of the Lord*, 2d ed., London, 1866; EADIE: *Commentary on Galatians*, Edinburgh, 1869, pp. 57 sqq., and the Commentaries on the Acts, and the Epistle of James].

JAMES, The Epistle of, was written by James, a servant of Jesus Christ, and addressed to the Jews of the Dispersion (Jas. i. 1). The readers are the Jewish people as a whole, not in the foreign country of this world (Hofmann), but out-

side of Palestine, only in so far, however, as they recognize the authority of a servant of Jesus (comp. i. 18; ii. 1; v. 7). They are not all classes of Jews, Christian and non-Christian (Grotius, Credner, etc.), nor Christians without reference to birth and nationality (De Wette, Schwegler, Hilgenfeld), nor Jews both in and out of Palestine (Thiersch, Hofmann), but Jewish Christians of the *Diaspora*. They belonged not to a single district, but to foreign lands generally. There are no references to any personal relations between the writer and his readers; no greetings or requests, as in the Epistle to the Galatians, for example, which was addressed to a special locality. The Epistle of James is a circular-letter designed for a general class of readers. That which he finds as a universal characteristic of the condition of the Jewish Christians at that time, was the secularization of Christian truth, and its reduction to a system of external observances. Influenced by exposure to trial (i. 2), and the delay of the Second Coming (v. 7, 8), men had begun to lose patience, and to divide their hearts between God and the world (i. 8). The "friendship of the world" (iv. 4) displays itself in the disregard of the poor, and the preference given to the rich (ii. 1 sqq.), in petitions to God for means to gratify lusts (iv. 3), or in the temporary forgetfulness of God (iv. 13 sqq.). They were also attempting to substitute external professions and ceremonies for piety of heart, and appealed to their creed (ii. 14) rather than to their deeds.

The object of the Epistle is to check these tendencies by warnings and exhortations; and for this reason the contents are, for the most part, of a parennetic and practical character. The exhortation (1) to steadfastness under temptation (i. 2-12) is followed by (2) the teaching that temptation originates with the heart, and not with God (i. 13-18), and the exhortation (3) to be obedient to the word of the divine truth (i. 19-27). Hereupon follow special exhortations against partisan preference for the rich (ii. 1-13), a dead faith (ii. 14-26), pride of wisdom (iii. 1-18), and the pursuit of worldliness, carnal security, etc. (iv. 1-v. 11). The Epistle is brought to a close by some briefer exhortations (v. 12-19).

The *ethical* nature of the Epistle is due not merely to the tendency towards laxness and worldliness which called it forth, but to the general conception of the gospel in the mind of the writer. It is characteristic that he calls the gospel the "law of liberty" (i. 25). He, however, recognizes the distinction between it and the law of the Old Testament, that it is not a servile yoke on the neck of man, but, implanted in his heart, it produces new motives and divine inclinations. And yet the word of Christ is in the last resort also a law, a revelation of God's will bearing upon human activity. The words of Christ are brought out more prominently than his person; and no writer of the New Testament lays so much stress on the discourses of Christ which developed the idea of the righteousness of the kingdom of heaven as he (comp. i. 2, 4, 5, 9, 20; ii. 13, 14; iii. 17, 18; iv. 4; v. 10, 12, etc.). For this reason he stands farthest away, of all the apostolic laborers, from Paul. Some have asserted that these two writers expressly contradict

one another (Baur, Schwegler, Holtzmann, etc.); others, that there is a contrast between them which cannot be reconciled (Luther, Kern); while there are others still who hold that there is entire agreement (Thiersch, Hofmann, Lange, Philippi, Huther, etc.). Weiss and Beyschlag have recently tried to remove the whole difficulty, on the basis of the early date of James. There is no direct antithesis between the two men, for James was writing for those who held the works of faith to be unnecessary. Paul, on the other hand, wrote to show the incompetency of the works of the natural man to justify. James agrees with Paul in his main point, that faith without corresponding works is insufficient (comp. 1 Cor. xiii. 2; 2 Cor. v. 10).

There are indications that the Epistle was written at a comparatively late date in the apostolic period. Schneckenburger, Thiersch, Hofmann, Schaff, B. Weiss, Bleek, Beyschlag, [Alford, Plumptre, Lumby], and others hold to an earlier origin; and some regard it as the first of the New-Testament writings. Their reasons do not seem to us sufficient. The synagogue (ii. 2) is not a Jewish synagogue, but a place of Christian worship, controlled by Christians (ii. 3). The expectation of the second coming is also appealed to (v. 8 sqq.); but this expectation prevailed during the whole of the apostolic period. As the First Epistle of Peter seems to have made use of James, and itself was written in the year 65 or 66, we conclude that James was written a few years before.

The author designates himself as "James a servant of Jesus Christ." This was the brother of the Lord, who stood at the head of the Church at Jerusalem, and took such a prominent part in the council of Jerusalem (Acts xv.). Notices confirming the genuineness of the Epistle are not found till the close of the second century, and Origen is the first to quote him by name; but he did not regard the work as authentic. Eusebius also placed it among the antilegomena. In the Syrian Church, however, the Peshito version received it, and Ephraem quoted it. In the Latin Church, Jerome accepted it as canonical, and so, likewise, Augustine. This difference of opinion is to be regarded as due to the fact that James the brother of the Lord was not an apostle. (See preceding article.) But the whole tone, as well as the special injunctions, of the book, are in exact accord with the character of James as it is brought out in the New Testament and by Hegesippus. He looked at the gospel in its legal aspect, and insisted upon righteousness of life. Both these features are prominent in the Epistle. The comparatively good Greek style of the composition is no argument against its genuineness; for Galilee in the first century was completely hellenized.

LIT. — The principal Commentaries on the Epistle of James are by CALVIN, BEZA [RICHARD TURNBULL (London, 1606)], HERDER (*Briefe zweener Brüder Jesu in unserm Kanon*, 1775), SEMLER (1781), ROSENMÜLLER (1787), HOTTINGER (1815), SCHNECKENBURGER (1832), THEILE (Leipzig, 1833), KERN (Tübingen, 1838), CELLERIER (Geneva, 1850), OLSHAUSEN-WIESINGER (Königsberg, 1854), [ALFORD (London, 3d ed., 1864)], DE WETTE-BRÜCKNER (Leipzig, 3d ed.,

1865), LANGE and VAN OOSTERZEE (Bielefeld, 1866) [English translation by MOMBERT, New York, 1867], HUTHER, in Meyer's Commentary (Göttingen, 3d ed., 1870), [BLUM (Dort, 1869)], EWALD (Göttingen, 1870), [J. C. K. VON HOFMANN (Nördlingen, 1876)], BASSETT (London, 1876), PUNCHARD, in Ellicott's Commentary (London, 1878), D. ERDMANN (Berlin, 1881), DEAN SCOTT, in the Bible (Speaker's) Commentary (London and New York, 1882), BEYSCHLAG, in the last edition of Meyer (Göttingen, 1882), GLOAG, in Schaff's Commentary (New York and Edinburgh, 1883). See also Histories of the Apostolic Church, of NEANDER and SCHAFF, and art. of LUMBY, in the *Encyclopædia Britannica*. SIEFFERT.

JAMES, John Angell, an English Congregational pastor; b. at Blandford, June 6, 1785; d. at Birmingham, Oct. 1, 1859; educated in the theological academy conducted by Rev. David Bogue, D.D., at Gosport; ordained pastor of Carr's Lane Chapel at Birmingham, May 8, 1806, when barely twenty-one, and continued in that office till his death, over fifty years, Rev. R. W. Dale becoming his co-pastor in later years, and afterwards his biographer. Mr. James was a very laborious, earnest, and successful pastor, not remarkable for scholarship, but with fine talents for practical service, a good person and voice, a ready flow of language, and a constant aim at religious impression. As an author he is best known by *The Anxious Enquirer after Salvation Directed and Encouraged*, which has had so wide a circulation in Britain and America, and has been translated into several languages. But a collected edition of his works numbers fifteen volumes. They consist of sermons and addresses on practical subjects, — the ministry, the family, revivals, Christian graces, duties of young men, young women, and church-members. Mr. James cultivated a warm friendship with American ministers, — Dr. W. B. Sprague, Dr. S. H. Cox, Dr. C. G. Finney, and others, — and was a chief promoter of the formation of the Evangelical Alliance in 1846. See DALE: *Life and Letters of John Angell James*, Lond., 1862. F. H. MARLING.

JAMESON (Anna Murphy), Mrs., b. in Dublin, May 19, 1797; married Robert Jameson, 1823, but soon after ceased to live with him; d. at Ealing, London, March 17, 1860. She is mentioned here because of her familiar *Sacred and Legendary Art* (London, 1848, 2 vols.), *Legends of the Monastic Orders* (1850), *Legends of the Madonna* (1852), *History of our Lord and of his Precursor as represented in Art* (vol. i. 1860, vol. ii. finished by Lady Eastlake, 1864). These works have all been republished in America.

JANES, Edmund Storer, D.D., LL.D., b. at Sheffield, Mass., April 27, 1807; d. in New-York City, Sept. 18, 1876. From 1824 to 1830 he taught school in New-York State and New Jersey, when he entered the Methodist ministry; in May, 1840, he was elected financial secretary of the American Bible Society, and in 1844 resigned to accept the episcopate, having already impressed the whole church with his piety, eloquence, and wisdom. Henceforth for thirty-two years he was to be a wanderer over the earth, travelling longer distances, enduring longer absences from home, and performing more official work, than any of his colleagues. There was hardly a single suc-

cessful measure of his denomination which did not bear the trace of his wisdom in council, and the vigor of his hand in execution. He greatly excelled as a preacher. See his *Life* by Henry B. Ridgeway, D.D., New York, 1882.

JANEWAY, Jacob Jones, D.D., a Presbyterian divine; was b. in New-York City, 1776; d. at New Brunswick, N.J., June 27, 1858. He graduated at Columbia College, 1794; became co-pastor of the Second Presbyterian Church, Philadelphia, in 1799; was chosen professor of theology in the Western Theological Seminary at Allegheny in 1826; and spent the last years of his life at New Brunswick, where he acted as pastor of a Dutch Reformed Church from 1830 to 1832, and as vice-president of Rutgers College from 1833 to 1839. He was one of the founders of Princeton Seminary, and took an active part in the theological controversies of the day. He wrote *Commentaries on Romans and Hebrews* (Philadelphia), *Internal Evidence of the Bible* (1845), *Review of Schaff on Protestantism*, etc. See his *Life*, 1861.

JAN'NES AND JAM'BRES, spoken of in 2 Tim. iii. 8 as opposing Moses, are often referred to in Jewish tradition under different spellings. The names are evidently phonetically paired. They are Hebrew, not Egyptian, names. 'Iavvîs, also written יָוִנִּים and יָוִנִּים, also called יוֹחָנָן, comes from the root נָוָה ("to seduce"); 'Iavβpîs, with the Greek ending ης, and with β inserted (written in the Targum יוֹמְבְּרוֹס, יוֹמְבְּרוֹס, but in the Talmud מְמָרָה or מְמָרִי), comes from the root מָרָה ("to be obstinate;" in Hiphil, "to rebel"). So the names mean "the seducer" and "the inciter" respectively. Jewish tradition has much to say about them. They two evidently stand opposite the two leaders, Moses and Aaron, whose miracles they imitated in the presence of Pharaoh. They were sons of Balaam, killed the Israelitish children on Pharaoh's order, opposed that people, carried on debates with Moses (whose teachers they had previously been), prepared a model of the golden calf, and finally accompanied Balaam. There is nothing remarkable in Paul's mention of them: their names must have been often heard in Gamaliel's school, and they were current among the heathen. Pliny apparently borrowed (*Hist. nat.* xxx. 2) from an apocryphal writing upon them mentioned by Origen (*Tract. xxv. in Matth.*) and Ambrose (on 2 Tim.). The Pythagorean Numenius in the second century knew of them (Origen: *c. Celsus.*, iv. 51, and Eusebius: *Præp. evang.*, ix. 8), as did Apuleius (*Apol. II.*) and the author of the *Gospel of Nicodemus* (c. 5). The comparison between them and the teachers described in the context (2 Tim. iii. 8 sq.) rests upon the similarity of their wilful resistance to the heralds of the divine truth and their lack of genuine faith-power. For the original passages concerning them, see Fabricius: *Codex Pseudepigraphus*, ed. 2, I. 813-825.

v. ORELLI.

JANOW, Matthias von, d. in Prague, Nov. 30, 1391; descended from a noble Bohemian family; studied theology in Prague and Paris, whence he was often called *Magister Parisiensis*; was appointed canon in the Cathedral of St. Vitus in 1351, and stands in the history of the Bohemian Church as one of the predecessors of Hus. He was not a great preacher, but exercised influence

through his practical care of souls, and through his writings, — treatises, which in 1392 he collected under the title *Regulæ veteris et novi testamenti*. The principles of reform which he propagated were the abolition of any merely human addition to Christianity (doctrinal or ceremonial) and the return to the simple foundation on which rested the Apostolical Church. In 1433 Johann Rockycana asserted before the council of Basel that Janow used to administer the cup to the laity in the Lord's Supper; but there is nothing in his writings which confirms that statement. See JORDAN: *Die Vorläufer des Hussitentums in Böhmen*, Leipzig, 1846. G. LECHLER.

JANSEN, Cornelius, b. in the village of Acquoy, North Holland, Oct. 28, 1585; d. in Ypres, May 6, 1638. After completing his preliminary studies at Leerdam and Utrecht, he went to Louvain in 1602, and studied for a short time at the Jesuit college; but, becoming dissatisfied with the doctrines taught there, he removed to the College of Adrian VI., and came under the influence of Jacobus Jansenius, a follower of Michael Bajus, and a disciple of Augustine. Here he made the acquaintance of M. du Vergier de Hauranne, afterwards Abbé de St. Cyran. Having graduated in philosophy at Louvain in 1604, he went to Paris, and subsequently accompanied Du Vergier to Bayonne, where they remained together for six years, devoting themselves to the study of Augustine's writings. Returning to Louvain in 1617, he declined the offer of a chair of philosophy, and was made director of the newly founded College of St. Pulcheria, which was completed, and its regulations instituted by him. He did not long retain this position, desiring to devote himself to theology. In 1619 he became doctor in that faculty. By incessant study of Augustine he became convinced that Catholic theologians had departed from the doctrine of the ancient Church. On a visit of St. Cyran to Louvain, in 1621, they divided their work for the reformation of the Church, Jansen taking the department of teaching, and St. Cyran that of organization. Intimate relations were formed with distinguished priests in Ireland. In 1623, and again in 1627, Jansen, deputed by the university, travelled to Spain in order to oppose the Jesuits, who had attempted to establish professorships of their own at Louvain. He was successful, the Jesuits in the Low Countries being ordered to continue to observe the restrictions which had been laid upon them in 1612. Notwithstanding their hostility, he was appointed in 1630 to the Regius Professorship of biblical exegesis at Louvain. In the same year he engaged in a controversy about Protestantism with Voetius, in which he was worsted. He secured the favor of the Spanish court by his opposition to France and its recent alliance with the Protestant Gustavus Adolphus. He also attacked the pretensions of France, in his pseudonymous work entitled *Alexandri Patricii Armacani, Theologi, Mars Gallicus, seu de Justitia Armorum et Fœderum Regis Gallie Libri Duo*. For this service to Spain he was rewarded with the bishopric of Ypres in 1636. Here he died of the plague two years after, just as he had completed his great work, the *Augustinus*, embodying the results of twenty-two years'

study of the writings of Augustine. These writings he declared that he had read through ten times, pen in hand, and the portions relating to sin and grace thirty times. The manuscripts of his work were bequeathed to Lamæus, Fromundus, and Calenus, for publication; but he declared his obedience to the Roman see, if any alterations should be desired. The work was published under the title *Cornelii Jansenii Episcopi Iprensis, Augustinus, seu Doctrina Sti Augustini de Humane Naturæ Sanitate, Aegritudine, Medicina, adversus Pelagianos et Massilienses*. It consists of three parts. In the first he gives an historical account of the Pelagian and Semi-Pelagian (Massilian) heresies. In the second he sets forth the Augustinian doctrine as to human nature in its primitive and fallen states. The third part, in ten books, expounds Augustine's ideas concerning grace, and also the predestination of men and angels. The fundamental proposition of the work is, that, since Adam's fall, free agency no longer exists in man, pure works are a mere gratuitous gift of God, and the predestination of the elect is not an effect of his prescience of our works, but of his free volition. The *Augustinus* struck at the Jesuits, who wished to conciliate the doctrine of salvation by grace with a certain amount of free agency; and its sting lay mainly in the epilogue, which draws a parallel between the errors of the Massilians and those *recentiorum quorundam*, the Jesuits being referred to.

Other works of Jansen. — *Oratio de Interioris Hominis Reformatione* (1627); *Alexipharmacum pro Civibus Silvæ Ducensibus, adversus Ministrorum Suorum Fascinum, sive Responsio Brevis ad Libellum Eorum Provocatorium* (Louvain, 1630); *Spongia Notarum, quibus Alexipharmacum aspersit Gisbertus Voetius* (Louvain, 1631); *Tetrateuchus, sive Commentarius in Quatuor Evangelia* (Louvain, 1639); *Pentateuchus, sive Commentarius in Quinque Libros Moysis* (Louvain, 1641); *Analecta in Proverbia, Ecclesiasten, Sapientiam, Habacum et Sophoniam* (Louvain, 1644).

LIT. — Vid. PORT ROYAL. Jansen's life has been written by LEYDECKER: *Historia Jansenismi*, Utrecht, 1695, 8vo; also by Mrs. SCHIMMELPENNINCK: *Select Memoirs of Port Royal*, London, Hamilton, Adams, & Co., 1835; and by CHARLES BEARD: *Port Royal*, London, Longmans, 1861 (the best English history of the Jansenist controversy). See also ALPH. VANDENPEEREBOOM: *Cornelius Jansenius, septième évêque d'Ypres, sa Mort, son testament, ses epitaphs*, Bruges, 1882. Vid. also JANSENISM.

M. R. VINCENT.

JANSENISM. See JANSEN. — The printing of the *Augustinus* was completed in 1640, notwithstanding the efforts of the Jesuits to suppress it. In 1641 the reading of it was prohibited by the Inquisition, and in 1643 by the bull *In Eminenti* of Urban VIII. Though opposed in France and Belgium, the bull was finally accepted in 1651, subscription not being insisted on. Jansen's friends urged that the bull specified no particular doctrines as heretical; accordingly eight heretical propositions, afterwards reduced to five, were submitted to the Pope as contained in the *Augustinus*: (1) There are some commandments of God which just men, although willing and anxious to obey them, are unable with the strength

they have to fulfil, and the grace by which they might fulfil them is also wanting to them. (2) In the state of fallen nature, inward grace is never resisted. (3) In the fallen state, merit and demerit do not depend on a liberty which excludes necessity, but on a liberty which excludes constraint. (4) The Semi-Pelagians admitted the necessity of an inward prevenient grace for the performance of each particular act, and also for the first act of faith, and yet were heretical, since they maintained that this grace was of such a nature that the will of man was able either to resist or obey it. (5) It is Semi-Pelagian to say that Christ died, or shed his blood, for all men without exception.

In 1653 Innocent X., in the bull *Cum Occasione Impressionis Libri*, pronounced the five propositions heretical. The Jansenists declared their readiness to condemn the propositions in the heretical sense, but not as the sense of Jansen. Therefore, in 1654, the Pope declared the condemned propositions to be in the *Augustinus*, and that their condemnation as the teaching of Jansen must be subscribed. Arnauld and the Port Royalists refused (see PORT ROYAL), maintaining that the Pope's infallibility extended only to the doctrine of the faith, and not to a question of fact. He was expelled from the Sorbonne, and eighty others withdrew with him. The same year a general assembly of the clergy adopted a formula condemning the five propositions as contained in the *Augustinus*, and declaring that Jansen had perverted Augustine's meaning. A bull of Alexander VII., Oct. 16, indorsed the decision of the assembly. This document was sanctioned by the king in 1661; and the clergy, and all inmates of conventual establishments, were required to sign it on penalty of being treated as heretics. The leading Jansenists went into hiding, and the Port Royal nuns were imprisoned and cruelly treated. (See PORT ROYAL.) Four bishops refused to subscribe to more than the promise of a "respectful silence" concerning the question of fact. At the solicitation of the king, the Pope named two archbishops and seven bishops as a tribunal to try the four, and with authority to suspend or excommunicate. Before they met, Alexander VII. died, and was succeeded by Clement IX. Nineteen bishops who had subscribed the condemnation now addressed the Pope on behalf of the four, asserting their orthodoxy. This they followed by a letter to the king, declaring that the sentence of the four would be an invasion of the liberties of the Church, and would make the bishops no more than vicars of the Pope. In September, 1668, instructions came from Rome to make up with the four on any terms which would save the credit of the holy see. The result was the compromise known as "The Peace of Clement IX.," by which assent was not required to the declaration that Jansen had taught the five propositions in a purely heretical sense. This was a virtual defeat of the holy see. The conditions of the peace were kept secret.

The quiet was of short duration. Louis XIV. was won over by the Jesuits. The old question of subscription was revived by M. Eustace, confessor of Port Royal, who threw into the form of a *Case of Conscience* the question whether one who condemned the incriminated doctrine of

Jansen, yet maintained a respectful silence as to the question of fact, could sign the formulary with a good conscience. A violent controversy ensued, resulting in the bull of Clement XI. (1705), *Vineam Domini*, confirming and renewing all preceding condemnations of the five propositions. The refusal of the Port Royal nuns to subscribe this bull was punished by the suppression of the convent in 1709, and the complete destruction of the buildings in 1710. The demand for a new edition of Quesnel's *Réflexions Morales sur le Nouveau Testament* stimulated the Jesuits to secure its condemnation by the papal see. They obtained an edict of Clement XI. in 1712, condemning it as a text-book of undisguised Jansenism. This was followed, in 1713, by the bull *Unigenitus*, in which a hundred and one propositions from Quesnel's New Testament were condemned as Jansenistic. Upon this bull the French Church divided into two parties. The king finally decided that the bull should be binding on Church and State. On the death of Louis XIV the Jansenists appealed to a general council, claiming that the bull was an attack upon the Catholic faith and morals. They were called, therefore, *Appellants*; their opponents, *Acceptants*. The Appellants were at last forced to submit. The bull was formally registered in 1720 as the law of the kingdom, with a reservation in favor of the liberties of the Gallic Church. From this time forward the Jansenists were rigorously repressed, and during the eighteenth century Jansenism degenerated in France. A temporary revival was stimulated by the reported miracles wrought in the cemetery of St. Medard, in Paris, at the grave of François de Paris, a Jansenist deacon of St. Medard, and afterwards a recluse, who died in 1727. The spot became a shrine of pilgrimage, and a scene of fanatical excesses, which weakened the cause of Jansenism in intelligent minds. The grave of François became the grave of Jansenism. After the middle of the eighteenth century the Jansenists of France ceased to attract public attention. Driven from France, they took refuge in Holland, in Utrecht, and Haarlem, which remained faithful to Rome when the rest of the United Provinces embraced Calvinism on their liberation from the Spanish yoke. In 1702 Peter Codde, vicar of the the chapter of Utrecht, was suspended by Clement XI. for holding Jansenistic principles, and was detained at Rome for three years, while Theodore de Cock, a Jesuit, was appointed in his stead. The chapter of Utrecht refused to acknowledge him, and joined themselves with the Appellants. The government of Holland, in 1703, suspended the papal bull, and deposed De Cock. Codde and his friends in 1723 elected an archbishop, Cornelius Steenhoven, for whom episcopal consecration was obtained from Vorlet, a Jansenistic bishop. In 1742 Meindarts, Jansenist bishop of Utrecht, established Haarlem, and in 1758 Deventer, as his suffragan sees; and in 1763 a synod was held which sent its acts to Rome in recognition of the primacy of that see. Since that time the formal succession has been maintained; each bishop on his appointment notifying the Pope of his election, and asking for confirmation. This has uniformly been refused, except on condition of accepting the bull *Unigenitus*. In 1856 the Jan-

senists issued a protest against the dogma of the Immaculate Conception, which was answered by a formal anathema from Rome. The Jansenists are Roman Catholics, but deny the papal infallibility, and recognize the Pope only as head of the bishops, and place the highest authority of the Church in a general council. They style themselves "The Roman Catholics of the episcopal clergy." They number about five thousand, and are divided into twenty-five parishes in the dioceses of Haarlem and Utrecht. They have a seminary at Amersfoort, founded in 1726.

LIT.—See PORT ROYAL. DUMAS: *Hist. des cinq Propositions*; LEYDECKER: *Historia Jansenismi*, Utrecht, 1695, 8vo; FRICK: *Uebersetzung der Bulla Unigenitus*, etc., Ulm, 1717, 4to; *Geschiedenis van de Christelijke Kerk in de 18de eeuw*, door A. Ijpeij, XII., 335–387; HENKE: *Kirchengeschichte des 18ten Jahrhunderts*; MONTGERON: *La vérité des Miracles, opérés par l'intercession de Mr. de Paris*, 1737–45; Professors DE GROOT, TER HAAR, KIST, MOLL, NIEUWENHUIS, etc.: *Geschiedenis der Christelijke Kerk*, vol. v., Amsterdam, 1859; COLONIA: *Dict. des Livres Jansenistes, Déclaration des Evêques de Hollande*, etc., Paris, 1827; GERBERON: *Hist. de Jansénisme*; VOLTAIRE: *Siècle de Louis XIV.*, II. 264; RAPIN (Jesuit): *Histoire de Jansénisme*, edit. by Domenech, Paris, 1861, 8vo; BOUVIER: *Etude Critique sur le Jansénisme*, Strassburg, 1864; SAINTE-BEUVE: *Port Royal*, vol. i., Paris, Eugène Renduel, 1840, 5 vols.; H. REUCHLIN: *Geschichte v. Port Royal, der Kampf des reformirten und des jesuitischen Katholicismus unter Ludwig XIII. u. XIV.*, 2 vols., 1839–44; SCHILL: *Die Constitution Unigenitus*, Freiburg, 1876; BOUVIER: *La vérité sur les Arnaulds, complétée avec l'aide de leur correspondance inédite*, 2 vols., 1877. H. REUCHLIN. M. R. VINCENT.

JANUARIUS, St. (*San Genuaro*), the patron saint of the city of Naples, was bishop of Benevento when the persecution of Diocletian broke out, and was decapitated at Puteoli. His head and two phials containing his blood are preserved in a chapel of the cathedral of Naples, and exhibited twice a year, — May 1 and Sept. 19. When the phials are brought within sight of the head, the blood becomes liquid, and begins to bubble up; and this miracle, when happening promptly and in a vigorous manner, is considered a good omen for the city and people of Naples. There are no less than thirteen other saints and martyrs of the name Januarius, which at one time was very common in Africa and Southern Italy. See *Act. Sanct. Sept. 19*.

JAPAN, Christianity in. No seeds of the religion of Jesus are known to have been planted in Nihon until the arrival at Kagoshima, in Satsuma, of Francis Xavier, in 1549. The "black ships" of Europe visited Japan as early as 1542, when a lucrative commerce at once sprung up with Portugal. Anjiro, a Japanese refugee, assisted by Mendez Pinto, in 1545 reached Malacca on one of these ships, and there met Xavier, accompanying him to Goa, north of Calcutta, where he embraced Christianity, was baptized, and educated in the Jesuit College. In July, 1549, Xavier, with Cosmo Torrez his principal assistant, Joan Fernandez a layman, and "Brother Paul of the Holy Faith" (Anjiro), sailed from Goa, reaching Ximo (Shima, "the island," or Kiushiu), and

landing at Kagoshima Aug. 12. The first converts were the wife and relatives of Anjiro; and, after a year's stay, one hundred believers were numbered. Obligated to leave on account of the irritation of the daimiō (feudal lord) of Satsuma at the conduct of the Portuguese merchants, the missionaries went to Hirado Island, making a hundred converts in a fortnight, and thence crossing over to Yamaguchi, in Nagato province. Meeting with little success here, they set out to Kiōto, the *miako*, or capital. Owing to the chronic civil war, amounting almost to anarchy, which afflicted Japan during the middle of the sixteenth century, nothing could be done in Kiōto. So, returning to Yamaguchi, Xavier presented his gifts and credentials, and, in place of a return in kind, received permission to preach in public, and, later, the gift of ground for a church and college. Within two months, five hundred converts were gathered, when Xavier (with his characteristic restlessness) went to Bungo province, and shortly after left Japan, dying on an island on the coast of China. In 1553 new missionaries arrived, and Bungo became the centre of Christianity in Japan. In 1566 there were two thousand converts at Yamaguchi, when, a feudal revolution having broken out, the church was burned, Torrez fled, and the church was for eighteen years without a pastor. In 1558 Villela visited Kiōto and Sakai, securing two converts among the feudal nobility,—the holder of the fief of Omura, and one Arima no Kami. The violent excesses and ostentatious destruction of temples and idols practised by the former aroused the hostility of the Buddhist priests, who henceforward became the relentless foe of the new faith. Portugal sent new re-enforcements of Jesuit priests in 1560; but the civil war, and the bitter enmity of Mori (then lord of ten provinces), drove them from Kiōto and Omura, and finally to Nagasaki. At this stage there were already many thousands of Christians.

We may here glance at the condition of Japan and the methods of propagation employed. Politically it was that period known in Japanese history as the epoch of civil war, when learning and the arts of peace were at a low ebb, and fighting was the chief pastime. The power of the mikado, or emperor, was a mere shadow. The family of the Ashikaga shōguns, or military regents (1335-1573), had so decayed that their rule was nominal; so that the country was parcelled out among the feudal barons, or daimiōs, all jealous of, and fighting with, each other. Eager for the advantages of foreign trade, the daimiōs of Kiushiu especially favored the missionaries, and in several instances compelled their subjects to become Christians by proclamations; the alternative being banishment, or confiscation of goods.

Religiously, Japan was ripe for a new faith. Shintō, the indigenous cult, had been so overlaid by Buddhism, that it had fallen away into a mere matter of archæology for the scholar, and mythology for the people.

On the other hand, the peasantry, reduced to poverty and misery by centuries of war, found little comfort in the faith of India. The simple tenets of Shaka Muni had swollen to a sensuous system of worship and of commercial prayers

and masses. Except the gorgeous magnificence of altars and temples, and the plethora of monasteries and *bonzes*, there was little to show of vitality in Buddhism. Further, the monks were really a clerical militia, capable of equipping and leading to battle whole armies of adherents, both in tonsure and topknot, and were thus an organized and dangerous political power.

At such a time, and among such an imaginative people as the Japanese, the Portuguese Jesuits landed. With crucifix and painting, medal and cross, vestment, incense, lights, altars, and abundant gold, they outdazzled the scenic displays of the Buddhists. With eloquence, fervor, and devotion, with their new doctrines and morality, they won thousands of enthusiastic converts.

In Nobunaga, the hater and crushing persecutor of the Buddhists, who had also deposed Ashikaga, and wished to unify all Japan for the mikado, missionaries found a friend who needed a counterpoise to the *bonzes*. Organtin, under his protection, labored in Kiōto from 1568 to 1578. In 1582 the three Christian nobles sent a mission to the Holy See. In company with Valignani, they reached Rome, making a lengthened stay in Europe; but in the year of their return, in 1585, Nobunaga their friend was assassinated. Hidéyoshi (Faxiba), his successor, though from the first opposed to Christianity, masked his policy, since his prime necessity was to win the friendship of the southern daimiōs, among whom were the Christian nobles and gentry, in order to bring them to his side and under his control. Colleges were planted at Ōzaka and Sakai; churches were built in many provinces; and the illustrious converts, Kuroda ("Kondera") and Konishi ("Don Austin") professed their faith.

In 1587 Hidéyoshi, unmasking his purpose, ordered all the foreign priests to proceed to Hirado, and leave the country. The measure not being urged, they left Hirado, and, under the protection of the Christian princes, pursued their work in private. Organtin and Rodriguez returned to Kiōto; and in 1591 Martizen, the first bishop of Japan, arrived. Three thousand Japanese were baptized between 1587 and 1590, and the literary activity in the interest of the propaganda went on.

Hitherto the only foreigners in Japan were Portuguese, and the only phase of Christianity Jesuitism. In 1590, in an embassy sent from the governor of the Philippine Islands, were four Franciscan friars, who trespassed on the Jesuits' ground, on the plea that they came as *attachés* to the embassy. By the bull of Pope Gregory XIII., dated Jan. 28, 1585 (confirmed by Clement III. in 1600), Japan had been assigned exclusively to the Jesuits. The Franciscans, violating their promise made to the Japanese ruler, not to preach, began to do that very thing, thereby rousing the wrath of a man who was never trifled with.

Hidéyoshi having reduced all Japan to unity, and been made kuambaku, or regent, had now to face the double problem of finding employment for a host of warriors bred to arms from infancy, and of ridding Japan of a foreign priesthood whom he suspected of political designs. On a frivolous pretext he declared war against Corea, and in 1592 sent an army of a hundred and fifty thousand men, composed largely of converts, led

by Christian generals, to invade that country, and the next year arrested six Franciscans and three Jesuits, who were publicly burned to death at Nagasaki. Nevertheless, more Spanish mendicant friars entered Japan, and the Jesuits explained Hidéyoshi's act as an excess of zeal in his lieutenants. They also ably seconded the efforts of the Japanese ruler to break up the slave-trade then cursing the country. The wretchedness and poverty brought on by the Korean war caused many of the Japanese poor people to sell themselves to the Portuguese slave-traders, who also bought Korean captives, and sold them in China and the Philippines. Even the Malay and negro servants speculated in human flesh. Hidéyoshi died Sept. 19, 1598; the Christian leaders came back from Korea; and in 1600 one hundred Jesuit priests arrived to stimulate the propagation of the faith. The hopes of the Christians now gathered around Hidéyori, the son of Hidéyoshi; but in the battle of Sékigahara (October, 1600), the southern army, in which the Christian generals fought against Iyéyasū, was defeated. Iyéyasū became master of the country, and from Yedo issued a decree of expulsion against the foreign priests. In 1602 large numbers of new missionaries of various orders arrived; and although Organtin, Kuroda, and Konishi were dead, the Christians were said to number a million eight hundred thousand. In 1608 Japan was declared a missionary field, open to all missionaries of the Roman-Catholic Church by the bull of Pope Paul V; while in 1611 Dutch, Spanish, and Portuguese embassies came to Japan, and in 1613 the English established a factory at Hirado. To the intrigues of the English and Dutch traders, the Jesuit writers attribute the open hostility manifested by Iyéyasū. In 1614 Christianity was declared a religion dangerous to the State; and this time the decrees were rigidly enforced. The churches were destroyed; and a hundred and thirty-nine Franciscans, Dominicans, and Jesuits, with several hundred Japanese priests and helpers, were arrested, put on board three large junks at Nagasaki, and sent out of the country. When many of these secretly returned, they were ferreted out, and put to death. The Christians, mostly of the peasantry, were thus wholly deprived of teachers and leaders. In 1617 all foreign commerce was confined to Nagasaki; in 1621 Japanese were forbidden to leave the country; and in 1624 the empire was closed to all aliens, except Dutch and Chinese. Fire and sword were now used to annihilate Christianity, and to paganize the people. Trampling on the crucifix became the sign and proof of apostasy. Thousands of native Christians fled to China, Formosa, and the Philippines; and in 1637 thousands more rose in armed rebellion, and, seizing an old castle at Shimabara in Kiushiu, resisted for two months the assaults of the government troops. Once captured, the thirty-seven thousand Christians were given over to massacre, and drowning in the sea. After this, persecution, inquisition, and torture went on so successfully, that, when the eighteenth century opened, there were no known believers in "the Jesus doctrine" in Japan, except some gray-headed prisoners. In 1709 Jean Baptiste Sidotti, an Italian priest, reached Japan by way of Manila, but was at once seized,

brought before the Inquisition at Yedo, and imprisoned until his death. In 1829 several Christians were seized at Ozaka, and crucified, on the suspicion of communicating with foreigners. In spite of two centuries and a half of vigilant repression and supposed extirpation, the roots of the faith still kept their vitality.

When, after long isolation from the rest of the world, Japan was opened to foreign trade and residence, in 1859, the three great branches of the Christian Church at once sent their missionaries into the field at Nagasaki, Kanagawa, or Hakodaté. The Roman Catholics had the advantage of historic continuity in their labors; for, almost as soon as they landed, they found in the villages near Nagasaki thousands of believers, descendants of the martyrs of the seventeenth century, still secretly practising their faith. At intervals, however, until 1872, when the government ceased persecution, many of these Christians were seized, imprisoned, and exiled among the northern provinces. Statistics of Roman Catholicism in Japan are not easily accessible.

"The Holy Orthodox Catholic and Apostolic Church" of Russia has a mission whose imposing buildings are in Tōkiō; and its founder, the archimandrite Nicolai, with his assistants, has trained up a large native ministry, whose following numbers several thousands.

Protestant missionary operations were also begun in 1859 by the London Missionary Society and four American churches—Reformed (Dutch), Episcopal, Presbyterian, and Baptist—at Nagasaki and Kanagawa. Owing to the jealous hostility of the government, no disciples, except those "who came by night," were made for ten years. Profession of the outlawed religion was at risk of life or limb. Meanwhile the mastery of the language, and the work of healing, teaching, and translation, went on. The first Protestant Christian Church was organized at Yokohama, on the Perry treaty-ground, in 1872, by the Rev. James Ballagh of the Reformed (Dutch) Church in America; and the fourth, in Tōkiō, the capital, in 1873, in which year the anti-Christian edicts were removed. The Reformed churches holding the presbyterial order formed themselves into an alliance for mutual help: other native bodies of believers were organized on an independent basis. In Great Britain and the United States increasing interest was manifested in this most promising missionary field; and all the important evangelical bodies soon had representatives at one of the open ports, which, since 1868, have been Nagasaki, Yokohama, Hiōgo, Hakodaté, Niigata, besides Tōkiō. Since 1874, Christians have organized churches, and worshipped unmolested in many places in the interior; and now every large island has flourishing churches of the Protestant, Roman, and Greek communions. The methods of propagation used by the brethren of the Mission Apostolique of Paris are in the main those of Papal Christianity everywhere, and not differing greatly from those of the sixteenth century in Japan. They claim a following of many thousands. The mission of the Holy Synod of Russia makes liberal use of Protestant versions of the Holy Bible, but is otherwise rigidly faithful to traditional mediævalism. All Christian bodies make use of the press, secular and reli-

gious schools. The literary opposition is in general not very severe, nor of a character to inspire respect for the Japanese intellect. The vigorous native newspapers may be said to be as friendly as hostile. Buddhist priests and rabid patriots are the chief opponents; and the products of the infidel writers and lectures of Christendom are diligently translated into Japanese.

The statistics of the work of Protestant evangelicals for the year 1881 are as follows:—

TABLE OF STATISTICS FOR 1881.

DENOMINATIONS.	Date of arrival.	Missionaries.	Stations.	Baptized adult converts.
American Presbyterian Church . . .	1859	18	11	821
Reformed Church in America . . .	1859	10	24	403
American Protestant Episcopal Church . . .	1859	13	2	79
American Baptist Church . . .	1860	8	11	182
American Board C. F. M. (Congregationalist) . . .	1869	27	38	669
(English) Church Missionary Society . . .	1869	9	13	201
American Methodist Episcopal Church . . .	1873	20	17	517
Canada Methodist Church . . .	1873	3	4	299
(English) Society for the Propagation of the Gospel . . .	1873	7	9	208
Edinburgh Medical Mission . . .	1874	1	1	90
United Presbyterian Church of Scotland . . .	1874	5	6	120
Cumberland Presbyterian Church, English Baptist Church . . .	1877	2	3	8
Reformed Church of the United States . . .	1879	1	2	..
Protestant Methodist Church . . .	1880	2	3	..
Independent Native Churches	3	148
Roman Catholic . . .	1859	30?	..	15,000?
Russo-Greek . . .	1860	10?	..	10,000?
Total of all Protestant societies and churches, 3,811.				

The Bible societies—American, National (Scotland), and British and Foreign—have agents, who in 1881 disposed (*by sale only*) of eighteen million printed pages of the Bible (in whole, or in parts), at sixteen thousand dollars; one society reporting an increase of business, in one year, of a hundred per cent. Two tract societies—the American and London Religious—disposed of a hundred and twenty thousand books and tracts, or two and a half million pages. The Japanese Christian associations and native religious press help in diffusing Christian leaven. A high moral standard of character is insisted upon by all the Protestant churches; and in no other respect, except in the constant use of the Holy Scriptures in the vernacular, does the Reformed Christianity of to-day differ more from that known during the sixteenth and seventeenth centuries in Japan. The influences of the religion of Jesus are penetrating deeply into the social life of the people, and rooting themselves in heart and intellect alike. Undoubtedly the way has been prepared and made smooth for the rapid success of missionary operations by the wondrous assimilation of modern civilization by the Japanese. By a series of political movements, which began during the century preceding the arrival of Commodore Perry, and which culminated in the revolution of 1868 (which destroyed the duarchy of which Yedo with the “tycoon,” and Kiōto with the mikado were foci), the nation was prepared to

adopt the civilization to which Christendom has given birth, and which she has nourished. The government of the mikado, when restored to supreme authority in Tōkiō, in 1868, at first persecuted, but later, under pressure of diplomacy at home, and of shame in Europe, abandoned coercion in religious matters, suffered Shintō to fall into abeyance, and, nominally at least, granted toleration. Now, in friendly rivalry, the national common school and the missionary educational systems flourish together, male and female in both having equal privileges. There also prevails increasingly among the people of Japan the belief that righteousness exalts a nation, and that pure religion and morals, such as Christianity offers and demands, furnish the surest ground of progress and national longevity. Licentiousness, intemperance, and lying are the moral cancers of the national character; but the ideals of Jesus, once grafted upon the affectionate, filial, loyal, courteous spirit of the Japanese, will heal the scars of sin, and produce one of the noblest types of redeemed humanity.

Not the least tokens of the zeal and consecration which characterize Protestant missionaries in Japan are the fruits of their laborious scholarship. The various translations, grammar, and phrase-book of the Rev. S. R. Brown, D.D., the superb dictionaries of J. C. Hepburn, M.D., the linguistic helps, scholarly and religious works, of Imbrie, Amerman, Stout, Knox, Eby, N. Brown, and others, have not only shed lustre upon American scholarship, but have greatly enriched native and foreign Christian literature, especially the former. The medical, literary, and pedagogic work of others have borne fruit in a mighty harvest of good to the nation at large. Like some of the enormous blocks of stones that form the foundation-wall of their fortresses, defying war, time, and earthquake-shock, are the works of Christian missionaries in the edifice of Japan's new civilization.

LIT.—CHARLEVOIX: *Histoire du Japon*, CRASSET: *Histoire de l'Eglise du Japon*, De Rebus *Indicis et Japonicis*; LEON PAGE: *Histoire de la Religion Chrétienne au Japon*, Paris, 1869; DIXON: *Japan*, Edinburgh, 1869; GRIFFIS: *The Mikado's Empire*, New York, 1876; and *Corea, the Hermit Nation*, New York, 1882; E. STOCK: *Japan and the Japan Mission of the Church Missionary Society*, London, 1880; the papers of Messrs. SATOW, McCLATCHIE, STOUT, and WRIGHT, in the Transactions of the Asiatic Society of Japan; and the recent works of travel by E. WARREN CLARK, JULIA CARROTHERS, E. J. REED, ISABELLA BIRD, J. J. REIN, W. GRAY DIXON, DE HÜBNER, and others.

JACQUELOT, Isaac, b. at Vassy, Dec. 16, 1647, d. in Berlin, Oct. 20, 1708; was a pastor in his native town, when the revocation of the Edict of Nantes compelled him to leave France; and settled, first at The Hague (1686), afterwards in Berlin (1702), as pastor of French congregations of exiles. Besides two volumes of sermons, and several philosophical treatises, he published *Avis sur le tableau du socinianisme de M. Jurieu* (1692), against the dogmatism of Jurieu, and *Conformité de la foi et de la raison* (1705), against the scepticism of Bayle, following up both of these tracts with several other polemical works.

JARCHI. See RASHI.

JARVIS, Samuel Farmer, D.D., LL.D., historiographer to the Episcopal Church in the United States of America; b. at Middletown, Conn., Jan. 20, 1786; d. there March 26, 1851. He was graduated at Yale College 1805; entered the ministry of the Episcopal Church 1810; was minister in New-York City until 1819; from 1820 to 1826 was minister in Boston; then spent nearly ten years in Europe. On his return, in 1835, he was appointed professor of Oriental literature in Washington (now Trinity) College, Hartford; from 1837 to 1842 minister in Middletown, Conn.; and 1838, historiographer. He published *A Chronological Introduction to the History of the Church*, London and New York, 1844; *The Church of the Redeemed, or the History of the Mediatorial Kingdom*, vol. i. (all published), Boston, 1850.

JASHER, Book of. The volume itself has perished; but two allusions to it are found in the Bible, — Josh. x. 13 and 2 Sam. i. 18. The word "Yashar" (Jasher) means *upright*; and therefore the title is probably a description of the book's contents. — a collection of lyrics setting forth the glorious deeds of the nation's heroes. We have no knowledge when the collection was made, nor how much ground it covered; yet interest in this lost book has been excited by our very ignorance, and conjecture has been rife. There have also been several books written which pretended to be the Book of Jasher, or, at all events, bore this title. Three of these are of Jewish origin. One is a moral treatise, written in A.D. 1394 by Rabbi Shabbatai Carmuz Levita, and exists in manuscript in the Vatican Library. Another, by Rabbi Tham (d. 1171), is a treatise on the Jewish ritual. It was published in Hebrew in Italy (1544), at Cracow (1586), and Vienna (1811). The third is a fabulous history of the events of the Hexateuch, was probably written by a Spanish Jew of the thirteenth century, and has been published at Venice (1625), Cracow (1628), and Prague (1668), in German, in Frankfurt-on-the-Main (1674), and in English (New York, 1840). A fourth *Book of Jasher* was a palpable and malicious fraud, perpetrated by Jacob Ilive, an infidel printer and type-founder of Bristol, Eng., who wrote, secretly printed at Bristol, and published at London, in 1751, *The Book of Jasher, translated into English from the Hebrew by Alcuin of Britain, who went on a Pilgrimage into the Holy Land*, reprinted at Bristol, 1827, and published in London, 1829 (2d ed., 1833, by Rev. C. R. Bond). The forgery owes its reputation to Horne's demolishing exposure, *Introduction*, iv. 741-747. For Dr. J. W. Donaldson's attempt to reconstruct the book of Jasher out of the Bible, see art. DONALDSON. See also art. *The Book of Jasher*, in EMANUEL DEUTSCH'S *Literary Remains*, New York, 1874, and in SMITH'S *Dictionary of the Bible*.

JASON is the name of several Jews who figure largely in history during the period of the Maccabees. — I. **Jason**, son of Eleazar, was by Judas Maccabæus sent as ambassador to Rome to renew the alliance with the Romans (1 Macc. viii. 17). He was perhaps father of that Numenius who by Jonathan was sent to Rome to have the treaty renewed (1 Macc. xii. 16, xiv. 22). — II. **Jason of Cyrene**, a Hellenistic Jew, who shortly before the time of Christ, or perhaps in the beginning of the Christian era, wrote the history of Judas

Maccabæus and his brethren, the purification of the temple, the wars against Antiochus Epiphanes and Eupator, the restoration of the law, and the liberation of the Holy City (175-160 B.C.). The work was in five books, but the original has perished. The present Second Book of the Maccabees, however, is an extract from it (2 Macc. ii. 19). — III. **Jason**, brother of the high priest Onias III., who, from sheer personal ambition, forgot his religion and fatherland so far as to buy the dignity of high priest for a considerable sum of money from Antiochus Epiphanes, and then prostitute the office for the purpose of introducing Hellenism among his countrymen, and despoiling them of their old national liberties (2 Macc. iv. 7; comp. 1 Macc. i. 13). His own name he changed from Jesus into Jason (Josephus: *Antiq.*, XII. 5, 1). Under the castle in Jerusalem he established a gymnasium for the propagation of Hellenic culture. To the games at Tyre in honor of Herakles he sent ambassadors with presents, and Antiochus he received in the Holy City with great magnificence (2 Macc. iv. 22). But after the lapse of three years, in 172 or 171 B.C., he was supplanted in the favor of the king by a certain Menelaos, a brother of the Benjamite Simon (2 Macc. iv. 23). Menelaos made a higher bid for the high-priestly office, and Jason was compelled to fly to the Ammonites. Soon after, however, when a rumor arose that Antiochus had perished on an expedition against Egypt, Jason returned, at the head of one thousand men, laid siege to Jerusalem, and conquered the city, with the exception of the castle. He took a bloody revenge on his enemies, but was in the long-run unable to maintain himself. Once more he fled to the Ammonites; and afterwards, pursued by the Arabian King Aretas, he wandered about from place to place, until he finally perished miserably in Sparta (2 Macc. v. 5). Josephus, however, gives quite another account of his life and character (*Antiq.*, XII. 5, 1; XX. 10, 3). According to that report, he succeeded his brother Onias III. in a legitimate way, but was himself expelled by a younger brother, Menelaos; and it was Menelaos, and not Jason, who labored to propagate Hellenism among the Jews. But we have no means to decide between the two accounts. See SCHÜRER: *Neutest. Zeitgeschichte*, p. 74. — IV. **Jason**, a Christian, in whose house Paul lived in Thessalonica (Acts xvii. 5-9). Whether he was identical with the Jason mentioned in Rom. xvi. 21 as a relative of Paul is not known. RÜETSCHL.

JAUFFRET, Gaspard Jean André Joseph; b. at La Roque-Brussane, Provence, Dec. 13, 1759; d. in Paris, May 13, 1823; studied at Toulon, Aix, and Paris; founded in 1791 the *Annales de la Religion*; became in 1801 attached to Cardinal Fesch as private secretary and vicar-general, and was appointed bishop of Metz in 1806, and archbishop of Aix in 1811. Many congregations of monks and nuns, both in Paris and in his dioceses, owe their re-organization to him. His principal writings are, *De la Religion à l'Assemblée Nationale*, 1791, and *Du Culte Public*, 1795.

JAVAN designates in Hebrew, as in the other Oriental languages, — Syriac, Arabic, Coptic, and Persian, — the Greeks, and is derived from "Ionians" (Ἴωνες). In the table of nations (Gen. x. 2-4) Javan is mentioned as a son of Japheth, and

father of Elishah, Tarshish, Kittim, and Dodanim. The cuneiform inscriptions of Assyria contain the same notices. The Hindoos also call the people of the farthest West *Javana* (*juvenis*, "young"), because the Western nations were the youngest branches of the Indo-Germanic race. There was also a city of Javan in Arabia, alluded to in Ezek. xxvii. 19. [See B. STADE: *De Populo Javan parergon patrio sermone conscriptum*, Giesesen, 1880, 20 pp.] RÜETSCH.

JAY, William, an English clergyman, for nearly sixty-two years pastor of the Congregational Church at Argyle Chapel, Bath, Somersetshire; b. at Tisbury, Wiltshire, May 6, 1769; d. at Bath, Dec. 27, 1853; educated by Cornelius Winter at the dissenting academy at Marlborough. Began to preach at sixteen, and in 1788 became preacher to a small church at Churhan Malford, near Chippenham; thence he removed to Hope Chapel, Clifton, in 1789, and was ordained pastor at Bath, Jan. 30, 1791. Jay's preaching attracted hearers of all classes. John Foster said he was the "Prince of Preachers." Sheridan declared him to be the most manly orator he had ever heard. His published sermons have been widely circulated. His chief works are, *An Essay on Marriage*, *Memoirs of the Rev. Cornelius Winter*, *Memoirs of the Rev. John Clark*, *Lectures on Female Scripture Characters*. His *Morning and Evening Exercises* (4 vols.) have been very popular. His Autobiography, with a supplement by Redford and J. A. James, was published in 1854. His ministry was distinguished by its directness, simplicity, scriptural and evangelical character, and was attended and maintained with marked success. LLEWELYN D. BEVAN.

JEALOUSY, The Trial of, is clearly and minutely described in Num. v. 11-31; but, as Jewish tradition modified and interpreted the legal statements, the following explanations will be of interest. "The tenth part of an ephah of barley-meal"—the "offering of jealousy, an offering of memorial, bringing iniquity to remembrance," because it had the object of bringing the wife's guilt before God, so that he might uncover it—(v. 15) was an offering of the suspected wife, and taken out of her hand (v. 25); yet, since wives had no personal property, it really came from him, and very appropriately too, since he instigated the trial, without the assent of his wife. It was a bloodless offering, because in no case was there in it any atonement; yet it was necessary, because no one dare appear empty before Jehovah (Exod. xxiii. 15, xxxiv. 20). It introduced the proceedings, and, as far as the wife was concerned, had no prejudicial value: it merely signified that she was suspected, not condemned, and consisted of barley, the food of the poor and of cattle, to indicate this suspicion; and, lastly, it was prepared without oil or frankincense, so that it might have no sweet-smelling savor. The woman's head was uncovered, and her hair unloosed, to indicate her asserted immodesty. The vessel used to hold the bitter drink was earthen, and therefore worthless. Dust—the sign of the deepest humiliation and contumely—from the floor of the tabernacle was mixed with the water taken from the laver in the holy place. The source indicated the holiness, which imparted, even to the dust of the tabernacle, a holy character, and thereby increased the

strength of the drink. It was the water which wrought the curse (cf. Ps. cix. 18). The underlying idea was, that God dwelt in the midst of his people, and would come, according to his promise, and render efficacious his own appointed ordinances. In the working of the water of jealousy lay the punishment of the adulteress; and therefore the convict was not liable to the punishment for adultery enjoined in Lev. xx. 10, Deut. xxii. 22.

The Talmudic tract *Sota* (i.e., the dissolute wife) adds certain particulars to the Bible account. Before the trial of jealousy, warning must have been given by the husband. This being disregarded, the wife was taken before the local authorities, and then before the Sanhedrin at Jerusalem. By the latter she was kindly but warningly exhorted to confession. If she confessed, then her marriage-certificate was destroyed, and she lost all claim upon her husband's property, but was otherwise unpunished. If she refused to confess, she was taken to the Nicanor Gate of the temple, which was between the Court of Israel and the Court of the Women, and there the solemn rites were performed. Her veil and her ornaments were removed, she was dressed in black garments, given the waters of jealousy to drink, and then the meal was thrown upon the altar. If innocent, she suffered no harm: if guilty, she felt its disastrous effects. These traditional ceremonies were designed to lessen the number of trial-cases, and certain whole classes of women were debarred ever drinking the waters of jealousy; e.g., those who by nature or age were incapable of bearing children. Moreover it was decided, that, if the jealous husband had himself been unchaste, the waters would have no effect; and so in other cases. Again: the good conduct of the woman, especially her zeal in teaching and practising the law, debarred such a trial for a certain length of time, even as long as three years. The school of Hillel abolished it entirely.

[It is important to observe the striking difference between the divine test of conjugal fidelity and human tests. In the former case the innocent woman certainly escaped, since there was really nothing given her but a little pure water and a few pinches of dust. But in the ordeals of the middle age, and among heathen nations, the result of the test was certain to be either death or great suffering, entirely irrespective of the moral status of the suspected wife. See WAGENSEIL: *Sota, hoc est liber Mischnicus de uxore adulterii suspecta*, Altdorf, 1674; see also FRANZ DELITZSCH's art. *Eiferopfer*, in RIEHM's *Handbuch d. bib. Alterthums*.] OEHLER.

JEANNE D'ALBRET, Queen of Navarre, mother of Henry IV., of France, and the faithful friend of French Protestantism; b. in Pau, Jan. 7, 1528; d. in Paris, June 9, 1572. She was the eldest child of Henry d'Albret, King of Navarre, and Margaret d'Angoulême-Alençon, sister of Francis I. of France. By the death of her only brother she became in 1530 heir-presumptive of the kingdom Navarre-Béarn, which, though small in area, attained a large importance by its strategic location on the boundary between France and Spain. Jeanne was a feeble child, but possessed a clear and discerning mind, strong will, indomitable energy, and an unusual aptitude for diplo-

macy. In 1548 she was married to the Duke Antoine de Bourbon Vendôme, a man of elegant manners, but profligate habits. Their third child afterwards became Henry IV of France. In 1555 the kingdom of Navarre, by the death of her father, passed into her hands.

This princess played a very prominent part in the Protestant Reformation of France. She had breathed the atmosphere of the new religious movement at the court of her mother, and in 1560 publicly renounced Catholicism, and accepted the confession of the Reformed Churches. Her subsequent bold advocacy of Protestantism won for her the title of the "Deborah of the Huguenots." Upon the death of her husband, in 1562, who had assumed an unfavorable attitude towards Protestantism, she began in earnest the introduction of the Reformation in her realm. The New Testament was translated by John de Licarrague de Briscours, and published at Rochelle, 1571, under the title, *Jesus Christ Gure Jaumaren Testamentu Berria*; and a church discipline (*Discipline ecclési. du pays de Béarn*) was drawn up after the model of the Genevan, by Raymond Merlin. In 1568 an army invaded her territory; but, warned beforehand, she made good her escape to La Rochelle, the common refuge of the Huguenots. During the troublous period that followed, down to the time of her death, she manifested the most ardent attachment to the cause of the Reformation. She remained at Rochelle three years; and her name and that of her son appear at the head of the list of those who were present at the third general synod of the Reformed Church held in that city. She died of a fever, at Paris, whither she had gone to make preparations for the marriage of her son with Margaret of Valois.

Jeanne contributed much to the cause of the Protestants in France. She is a representative type of the Huguenot, — full of faith, and animated by lofty purposes and indomitable courage. She will always remain one of the foremost figures of French Protestantism, as she was one of the noblest queens of the century.

LIT. Biographies. — VAUVILLIERS: *Histoire de Jeanne d'Albret*, Paris, 1823; MURET: *La vie de Jeanne d'Albret*. Her correspondence was edited by ROCHAMBEAU, Paris, 1877, *Lettres d'Antoine de Bourbon et de Jeanne d'Albret*. — General works. BORDENAVE: *Histoire de Béarn et Navarre*, Paris, 1873; [BAIRD: *History of the Huguenots*, New York, 1879, 2 vols.]. KLIPPEL-SCHOTT.

JEBB, John, b. at Drogheda, Sept. 27, 1775; d. at Limerick, Dec. 7, 1833. He was graduated at Dublin University, and was made bishop of Limerick 1823. His principal work is *Sacred Literature* (London, 1820, several editions), which was intended to be a review of Lowth on Hebrew Poetry and Isaiah, but has much independent value as a scholarly contribution to Bible exegesis. See CHARLES FORSTER: *Life of Bishop Jebb, with a Selection from his Letters*, London, 1836, 2 vols., in 1 vol., 1837.

JEBUS and JEBUSITES (*dry place, or trodden-down place*, i.e., perhaps, for a threshing-floor). The Jebusites were a Canaanitic tribe (Gen. x. 16), belonging to the Amoritic branch (Josh. x. 5). They are always mentioned last among the Canaanites (Gen. xv. 21; Josh. ix. 1, xxiv. 11), probably because they formed only a small tribe.

But they were brave. When the Israelites entered the promised land, the Jebusites occupied the southern part of the mountains of Judah, and were called, after their chief stronghold, Jebus, the later Jerusalem (Josh. xi. 3, xviii. 28). Their land was allotted to Benjamin; but Jebus, or Jebusi, successfully resisted Joshua and later sieges, and was conquered only by David (2 Sam. v. 6; 1 Chron. xi. 4), who made it his capital, as it had been that of the Canaanites for many centuries; probably so as early as the time of Abraham, if, as is likely, it was identical with the Salem of Gen. xiv. 18. It was at that time very small, covering only the hill of Zion. It owed its strength simply to its situation. In the division of the land, Jebus fell to Benjamin (Josh. xviii. 28).

JEHOI'ACHIN (*whom Jehovah has appointed*), the son and successor of Jehoiakim; king of Judah (2 Kings xxiv. 8-16). He reigned only three months and ten days; for Nebuchadnezzar took Jerusalem, carried him and ten thousand captives, including the nobles and artisans, to Babylon, and he remained in captivity thirty-seven years, until Evil-merodach released him, and put him at the head of all the captive kings (Jer. lii. 31-34).

JEHOI'ADA (*whom Jehovah knows*), high priest, and husband of Jehosheba, the aunt of Joash, who alone of the family of Ahaziah escaped the murderous hand of Athaliah (2 Kings xi. 1-xii. 2). Jehoiada was the guardian of the young king, put him upon the throne, killed Athaliah, and, so long as he lived, so wisely directed Joash that all things went well. In recognition of his eminent services to Church and State he was buried "in the city of David, among the kings" (2 Chron. xxiv. 16). The chronicler states his age at death to have been a hundred and thirty years.

JEHOI'AKIM (*whom Jehovah sets up*), the eldest son of Josiah, and the brother and successor of Jehoahaz upon the throne of Judah. He reigned wickedly for eleven years, when he was killed or murdered, and "buried with the burial of an ass, drawn, and cast forth beyond the gates of Jerusalem" (Jer. xxii. 19). His original name was Eliakim (2 Kings xxiii. 34); and he owed his elevation in his twenty-fifth year to Pharaoh-nechoh, whose tributary he became. But after four years he was defeated by Nebuchadnezzar, and compelled to pay tribute to him. After three years he rebelled, was taken prisoner, but ultimately released, and allowed to reign as a vassal. It was he who murdered the prophet Urijah (Jer. xxvi. 23), and so impiously cut up and burnt Jeremiah's roll of prophecies (Jer. xxxvi. 23). His history is given briefly in 2 Kings xxiii. 34-xxiv. 6 and 2 Chron. xxxvi. 4-8; but many details are supplied by Jer. xxii. 13-19, xxvi., xxxvi.

JEHO'RAM or JO'RAM (*whom Jehovah has exalted*), the name of two kings. I. The eldest son of Jehoshaphat, and his successor, as king of Judah, B.C. 892-885. His history is given in 1 Kings xxii. 50, 2 Kings viii. 16-24, 2 Chron. xxi. 8. His wife was Athaliah, daughter of Ahab and Jezebel; and under her baneful influence he slew his brothers on coming to the throne, and led a bad life, full of misfortunes for himself and his kingdom, until a terrible disease of the bowels terminated his career, after two years of

bodily suffering. He died unwept, unsung; and, although buried in the city of David, it was not in the sepulchres of the kings. To him Elijah sent a warning letter, foretelling his end. Under him the Edomites and Libnah successfully revolted.

II. The son of Ahab and Jezebel, and therefore brother-in-law to the preceding; king of Israel, B.C. 896-884. His history is given in 2 Kings i. 17, iii. 4-27, vi. 8-viii. 24. He was weak, rather than positively bad; although he followed the traditions of his house in the Baal worship. With Jehoshaphat he contracted friendship, and seems also to have been liked by Elisha. For his union with the former in war upon Moab, see JEHOSEPHAT. Elisha acted as his councillor in his war with Syria, revealing prophetically the plans of the foe; but subsequently, when Benhadad besieged Samaria, and produced a grievous famine in the city, Jehoram laid the blame upon Elisha, and sought to kill him. The prophet, however, foretold the plenty which quickly came, and the king's friendship returned. When Hazael revolted in Damascus, in consequence of Elisha's prediction (2 Kings viii. 12), Jehoram attempted, by the help of Ahaziah, king of Judah (his nephew), to take Ramoth-gilead from the Syrians, thinking to profit by the confusion of that kingdom. The project failed, and Jehoram went to Jezreel to recover from his wounds. When thus invalidated, Jehu rebelled against him, in obedience to the Lord's order through Elisha (2 Kings ix. 6), attacked him in Jezreel, met him in his chariot, and shot him through the heart with an arrow on the plat of ground which Ahab had wrested from Naboth the Jezreelite. And thus Elijah's prophecy was literally fulfilled (1 Kings xxi. 17-29). Jehoram was the last king of the dynasty of Omri.

JEHOSHAPHAT (*Jehovah does justice*), the son and successor of Asa, King of Judah for twenty-five years, — 914-889 B.C., according to the common reckoning. The sources of his history are 1 Kings xxii. 41-50; 2 Chron. xvii.-xxi. 1. He succeeded in raising Judah to a position it had not occupied since Solomon, and thus made it seem very desirable to Ahab to have him as an ally against Syria. The proposition was received with only too great readiness on Jehoshaphat's part; and the brother-kings fought against Syria at Ramoth-gilead, notwithstanding the solemn warning of the Jehovah prophet Micaiah. For this conduct he was reproved by Jehu on his return home. Some time after this, the Ammonites and Moabites attacked Judah. The intelligence was received with great apprehension, but laid before the Lord in prayer by the king. In answer, Jahaziel, a Levite, was inspired to announce that the Lord would fight for them on the morrow: so upon that day Judah went out preceded by singers, and found that their enemies had turned their swords against one another, and fled in great confusion. Again: still later, Jehoshaphat showed his weakness by joining Jehoram, the son of Ahab, in an expedition against Moab. Elisha accompanied them, and by his interposition averted a water-famine (2 Kings iii. 16-20). He told them to dig trenches, which, when filled with the water which Jehovah sent, seemed to run with blood when the sun shone upon them. Thus the Moab-

ites were deceived to their destruction as they came up to the camp of Israel, supposing that they had smitten one another, and were themselves slain. The king of Moab, Mesha, straitly besieged in Kir-haraset, offered up his eldest son upon the wall. "And there was great indignation against Israel; and they departed from him, and returned to their own land." These mysterious words imply some sort of a panic. A third co-operation with Israel was with Ahaziah on an unfortunate commercial enterprise.

But the greatness of Jehoshaphat was certainly not displayed in his wars, but in his government. He was a pious king, and ruled in the fear of the Lord; yet the high places were not removed, and the amount of permanent good he did was small, not through any fault of his, however. In his zeal he sent five of his princes — nine Levites and two priests — to teach in all the cities of Judah the law of the Lord (2 Chron. xvii. 7-9). He also arranged a system of appellate jurisdiction, culminating in Jerusalem (2 Chron. xix. 5-11). A priest judged in spiritual, and a prince in temporal affairs. It was no wonder that Jehoshaphat waxed great exceedingly, and that the land rejoiced in its prosperity (2 Chron. xvii. 12 sqq.). But Jehoram, the son of this pious and prosperous king, married the daughter of Ahab, and reigned wickedly; so that the kingdom rapidly lost position.

LIT. — Besides the Commentaries, see especially the Bible Histories of EWALD and HIRTZIG; upon Mesha, see the art. MOAB. v. ORELLI.

JEHO'VAH, יהוה [Jhv] is the name of God which is characteristic of and peculiar to the Old Testament, and for that reason called by the Jews the peculiar name (שם המיוחד), and the name which does not express an attribute of God, like Elohim, but his whole being.

I. *Pronunciation and Etymology.* — The *tetragrammaton* יהוה was not pronounced by the Jews, and the Masorites gave to it the vowel-points of another divine name, אֲדֹנָי (*Adonai*); but, where these two names occur side by side, they gave to it the vowels of *Elohim* (Isa. xxii. 12, 14, etc.). The Jews based the rule prohibiting the pronunciation of the name on Lev. xxiv. 16, where the translation "blasphemy" is proper; but the LXX. translated it "naming the name of the Lord" (ὀνομάζων τὸ ὄνομα). The first trace of the feeling which shunned the pronunciation of the name is found in some of the later books of the Old Testament, which use the word Jhv comparatively seldom; and in the LXX., which always translates it by *Lord* (κύριος). Josephus says he was not allowed to utter the name (*Ant.* II. 12, 4), and Philo relates that it was heard and uttered in the Holy of holies (*Vit. Mos.*, iii. 11). The Mishna Barachoth (ix. 5) says, in commenting upon Ruth ii. 4, Judg. ii. 16, that its use was permitted in greetings. Abba Schaul (*Sanhedrin* x. 1), on the other hand, includes amongst those who have no part in the future life all who pronounce the divine name as it is written. According to Maimonides (*More*, i. 61), the name might only be uttered in the temple by the priests in pronouncing the blessing, and by the high priest on the day of atonement; but even this privilege was taken away after the death of

Simeon. Among the Jews the opinion prevailed, that the knowledge of how the name was pronounced was lost at the destruction of Jerusalem; but many Christian theologians (Gataker, Leusden, etc.) have held that Jehovah (יהוה) is the original pronunciation. The data for the determination of the pronunciation and the etymology are found in Exod. iii. 14. There the name of God is revealed to Moses as אֲהִיָּה אֲהִיָּה [“I AM THAT I AM”] אֲהִיָּה [I AM] “hath sent me to you.” This makes it clear that יהוה [Jahv] is formed from the third person of the imperfect of יהוה [Havah], an older form of יהוה, and is to be pronounced either יהוה [Jahve], or יהוה [Jahaveh], from יהוה, which is the more natural and rhythmical. According to Theodoret, the Samaritans read the name, 'Iaβé [Jabe]; the Jews, 'Aia [Aia]; according to Clement of Alexandria, 'Iaou [Yaou]. The first and the last, perhaps, point to the use of יהי [Jahu] as a name for God in common conversation.

11. *Meaning.* — According to Exod. iii. 14, the meaning of יהוה is *He, that is who he is*. But, as the verb originally signifies *to become*, the name signifies that the being of God has a progressive manifestation or development. It points to God's relations to man in history. The heathen regarded the revelation of their gods almost exclusively as a thing of the past; but this name shows that God was revealing himself constantly and progressively: in other words, it witnessed to the Hebrew people that their God was a God of the future. The word distinctly expresses the two ideas, (1) of the divine free will and self-determination, and (2) of God's absolute self-consistency and unchangeableness (Mal. iii. 6), remaining and revealing himself through all eternity as one and the same. But the name (Exod. xxxiii. 19; 2 Kings viii. 1; Ezek. xii. 25) means more. It means the all-powerful one, who is determined by nothing else than his own will, and rules in history,—the Lord of the future, the God of the plan of salvation. (See Delitzsch: *Trost d. Gottesnamens*, etc., 1876, pp. 77 sqq.) Compared with *Elohim* and *El*, *Jahve* brings out the historical revelation of God, and his reign in his kingdom on the earth. *Elohim* refers to God's transcendence above the world, and his activity in its creation (Gen. i. 1). The difference is brought out in Ps. xix., where God is called *El* when his revelation in nature is referred to (1), but *Jehovah* when the reference is to his revelation in the Law (8 sqq.). *Jehovah* is the *living* God, who does all that he pleases (Ps. cxv. 3),—hears prayer, etc., in contrast with the gods of the heathen. For this reason there is no stronger oath than “*Jehovah* lives;” “*Elohim* lives” never being used. And, as it is *Jehovah* who reveals himself to men, anthropomorphisms (hands, eyes, mouth, etc.) are usually ascribed to *Jehovah*, and not to *Elohim*. Very striking is the juxtaposition in Gen. vii. 16.

111. *Origin.* — The origin of the name “*Jehovah*,” at least in the meaning above given, is to be looked for only in the Old Testament. Some have urged an Egyptian or Indian derivation; but these derivations have all been proved to be without foundation. (See especially Tholuck: *Verm. Schriften*). But it is possible, as some

proper names seem to indicate, that the word existed in another form, *Jahu*, amongst Shemitic peoples, before it became current in Israel, although Baudissin says that this fact is due to the adoption of the God of the Hebrews as one of their gods by other peoples. The principal question is when the name was first revealed. Josephus explained Exod. vi. 3 (“by my name *Jehovah* was I not known to them”) to mean that the patriarchs were not acquainted with it; but this view flatly contradicts Gen. iv. 26, xii. 8, and other passages. Another and the better explanation of the passage is, that the patriarchs did not fully understand its import (comp. Exod. xxxiii. 19, xxxiv. 6). The name is, then, to be regarded as having been known before the time of Moses, as is also plain from the fact that the name of Moses' mother [*Jochebed, to Jehovah is the glory*] contains it (Exod. vi. 20). See RELAND: *Decas exercit. phil. de vera pronunt. nominis Jehovah*, 1707; THOLUCK: *Verm. Schriften*, i. 377–405; [EWALD: *D. Compos. d. Genesis*, Braunsch., 1823; the excellent art. *Jehovah*, by W. ALDIS WRIGHT, in SMITH'S *Bible Dictionary*, and the Commentaries on Exod. iii. 14; also BAUDISSIN: *Jahve et Moloch*, Leipzig, 1871]. OEHLER. DELITZSCH.

JE'HU (יהוא, “*Jehovah is he*”), King of Israel, exterminated the house of Ahab, and executed the priests of Baal, whom Jezebel had introduced into the kingdom. He was anointed king of Israel (2 Kings ix. 6) by a messenger of Elisha, in accordance with previous directions of Elijah to Elisha. He must have been a man of influence, and perhaps known as a foe of the reigning dynasty (2 Kings ix. 20). Shutting off all communication between Ramoth-gilead and Jezreel, he set out in his chariot for Jezreel, the capital city. Joram, the reigning king, and Ahaziah, the king of Judah, who was on a visit in Jezreel, after some delay went out in their chariots to meet him, and inquire his mission. Arrows from Jehu's bow killed them both. On entering the city, he gave the word to some officers of the royal palace, who threw Jezebel out of the window at which she was standing. The prophecy of the young man who anointed Jehu king was fulfilled in her death (2 Kings ix. 10). With ruthless cruelty Jehu exterminated the house of Ahab, and put to death forty-two members of the family of Ahaziah, king of Judah, and Ahab's grandson. He gathered the priests of Baal into Baal's temple, until it was densely crowded, and then treacherously ordered his guard to slay them. He, however, himself was not faithful to the worship of *Jehovah* (2 Kings x. 31). His kingdom was harassed and diminished by the armies of Hazael. He was buried in Samaria, after a reign of twenty-eight years. An inscription has been found reading, *Jahua habal Hu-umri*, which has been translated, “*Jehu, son (or successor) of Omri*.” The reference to the king of Israel, however, has been questioned.

JEHUDAH (HA-LEVI) BEN SAMUEL, called by Arabic writers *Abul Hassan*, the greatest Jewish poet of the middle age, and father-in-law to the greatest Jewish grammarian of that age, Aben Ezra; b. in Castile, Spain; at his prime, 1140 A.D.; d. at Jerusalem about 1150; according to tradition, trampled to death by a Mohammedan horseman, because he lamented so loudly over the desolation

of the city. At once poet, philosopher, grammarian, scholar, he taught the faith of Judaism, to the wondering delight of his nation. To later ages he is known as the author of *The Book of Cosari*, or, in full, *The Book of Evidence and Argument in Apology for the Despised Religion* (i.e., Judaism), written in Arabic, first published in Hebrew translation at Fano, 1504, and at Venice, 1547; with an Introduction and Commentary by Muscato, Venice, 1594; with Latin translation by the younger Johannes Buxtorf, Basel, 1660; with a German translation by David Cassel, Leipzig, 1853. It is considered the ablest presentation of the superiority of Judaism to Heathenism, Mohammedanism, and Christianity. In it rabbinical learning and poetic beauty unite. See D. KAUFMANN: *Jehudah Halevi*, Breslau, 1877, and art. *Kosri*, in Herzog, ed. i., viii. 32-36.

JENKS, Benjamin, b. in Shropshire, 1646; d. at Harley, May 10, 1724; wrote a book which is still valued, *Prayers and Offices of Devotion for Families, and for Particular Persons upon most Occasions*, London, 1697; 27th edition by Rev. Charles Simeon, London, 1810, reprinted, 1866.

JENKS, William, D.D., LL.D., b. at Newton, Mass., Nov. 25, 1778; d. in Boston, Nov. 13, 1866. He was graduated from Harvard College 1797; entered the ministry; from 1815 to 1818 he was professor of English and Oriental literature in Bowdoin College, Me., when he resigned, went to Boston, and opened a private school. In that city he founded the first seamen's church, the parent of similar institutions in the country. From 1826 to 1845 he was pastor of a Congregational church in Green Street. During this period he compiled his *Comprehensive Commentary on the Holy Bible, with Scott's References and Practical Observations, Matthew Henry's Commentary Condensed, Explanatory, Critical, and Philological Notes from Various Authors*, Brattleborough, Vt., 1834, 5 vols., with supplementary vol.; now published in Philadelphia. It has been very extensively sold, and even "adapted to the views of Baptists, by Rev. J. A. Warne." Dr. Jenks was one of the founders of the American Oriental Society.

JENKYN, William, nonconformist divine and scholar; b. at Sudbury, Suffolk, Eng., 1612; d. in Newgate Prison, whither he had been sent for holding a conventicle, Jan. 19, 1685. He was educated at Cambridge, and possessed great ability. He is remembered for his excellent *Exposition of the Epistle of Jude*, London, 1652-54, 2 vols. 4to; reprinted by Rev. James Sherman, with memoir, London, 1839, and, in connection with Daille on Philippians and Colossians, Edinburgh, 1865.

JENNINGS, David, a dissenting minister; b. at Kibworth, Leicestershire, 1691; d. in London, Sept. 16, 1762, where he had been pastor for forty-four years. He is remembered for his *Jewish Antiquities; or a Course of Lectures on the First Three Books of Godwin's Moses and Aaron, to which is annexed a Dissertation on the Hebrew Language*, London, 1766, 2 vols.; 10th ed., 1839.

JEPHTHAH, a judge and towering tragic hero of Israel, the illegitimate son of a man of Gilead. His history is told in Judg. xi., xii. He was driven out of his father's house by the legitimate children, and went to the land of Tob, in Eastern Hauran, where he gathered about him a band of

men. When the Ammonites invaded Israel, the chiefs of Gilead had recourse to Jephthah, who, complying with their appeal, undertook the office in the fear of God. He was not merely a fierce warrior, for he sent a delegation to the Ammonites in the interest of peace; but when they demanded a large tract of territory bounded by the Arnon, Jabbok, and Jordan, on the ground of possession prior to the Israelitish conquest, Jephthah sent back a gallant reply, to the effect that the territory was God's gift, and had been the lawful possession of Israel for three hundred years. The war broke out; but the Gileadite leader made a vow to dedicate to God, in case of victory, whatever he met, on his return, first coming towards him from his house. Jephthah, in his vow, did not think of his daughter, for daughters remained in the inner part of the houses, but of the triumphal procession that would be prepared for him on his return, with its presents to the victor, and the spoils of gold, weapons, etc., of the war.

As he returned from his triumph, the first to meet him was his own and only daughter with timbrels. His heart breaks, but a veritable offering will be made. It will cost a pang to give up that which is dearest to him. And he does not hesitate, or seek for excuses in the letter of his vow; for a person was not included in the "whatsoever cometh forth" (Judg. xi. 31). It is a tragedy solitary in its pathos and contrasts. All is jubilation; only the author of it is not jubilant! The trumpets ring with the joyous strains of victory; and only the victor, crowned with glory, has a broken heart! He came to place the crown of the first citizen on his daughter's head, and he must offer her up! But how great a faith do not his words presuppose (Judg. xi. 35), and how grand does he not appear beside that Roman who offers up his son, only out of respect for military discipline! He was not right in thinking that God would be well pleased with such an offering; but he did not want to appear before the people as only willing to keep his vow when it demanded any thing else but his child.

The spirit of the daughter is not beneath that of her father, and she is ready to be the sacrifice. This sacrifice did not consist, as some have urged, in the death of his daughter. The Jewish commentators have done well in insisting upon the meaning of *or* for *or* ("and") in the words of the vow, meaning, "shall surely be the Lord's, *or* (and) I will offer it up for a burnt offering" (Judg. xi. 31). If Jephthah had thought only of the burnt offering, the first clause would have been superfluous. Again: Jephthah knew the history of Israel too well (xi. 15-26, etc.) to have forgotten God's refusal to permit the sacrifice of Isaac. Further: such expressions as "she knew no man," and "let me bewail my virginity" (xi. 39) indicate the very nature of the sacrifice; and the daughters of Israel in after-years did not lament her death, but her *virginity*. It was in this that the offering consisted, and the virginity only has a meaning on the supposition that she continued to live. It is interesting to remember that the maidens of the virgin Greek goddess Artemis celebrated a festival like that which the maidens of Israel celebrated over Jephthah's daughter.

Jephthah's last soldierly deed was the defeat

of the Ephraimites (Judg. xii.), — a tribe which on several occasions raised claims after the danger was over. He judged Israel six years. His name, which does not occur in connection with any other person, may be connected with *ἰσὺ* ("mighty"), or with *יָפָה* ("beautiful"), with which word many Greek female names — Iphigenia, Iphigone, etc. — seem to have a connection. The older expositors regarded Jephthah as a type of Him who said, "Not my will but thine be done." [See the Commentaries on Judges by BERTHEAU, KEIL, Professor CASSELL (in Lange), Canon Cook (in *Speaker's Com.*), and the art. *Jephthah*, in SMITH'S *Dict. of the Bible*]. PAULUS CASSELL.

JEREMIAH (יֵרֵמְיָהוּ, or יֵרֵמְיָה, from יָרָה, "Jehovah throws"), one of the great Hebrew prophets. I. *Life*. — Jeremiah was the son of Hilkiah, a priest of Anathoth of the tribe of Benjamin (i. 1, etc.), who, however, is not to be identified with the high priest (2 Kings xxii. 4) of that name (Clem. Alex., Jerome, Eichhorn, Umbreit), as the high priest belonged to the house of Eleazar, and only the priests of the line of Ithamar resided at Anathoth (1 Kings ii. 26; 1 Chron. xxiv. 3). He was called at an early age to the prophetic office (i. 6), and in the thirteenth year of Josiah's reign (i. 2, xxv. 3), — 629 or 627. Josiah had already begun his reformatory activity (2 Chron. xxxiv. 3); but the prophet was not deceived by the auspicious outlook. It is probable that he prophesied for a time at Anathoth (xi. 21), but then in Jerusalem. The first twenty-two years of his prophetic career seem to have passed without any notable personal incident, and probably only the quintessence of his prophecies during this period are preserved (iii.-x.). The year 605 B.C., in which the battle of Carchemish was fought, marks a turning-point in his life. Before this event, he had prophesied the downfall of the theocracy; but now for the first time (in chap. xxv.) he announces the name of the people (the Chaldeans) by whom it was to be effected. Four years after Carchemish, Nebuchadnezzar made Judæa tributary to his kingdom (2 Kings xxiv. 1). Jeremiah laid out a definite sketch of the immediate future (seventy years), not only of the theocracy, but also of the Chaldean monarchy, and the nations to be conquered by it, — Egypt, Uz, Edom, etc. (xxv. 19-25). All resistance would be in vain (xxvii. 8), and the only means of escaping total destruction would be voluntary submission (xxvii. 11). At the end of seventy years the land was to be delivered. Immediately after the victory of Carchemish, he regards Nebuchadnezzar's supremacy over Judæa and the nations mentioned in xxv. 11 sqq. as not only assured, but a matter of divine right. This period of seventy years begins with 605 B.C., and closes with 533 B.C., — the last year of the exile. Another fact marking the progress of Jeremiah after the turning-point just mentioned is, that, in obedience to a divine command, he commits his prophecies to writing in the fourth year of Jehoiakim's reign (xxxvi.). What we read in the twenty-fifth chapter and the chapters belonging with it is the kernel and heart of the prophecy. Jehoiakim, after being subject to Nebuchadnezzar for three years, was put to a horrible death (2 Kings xxiv. 1-6), and succeeded by his son Jehoiachin, who reigned only three months (Jer.

lii. 31-34). Then Nebuchadnezzar deported a large portion of the people. Zedekiah followed Jehoiachin (xxxvii. 1), but the position of the prophet was a very painful one in consequence of the callousness of the people and stolid indifference of its leaders (xxi.-xxiv.). The king broke his oath promising fealty to Nebuchadnezzar, in the expectation of aid from Egypt. The Chaldeans besieged Jerusalem; but their expedition against the Egyptians excited hopes which Jeremiah showed to be fallacious (xxxvii. 6-11).

From this time dates the period of the prophet's severe afflictions. He was thrown into prison (xxxvii. 11-16). The king had recourse to him for counsel; but the prophet, persisting in prophesying the downfall of the city, was cast into a "dungeon where there was no water, but mire" (xxxviii. 6), from which he was only rescued by the intercession of a royal eunuch (xxxviii. 1-13). This was the culmination of his sufferings; but it is noticeable, that, just at this time of personal suffering, the prophet utters his most glowing prophecies as that of the Lord our Righteousness (xxxiii. 16). In the eleventh year of Zedekiah's reign, Jerusalem was taken. The prophet was released, and betook himself to Mizpeh, the residence of Gedaliah, the Chaldean governor (xl. 1-6). The latter was soon afterwards murdered, and Jeremiah was forced by the people to accompany them to Egypt, although he had advised against the expedition, as displeasing to God (xli. 17-xliii.). At Tahpanhes, where the Jews encamped, he again lifted up his prophetic voice against Egypt (xliii., xlv.); and this is the last we hear of him in the Bible. Jerome (*Adv. Jovin.*, ii. 37), Tertullian, and others relate that he was stoned to death in Egypt. His grave is shown at Cairo. The estimation in which Jeremiah was held by his people after his death was as great as his persecution had been severe during his lifetime. His prophecies were diligently studied by the Jews in exile (Dan. ix. 2; 2 Chron. xxxvi. 21; Ez. i. 1). He was turned into an ideal hero (2 Macc. ii. 1, xv. 14, etc.), and he gradually came to be regarded as the prophet (*ὁ προφήτης*) who should re-appear again (Deut. xviii. 15); and in the New Testament there are references to this expectation (Matt. xvi. 14; John i. 21).

II. *Character and Style*. — Jeremiah had the most painful and difficult task of any of the prophets. By nature timid and sensitive, resembling John the Evangelist, rather than John the Baptist, in temperament, he was, nevertheless, called upon to carry on a life-and-death struggle with powerful and unbittered enemies. And not only had he to utter warning words against his own nation, but also against other nations. He was in constant danger of his life (xi. 21, xx. 10 sqq., etc.). Like a second Job, he cursed the day of his birth (xx. 14), and longed to be free of his office (xx. 9). The recollection, however, of his official responsibilities was "in his heart as a burning fire shut up in his bones." Every one was against him. He stood alone, at least in the period of greatest national misery. Ezekiel and Daniel lived with him after the great catastrophe; but they lived in exile. Jeremiah, therefore, in the period of Israel's deepest humiliation before Christ, stood alone, as a rock in the sea, resisting, by the help of God, the assaults of hostile forces, and

represents in his own personal life and attitude the servant of God in the highest stage of his development in the history of the Old Testament. He was a type, not of John the Baptist, as Hengstenberg holds, but of Christ himself. The first destruction of Jerusalem corresponds to the second; and, as Jeremiah was the prophet of the former, so Christ was the prophet of the latter (Matt. xxiii. 29-32; Luke xiii. 34, etc.). And, as the former was despised and persecuted for telling unwelcome tidings, so was Christ; and in his crucifixion the people filled up the measure of their fathers' hatred (Matt. xxiii. 32), which culminated upon Jeremiah. If Jeremiah be the author of Ps. xxii. (a view I would unconditionally adopt, but for the heading), then the comparison becomes even more striking.

When we come to Jeremiah as an author, we may apply the saying, *Le style c'est l'homme* ["the style is the man"]. As a writer he is like a brazen wall, inasmuch as no influence can change the fundamental tone of his prophecy, and like soft wax, for his mighty words come forth from a tender and broken heart. His sentences are long rather than sententious; and often the contents of the prophecy seem to be meagre compared with the multitude of words. He presents a series of tableaux, each of which portrays the same principal figures and the same scene of action, only in the most varied groupings. This method explains the author's apparent repetitiousness, and relieves him of the charge of a disregard of logical connection. Jeremiah breathes the atmosphere of the Pentateuch, and especially of Deuteronomy. Umbreit (*Com. on Jeremiah*) ascribes to him the most poetic nature among the prophets. Jerome speaks of his style being more rustic than that of the other prophets (*sermone aliis prophetis videtur esse rusticior*).

III. *Prophecy*. — Chapter i. forms an historical preface, and chap. ii. an introduction. Between chaps. ii. and lii. (the authenticity of lii. being doubtful) the book falls into two parts. Part I. (iii.-xlv.) contains prophecies referring to the theocracy; part II. (xvi.-li.), prophecies referring to foreign peoples. According to chap. xxxvi., Jeremiah, in obedience to a divine command, wrote down his prophecies in a book. It was finished in the sixth year of Jehoiakim's reign; but the book that we have in our hands is larger than that book was, and contains things which happened down to the eleventh year of Zedekiah's reign (i. 2, 3). But even this date is overleaped, as we see from the events narrated in chaps. xl.-xlv. The prophet must either have himself embodied these discourses in his book, or another have done it. But it is highly probable that the present arrangement of the parts was not the original one; for not only do the statements in i. 2, 3, and xxxvi. 2 indicate a chronological arrangement in the original work, but we find in the arrangement as we now have it a combination of methods employed, — an arrangement according to subject-matter and according to the dates of the events. This intermingling is apparent in xxi.-xxxvi.

The Alexandrine (or Septuagint) and Masoretic texts differ not inconsiderably in their arrangement of the chapters and in readings. In Egypt, where the prophet spent his last days, he was

specially revered and diligently studied by the Jews; and it is not unlikely that the Greek text contains interpolations. The Hebrew text (Michaelis to the contrary, notwithstanding) is to be regarded as the more accurate; and all the differences are to be explained on the ground of the imperfection of the Greek translation. But the unity of the prophecy has seldom been questioned; and even Ewald admits it with the exception of chaps. l., li., whose genuineness, however, I have tried to prove in my *Jerem. und Babylon*. The passage xxxix. 1-14 seems to be, in part, interpolated. As for chap. lii., which Lowth regards as an introduction to Lamentations, it seems to me that it was not written by Jeremiah, or at least that he did not place it in its present position.

LIT. — The best Commentaries are by JEROME and THEODORET (among the Fathers), by CALVIN and ŒCOLAMPADIUS (among the Reformers), and by [LOWTH (London, 1718)], VENEMA (Leov., 1765, 2 vols.), BLAYNEY (London, 1784) [new edition, Edinburgh, 1810], MICHAELIS (Göttingen, 1793), DAHLER (French, Strassburg, 1825, 2 vols.), EWALD (1840, Eng. trans., London, 1876), HITZIG (Leipzig, 1841), UMBREIT (Hamburg, 1842), [HENDERSON (London, 1851, Andover, 1868)], NEUMANN (Leipzig, 1858), GRAF (Leipzig, 1862), ERNST MEIER (Stuttgart, 1863), KEIL (Eng. trans., Edinburgh, 1873), NÄGELSBACH (in Lange) [Eng. trans., New York, 1871, Dean SMITH (in *Speaker's Com.*, New York, 1875), LEHR (Paris, 1877), A. SCHOLZ (Würzburg, 1880), A. RAABE (Leipzig, 1880), L. A. SCHNEEDORFER (Prag, 1881), A. W. STREANE (Cambridge, 1881), Rabbi JOSEF BEN SIMEON KARA (Paris, 1881), W. H. JELLIE (in *Preacher's Commentary*, London, 1882). See also NÄGELSBACH: *Jeremias u. Babylon*, Erlangen, 1850; H. GUTHE: *De fœderis notione Jeremiana*, Leipzig, 1877; KÖSTLIN: *Jesaja u. Jeremia ihr Leben u. Wirken*, Berlin, 1879; CORNILL: *Jeremia u. seine Zeit*, 1881; the histories of the Jews by EWALD and STANLEY (ii. 570-622), who is particularly good on Jeremiah; and the art. *Jeremiah*, in SMITH's *Bible Dictionary*, by Dr. PLUMPTRE, and in *Encyclopædia Britannica*, by T. K. CHEYNE.]. E. NÄGELSBACH.

JEREMI'AH, *Epistle of*. See APOCRYPHA, OLD TESTAMENT.

JEREMI'AH, *Lamentations of*. See LAMENTATIONS.

JEREMI'AH II., b. in 1536 at Anchialus, an old episcopal see on the Black Sea; d. in 1594 at Constantinople; was, while still very young, made metropolitan of Larissa in Thessalia, and in 1572 patriarch of Constantinople. Twice he was expelled from his see by the violence and intrigues of his competitors, and he finally succeeded in vindicating himself only by paying his rivals annual pensions. In this way the patriarchal treasury became completely exhausted, and in 1589 Jeremiah made a journey to Moscow to ask for a pecuniary support from the czar. He obtained what he demanded, but was induced to recognize Russia as an independent patriarchate, and consecrate Job, the metropolitan of Moscow, patriarch, — a measure for which he was afterwards severely criticised by his own bishops. Of still greater interest are his dealings with the German Protestants. In 1573 Stephen Gerlach went to Constantinople as preacher to the German

ambassador, and brought with him letters of recommendation to the patriarch from Jacob Andrea, chancellor of the university of Tübingen, and Martin Crusius, the celebrated Hellenist and historian. The letters were well received; and the Tübingen professors, at that moment the chief representatives of Lutheranism, were not slow to avail themselves of the proffered opportunity of establishing an intercommunication between the Greek Church and the Reformation. They sent a second letter, dated Sept. 15, 1574, and accompanied with a Greek translation of the *Confessio Augustana*, and a third letter, dated March 20, 1575, and accompanied with a Greek translation of two sermons by Andrea. The patriarch's answer, dated May 15, 1576, consists of an elaborate treatise, in which he goes through the whole confession, part by part. Now and then he praises, as, for instance, the articles on the church, the ecclesiastical office, the marriage of priests, etc.; but generally he censures, especially the introduction of *Filioque* in the creed, the depreciation of good works, etc. The treatise, however, induced the Tübingen theologians to give a systematical representation of the principles on which their confession rested; and a new letter was sent, dated June 18, 1577, and written by Lucas Osiander and Crusius. But it took two years before the patriarch's answer arrived (May, 1579), and it read more like a rebuke than an answer. Nevertheless, Andrea, Schnepf, Bidembach, and Heerbrand determined to try once more, and sent, in the spring, 1580, a defence to Constantinople; but the patriarch's answer of June 6, 1581, was curt and final. In 1582 the Roman canon, Stanislaus Socolovius, published a report of these negotiations, and a Latin translation of the respective documents, under the title, *Censura orientalis ecclesiae*, etc.; but, as the purpose of that undertaking simply was to hurt the Protestant cause, the Tübingen theologians gave themselves a report with the documents in Latin and Greek, *Acta et scripta theologorum Wirtembergensium et Patriarchæ Constantinopolitani D. Hieremiasæ*, etc., 1584. GASS.

JER'ICHO, the City of, stood in the valley of the Jordan, five miles west of the river, and six or seven miles north of the Dead Sea. Between the craggy and barren mountains of Judah on the one side, and the lofty but equally barren mountains of Moab on the other side, the valley of the Jordan is sunk about nine hundred feet below the level of the Mediterranean, the climate thereby becoming completely tropical. Scorched by the heat, the plain stretches along, yellow and desolate, until about Jericho, where a number of springs, among which is the Fountain of Elisha (2 Kings ii. 19-22), form small streams, and at once, as if by magic, transform the desert into a luxuriant garden. Even in the times of Joshua, Jericho was spoken of as "the city of the palm-tree" (Deut. xxxiv. 3; Judg. i. 16; 2 Chron. xxviii. 15). The wheat ripened there several weeks earlier than in other places of the country (Lev. xxiii. 10). Flax and hemp were cultivated there (Josh. ii. 6), and the place was celebrated for its roses (Ecclus. xxiv. 14), its sycamores (Luke xix. 4), its balsam, grapes, etc. When the Israelites entered the promised land, the city was flourishing, strongly fortified, and the residence of a king (Josh. ii. 3, vi. 2). It was taken by

Joshua, and allotted to Benjamin (Josh. xviii. 21). In the Old Testament it is mentioned sixty-three times, and in the New Testament, seven,—the meeting with Zaccheus (Luke xix. 1-9), the healing of the blind men (Matt. xx. 24-34; Mark x. 46-52; Luke xviii. 35-43). When the Romans conquered the country, they built an excellent road from Jericho to Jerusalem. Anthony presented the balsam-gardens to Cleopatra, who sold them to Herod. He fortified the city, adorned it with a palace and a circus, and chose it for his winter residence. Destroyed by Titus, it was restored by Justinian, who built a church and a hospice there. Again destroyed by the Arabs, it was once more restored by the Crusaders, though not exactly on the same site. New Jericho occupied the same place as the present village of Richa, or er-Riha. The creation, however, of the Crusaders, did not prosper. At present the palm-trees have disappeared; the roses, the grapes, the balsam, have gone; and of the splendid old city nothing is left but a heap of ruins. The site is now inhabited by a degraded race, scattered about in some miserable huts. For pertinent literature, see PALESTINE.

FR. W. SCHULTZ.

JEROBO'AM (*whose people is many*), the name of two kings of Israel. I. (1 Kings xi. 26-39, xii. 1-xiv. 20; cf. 2 Chr. x.-xiii.) The son of Nebat, an Ephraimite, raised by Solomon, on account of his superior capacity, to be superintendent of the levies furnished by the house of Joseph. Some time after this the prophet Ahijah met him in a field near Jerusalem, and, tearing his mantle into twelve pieces, gave him ten, to indicate that the kingdom was to be dismembered, and he was to rule ten tribes. Perhaps Solomon heard of this prophecy; but at all events Jeroboam thought it prudent to flee to Egypt, where he remained until Solomon's death. On his return he headed the disaffected ten tribes in their revolt, and was chosen their king. (See REHOBAM.) In order to strengthen his hold, he revived the ancient calf-worship at Bethel and Dan, the southern and northern limits of his territory respectively, and with his sons officiated at the altars. While thus engaged at Bethel, a nameless prophet from Judah predicted in his presence the birth of King Josiah, who should destroy that altar, and sacrifice its priests upon it. Jeroboam stretched forth his hand to order the prophet's arrest, when he found it so stiff he could not move it: meanwhile the altar was miraculously rent, in confirmation of the prophet's authority, and he had to implore the prophet's prayer for his restoration. The king, however, persisted in his calf-worship; and since the Levites had refused to obey him, and gone to Judah, he made a new priesthood, irrespective of tribal ancestry. He reigned for twenty-seven years, and waged unrelenting warfare with Judah.

II. (2 Kings xiv. 23-29.) The son of Joash, and great-grandson of Jehu; was king of Israel for forty-one years, and enjoyed a reign of extraordinary splendor and success. He recovered the full extent of the northern kingdom, having reduced all the revolted countries on the east of the Jordan. Yet Hosea and Amos (ii. 6-16, v. 6) show plainly that during his long reign vice was rampant.

JEROME (HIERONYMUS) SOPHRONIUS

EUSEBIUS, the most erudite and scholarly among the Fathers of the Latin Church; b., as we gather from his letters, at Stridon, on the border-line separating Dalmatia and Pannonia, between 340 and 342; d. at Bethlehem, Sept. 30, 420. After studying with his father Eusebius, a Christian, he went to Rome, where he was introduced into Greek philosophy and Roman literature. Christian Rome also exerted an influence over his mind; and he speaks, in the Introduction to his Commentary on Ezekiel, of the feelings of reverence with which he had visited the catacombs. He was baptized by Bishop Liberius in 360. In a journey to Gaul (about 372) he made the acquaintance of Rufinus, subsequently his rival and opponent. About the same time he started on a tour to the East, and tarried till 374 in Antioch. A dream changed the tenor of his literary life. Christ appeared to him with the words, "Jerome, thou art not a Christian, but a Ciceronian." This led Jerome to give himself up almost exclusively to ecclesiastical studies. His works, however, abound in references to the classics.

A fever which attacked him at Antioch gave to his mind a powerful impulse to asceticism, and he retired to the wastes of Chalcis, south-east of Antioch. His constitution, however, could not bear the severe habits of abstinence and penance; so that he returned to Antioch, where he was ordained presbyter in 379, against his will. He went to Constantinople to sit at the feet of Gregory Nazianzen, and from there back to Rome (382). The Roman bishop, Damasus, respected his scholarship, and secured his assistance in ecclesiastical writings (*in chartis eccles. adjuvare*); which has led some writers to the opinion that he occupied the post of papal secretary or librarian. A company of Christian women gathered around him to listen to his expositions of Scripture, and to be influenced towards a conventual life. With two of their number, Paula and her daughter Eustochium, he went on a pilgrimage to the Holy Land in 385. On his way he stopped in Egypt, where he heard the blind Didymus interpreting Hosea.

In the Holy Land he retired to a cell in the vicinity of Bethlehem. A convent, over which Paula presided, was soon erected, and an inn for pilgrims. Here Jerome remained till his death, engaged in devotions and literary labors, but finding, also, time to participate in the ecclesiastical disputes of the day.

The scholarly or literary activity of Jerome was far more prominent than the theological; but he was intensely solicitous to be known as orthodox; as, for example, when he submitted himself blindly to the bishop of Rome in the Miletian dispute. Once an enthusiastic follower of Origen, whose writings he had translated, he appeared as his opponent in later years. About 394 he became acquainted with Augustine, whom, in spite of some differences, he profoundly respected (Ep. cxxxiv., *Te amare, te suscipere, colere, mirari*, etc.). He agreed fully with Augustine in the Pelagian controversy. Jerome zealously advocated the perpetual virginity of Mary (*Adv. Helvidium*), the meritoriousness of fasting and celibacy (*Adv. Jovinianum*), and the worship of martyrs and relics (*Adv. Vigilantium*).

These extravagances must not blind our eyes to Jerome's great services to the Church in the

translation of the Vulgate, which was a revision of the Itala. (See **VULGATE**.) His exegetical labors also deserve respectful notice on account of their author's acquaintance with Oriental languages. One healthy product of his critical method was the distinction between the Canon and the Apocrypha; which latter he says the "Church reads for the edification of the people, not for confirming the authority of ecclesiastical doctrines" (*Prolog. Galeatus*). His writings on geography and antiquities (*De Nominibus Hebræor.* and *De Situ et Nominib. Locorum hebraic.*) laid the foundation of the Science of Biblical Antiquities. His work, *De Viris illustribus s. de Scriptoribus eccles.*, was the first attempt in the department of Patrology. Jerome's Letters are also very important: they answer questions of conscience, commend monastic life, comfort the sorrowing, flatter friends, condemn the vices and follies of the day, etc. They were extravagantly admired in the ancient church; but Luther, with characteristic penetration, in his *Table-Talk* said in regard to them, "I know no teacher to whom I am so hostile as Hieronymus; for he writes only of fasting, meats, virginity, etc. If he only had insisted upon the works of faith, and performed them! But he teaches nothing either about faith, or love, or hope, or the works of faith."

LIT.—Editions of Jerome's Works by ERASMUS (assisted by Ecolampadius), Basel, 1516–20, 9 vols.; by MAR. VICTORIUS, Rome, 1566–72, 9 vols.; TRIBBECHOVIUS, Frankf., 1684, 12 vols.; MARTIANAY (Benedictine edition), Paris, 1706, 5 vols. (incomplete); VALLARSI and MAFFEI, Veron., 1734–42; MIGNE, Paris, 1845; [*De Viris illustribus liber*, ed. Herding, Leipzig, 1879]. Lives of Jerome by ERASMUS, MARTIANAY, and VALLARSI in their editions; STILTING (in the *Acta Sanctorum*, t. viii.), Antw., 1762; ENGELSTOFT: *Hieron. Strid. interpres, criticus, exegeta*, etc., Havn., 1798; COLLOMBET: *Hist. de St. Jérôme*, Lyon, 1811; ZÖCKLER: *Hieron. s. Leben u. Wirken*, Gotha, 1865; AMÉDÉE THIERRY: *St. Jérôme, la Société chrétienne à Rome*, etc., Paris, 1867, 2 vols., 3d ed., 1876; NOWACK: *Die Bedeutung des Hieronymus für die alttestamentliche Textkritik*, Göttingen, 1875; CUTTS: *St. Jerome*, London, 1877. HAGENBACH (ZÖCKLER).

JEROME OF PRAGUE, Bohemian reformer and martyr; of a noble family of Prague; b. about 1365; d. at the stake, in Constance, May 30, 1416. He studied at Oxford, probably in 1396, and returned to Prague with Wiclif's theological writings. In 1398 he took the degree of bachelor of arts at Prague, and subsequently that of master in Paris. He did not return to Prague till 1407, when he entered into hearty sympathy with the plans of Hus. In 1410 he went, on the invitation of the king of Poland, to assist in putting the university of Cracow on a secure basis, and from there to Ofen to preach before Sigismund, king of Hungary. He was suspected of heretical doctrines, however, and fled to Vienna, but was put in prison, from which he was only released on the requisition of the university of Prague.

When, in October, 1414, Hus was about to leave for Constance, Jerome encouraged him to fortitude, and promised to go to his assistance if necessary. On April 4, 1415, he fulfilled his promise, but, on the advice of the Bohemian nobles, fled

from Constance the day after his arrival. He was recognized at Hirschau by his denunciations of the council, taken prisoner, and sent back in chains to Constance. After Hus' death, the council attempted to induce Jerome to retract, and succeeded Sept. 10; but the day following he withdrew his retraction. The council instituted a second trial, but not until the following May (1416) was he granted a public hearing. All attempts to move him again were unavailing. On May 30 he was condemned by the council as a heretic. As the flames crept about him, he sang the Easter hymn, *Salve festa dies*, etc. ("Hail, festive day"), and repeated the three articles of the Apostolic Creed concerning God the Father, Son, and Holy Ghost. Compared with Hus, Jerome was, perhaps, his superior in intellectual endowments and learning, but his inferior in nobility of soul, and strength of will. The unalloyed joyfulness and heroism with which he died atoned for the weakness he had before shown in retracting.

LIT. — [HELLER: *Hieronymus v. Prag*, Lübeck, 1835; BECKER: *Hus u. Hieron. v. Prag*, Nördling., 1858. See Lit. under HUS.] LECHLER.

JERUSALEM (*abode of peace*). I. SITUATION AND PRESENT CONDITION. — The city is built upon high ground in the midst of a semi-desert. It is thirty-two miles east of the Mediterranean Sea, and eighteen miles north of the Dead Sea. Above it tower the surrounding hills, and around it lies the dry, rough country. The atmosphere is wonderfully clear. The temperature in summer is sometimes as high as 102° Fahr., and in winter as low as 25°; but on the average the highest mean temperature, according to observations extending over five years, is 77° in July, and the lowest 42°·8 in January. Snow often falls in January and February, even to the depth of a foot; but the ground never freezes. On the east is the Mount of Olives, which has three principal summits. The middle one is the Mount of Ascension, 2,640 feet: the most southerly is the Mount of Offence, so called from its having been the seat of Solomon's idol-worship (1 Kings xi. 7, 8). South of the city is the Hill of Evil Counsel, separated from the Mount of Offence by the Kedron Valley (which see), and so called from the monastic tradition, that upon it Caiaphas had his house, and held the deliberations spoken of in Matt. xxvi. 3, 4, John xi. 47-53. Between it and the city is the Valley of Hinnom. On the west stretches the monotonous range which constitutes the watershed between the Mediterranean and the Dead Sea. Nearer the city is the Valley of Gihon. On the north is Mount Scopus.

The ground of the city rises from east to west: so, as Josephus has already remarked, the city lies in the manner of a theatre (*Antiq.*, XV 11, 5); but it is much evener than it was, for in the course of centuries many of the inequalities have been filled up, and among them the Tyropœon Valley, or Valley of the Cheesemongers. The excavations carried on by the British Ordnance Survey have revealed the enormous substructure built by Solomon to support the broad levels of his temple and its courts. In the eastern wall of the present Haram enclosure is the Golden Gate, covered in by *débris*, and walled up externally. The Haram wall was in one place originally a

hundred and twenty feet above the ground. Here, doubtless, issued a south-easterly valley, of which at present there are no traces. Between the east and west parts of the city, from north to south, there runs a depression, which in places is filled by *débris* to the depth of a hundred feet. Between the southern and northern parts of the western half of the city there is a cut from west to east. In consequence of this cut, the city is divided into three parts, — the holy part, which included the temple, on the east; on the south-west, Zion; and on the north-west the business part, in which is the Church of the Holy Sepulchre. As a fourth part may be reckoned the hill Bezetha.

The view of Jerusalem from Olivet or Scopus is imposing. Around the present city is a wall, thirty-eight feet and a half high, having thirty-four towers and seven gates, and with a total circumference of two miles and a fifth. Within it one sees the innumerable domes upon, and the balustrades around, the flat roofs of the houses; the minarets, like tapers against the clear sky; the mosques and the churches, of which the chief are the Mosque of Omar and the Church of the Holy Sepulchre respectively; the cloisters and the public buildings; and, highest of all, that reminder of the Turkish rule, the Citadel. Nor does entrance entirely dispel the pleasing impression. The streets are, it is true, narrow; but they are cleaner, and the houses are better built, than those of Smyrna or Constantinople. Damascus Street divides the Christian or Greek quarter (the north-west part) from the Moslem quarter; and Bazaar Street, running at right angles, divides the Armenian quarter from the Greek.

II. THE ORIGIN OF THE DIFFERENT PARTS OF THE CITY. — Jebus (see art.), Jerusalem, Ælia Capitolina, El-Kuds ("the sanctuary"), by these names successively has the city been known. When David took Jebus, giving rise to the term "city of David," the city was on Mount Zion, which was neither the north-west, nor the south-east, or the southern part of the temple hill, but the south-west part of the city, extending to the Jaffa Gate. Reasons for this view are: (a) Neither in the north-west nor in the south-east has there ever later been a citadel; (b) Micah (iii. 12) very clearly distinguishes Zion from the temple hill; (c) Too much building is spoken of in Neh. iii. for Zion to be part of the temple hill; (d) Although Zion and the temple hill are identical in the mouths of psalmists and prophets, uniform tradition identifies the city of David with the hill in the south-west part of the city; cf. 1 Macc. i. 33, Josephus (*War*, V 4, 1; *Antiq.*, VII. 3, 2), Eusebius, and Jerome.

David materially enlarged Jebus, and made it the political and religious capital of the nation; but to Solomon it owed most. Besides the temple upon Mount Moriah, he built his great palace upon Ophel, as is proven by (a) the circumstance that the daughter of Pharaoh "came up out of the city of David (1 Kings iii. 1) unto her house which Solomon had built for her" (ix. 24); (b) the "ascent by which he went up unto the house of the Lord" (x. 5); (c) Micah (iv. 8), who brings the "tower of the flock," in connection with Ophel, and Isaiah (xxxii. 14), who brings in the same connection the "watch-tower," by

which he probably means the same tower of the palace; (d) the entire narrative in Neh. iii.; and (e) especially the mention of the Horse Gate in verse 28, which shows that the king's palace and its tower were south of the temple. The temple, with its courts, did not nearly cover the present Haram enclosure; and there were about it many private houses. A third important building of Solomon was Millo (1 Kings ix. 15, 24), not to be confounded with the Millo mentioned in 2 Sam. v. 9, which had probably fallen down, but a new fortress on the north-west corner of Zion.

In the post-Solomonic time the city grew in the neighborhood of the temple, as was quite natural, inasmuch as it was the centre of so much life. Isaiah (vii. 3) speaks of Fuller's-field Street, running north from Zion, and Jeremiah (xxxvii. 21), of Bakers' Street, in the same locality, where were also, in after-time, the quarters of the smiths and the cheesemakers, the fish and the sheep markets. The lower city was in the same direction, and particularly inhabited by merchants and capitalists (Zeph. i. 10). "The city of David" extended, probably, as far as Siloah; and upon Ophel also there were many houses. After the exile Jerusalem took a long time to recuperate. In Nehemiah's time the old walls were far removed from the dwellings (Neh. vii. 4). Eventually, however, it even overran its ancient limits; so that a new suburb, Bezetha, was built up (Josephus: *War*, V. 4, 2). The number of inhabitants of Jerusalem is not easily calculated: twenty thousand is probably too low an estimate for the pre-exilian time. Josephus says that at the passover there were two million seven hundred thousand in the city (*War*, VI. 9, 3).

III. THE WALLS, GATES, AND TOWERS. *The Walls.* — There were three walls on the north of the city, while on the other sides there was only one. The course of the northern walls is disputed, and hence individual opinion alone can be stated. When it is said that Solomon built the wall of Jerusalem round about (1 Kings iii. 1), it is meant that he built higher and stronger, and provided with towers, walls already existing. Who built the wall about the second city is unknown; but this was the wall of which four hundred cubits were broken down by Jehoash, king of Israel (2 Kings xiv. 13), and restored by Uzziah (Josephus: *Antiq.* IX. 10, 3). Wall-building is also attributed to Jotham (2 Chron. xxvii. 3), Hezekiah (xxxii. 5), and Manasseh xxxiii. 14). The *First Wall*, according to Josephus, ran from the Tower of Hippicus, on the north side of Zion, to the temple, on the west side to the Gate of the Essenes, on the south to the Fountain of Siloah, and thence, making a bend, around to the east side of the temple. The *Second Wall* began, says the same authority, at the Gennath, or Garden Gate, which belonged to the first wall, and, compassing the northern quarter, reached as far as the Tower Antonia. The interpretation is disputed. Robinson puts the Garden Gate in the extreme north-west corner of Zion; so that, according to him, the second wall ran first north-west, and then north-east, somewhat in the course of the present walls, to the inside of the Damascus Gate, then either south-east to Antonia, or east to the Kedron. This puts the Church of the Holy Sepulchre entirely inside the walls, and

destroys its claim to be the true site. But against this view may be urged, (a) When Cestius, in the year 66, had broken through the third wall, he burnt Bezetha and the wood-market, and, without being hindered by the second wall, pressed upon the upper city, — i.e., to the north-west, — and opposite to it pitched his tent (Josephus: *War*, II. 19, 4). (b) In explanation of the determination of Titus to open his attack at the monument of John the high priest, which stood in the north-western New City, Josephus expressly states, that there "the first fortification was lower, and the second not joined to it [i.e., to the outermost wall, so that a part of the New City was enclosed by it]; the builders neglecting to build the wall strong when the New City was not much inhabited. Here, also, was an easy passage to the third wall, through which he (Titus) thought to take the upper city, and, through the tower of Antonia, the temple itself" (*War*, V. 6, 2). (c) When Titus had carried the second wall, and torn down its northern part, he erected two banks for the capture of the upper city, and two for that of Antonia. The first two were outside of the second wall, by John's monument; the second two, by the Pool Amygdalon, which was also outside the second wall. The second wall may be considered to have started at the present bazaar, and run, first northwards, then eastwards, from the Church of the Holy Sepulchre, gradually bending towards the east, and then somewhere upon the ridge, which is visible to the east from the Church of the Holy Sepulchre, extending to the Antonia Tower. The *Third Wall* (Josephus: *War*, V. 4, 2), which took in the New City in the north-west and north, was begun by Herod Agrippa I. about A.D. 42; but, out of fear of Claudius Cæsar, he stopped with the foundations, and it was finished after a lighter pattern by later Jews. Its entire height was twenty-five cubits, with battlements of two cubits, and turrets of three cubits. It was defended by ninety towers, of which the strongest was Psephinus, at the north-western angle, west from the Latin convent, upwards of a hundred feet high, and upon the highest ground of the city (twenty-five hundred and ninety feet above the sea). The course of this third wall was probably, in general, that of the present walls.

The Gates. — There were four gates to the temple enclosure. On the north, the Upper Gate of the House of Jehovah, also called the Upper Gate of Benjamin (Jer. xxxviii. 7), or the New Gate (xxxvi. 10); on the east, the King's Gate (1 Chron. ix. 18), called the Gate of the Inner Court (Ezek. xlvi. 1), and the East Gate (Neh. iii. 29); on the west, the Gate Shallecheth (1 Chron. xxvi. 16); on the south, the Gate Miphkad (Neh. iii. 31); and, besides these, the Gate Sur (2 Kings xi. 6), or Gate of Foundation (2 Chron. xxiii. 5), and the Gate behind the Guard (2 Kings xi. 6). City gates mentioned are the Corner Gate (2 Chron. xxvi. 9), probably on the north-west corner of the second city; the Valley Gate (*ibid.*), on the north-west corner of Zion, the site of the present Jaffa Gate. The following gates are not spoken of after the pre-exilian period: (1) the Gate of Joshua, the governor of the city (2 Kings xxiii. 8), apparently in the north wall of Zion near the citadel; (2) the Pottery Gate (*A. V.*, the East Gate, Jer. xix. 2), in the south wall of Zion, leading to

the Valley of Hinnom; (3) the Middle Gate (Jer. xxxix. 3), in the royal palace, leading to the middle city; (4) the gate between the two walls (2 Kings xxv. 4; Jer. xxxix. 4), in the south end of Ophel, where the west and east walls of these hills meet. For learning the gates of the post-exilic period, Nehemiah (particularly chap. iii.) is the best guide. Beginning with the Sheep Gate in the east, north from the then temple area, and south of the present St. Stephen's Gate, and going west, there came in order the Fish Gate, where the Tyrian fish-market was held; the Old Gate; the Gate of Ephraim or of Benjamin; the Valley Gate, on the north-west corner of Zion; southward, the Dung Gate, near the present *Birket es Sultan*; the Fountain Gate, close to the Pool of Siloam; then came the Stairs that go down from the city of David. The next gate mentioned is the Water Gate, on the south end of Ophel, through which the water used for libations in the feast of tabernacles was drawn. Next and last came the Horse Gate, through which the king's horses were taken to their stalls in the substruction of the temple area.

Three *Towers* are spoken of: (1) the Tower of Meah, (2) the Tower of Hananeel, — both near together, between the Sheep Gate and the Fish Gate, (3) the Tower of the Furnaces, between the Gate of Ephraim and the Valley Gate.

The walls were almost entirely destroyed, along with the city, by Titus, A.D. 70, but rebuilt by Hadrian, A.D. 132–136, who probably restored the old citadel built by Herod; for in 1099 the crusaders found at the spot a fortress which long resisted their attacks. They called it the Tower of David, and this name it has retained until the present day. It is now the most prominent object as one enters the Jaffa Gate, and consists of five square towers originally surrounded by a ditch. The foundations of the towers are manifestly ancient. It is probably the Tower of Phasaelus. The present walls are of Arabic construction, and date from Sultan Soleyman I. (1536–39). Both these and those of Hadrian, in unintentional but apparent literal fulfilment of Mic. iii. 12 ("therefore shall Zion for your sake be ploughed as a field"), do not circumvent the southern part of Zion, thus shutting it off from the city. But in general the new walls rest upon the old foundations.

IV. THE MOST IMPORTANT BUILDINGS AND SITES. — *Akra* was situated near the temple. It is called by Josephus, our only informer, "the Lower City," and corresponds to the present Christian quarter upon the rocky ridge between the Tyropeon and the "broad" valley. It took its name from the fortress *Akra*, built by Antiochus. (See Joseph.: *Antiq.*, XII. 5, 4.)

Barris, or *Antonia* as Herod called it, was a citadel belonging to the temple, and on its north-west corner, mentioned by Nehemiah (ii. 8, cf. vii. 2 [A. V. "palace" = fortress, in Hebrew *Bīrah*, which corresponds to the Greek *βῆρις*]), called by Josephus the Acropolis (*Antiq.*, XV. 11, 4), fortified by Simon (1 Macc. xiii. 52), but especially by Herod (*War*, I. 3, 3). It commanded the temple, and interiorly was fitted up like a palace.

The *Palace of the Asmonæans* was on the north-east side of Zion, opposite the south-west corner of the temple (*Antiq.*, XX. 8, 11).

The *Palace of Herod* was upon the site of the old tower of David (*War*, V. 4, 4).

The *Palace of the High Priest*, built by Herod, was in the Upper City.

The *Theatre* was also built by Herod (*Antiq.*, XV. 8, 1); perhaps it was identical with the Hippodrome on the southerly part of the Upper City. His *Amphitheatre* was north of the city (*Antiq.*, XV. 8, 1). The *Xystus*, for gymnastic exercises, and a place for popular assemblages, was on the extreme north-east corner of Zion (*War*, V. 4, 2; VI. 3, 2; 6, 2; 8, 1). The *Town-hall* was between the Xystus and the temple, probably by the side of the western hall of the temple.

The *Connection between the City and the Temple*. — According to *Antiq.* XV. 11, 5, there were in the west side of the temple enclosure four gates, of which one led to the king's palace, and went to a passage over the intermediate valley; two led to the suburbs of the city; and the fourth led to the Lower City, where the road descended into the valley by a great number of steps. The first evidently led to the bridge between the temple and Xystus (*War*, II. 16, 3). The "suburbs" were called *Akra*. Many traces of old gates and bridges have been discovered on the west side of the Haram; but these can scarcely be identified with those mentioned by Josephus. For instance, the Bab es Silseleh, or Gate of the Chain, the principal entrance to the Haram on the west, stands upon an arch discovered by Capt. Wilson; but the road over this bridge apparently did not lead to the Upper City, but to the suburb lying immediately to the north. About midway between the Bab es Silseleh and the south-west corner of the Haram, somewhat south of the Jews' Wailing-Place, Barclay discovered the so-called "Gate of the Prophet." Robinson's Arch, so called because discovered by him, is thirty-nine feet north of the south-west end of the Haram. It consists of three courses of huge stones projecting from the wall, forming the segment of an arch, which extends fifty feet along the wall.

Places connected with the Passion and Ascension of our Lord. — The house in which the Last Supper was eaten, and, later, the miraculous tongues of fire of Pentecost were seen, is traditionally placed on the southern brow of Zion, not now within the walls. It is the *Cœnaculum* of the present day, the "upper room" of the Evangelists, and was probably the Church of the Apostles spoken of by Cyril of Jerusalem in the fourth century. It is in the group of buildings over the pretended tomb of David, and is fifty feet long by thirty wide. The Palace of Caiaphas, between the Cœnaculum and the Zion Gate, is an Armenian cloister. The Prætorium, or Judgment-hall of Pilate, was probably in Antonia. (See GABBA-THA.) The *Via Dolorosa* proper, along which Jesus is supposed to have been led, bearing his cross, runs from Antonia to the Church of the Sepulchre, passing the *Ecce Homo* Arch near the Church of the Flagellation. The name is, however, now given to the whole street running from St. Stephen's Gate to the street of the Gate of the Column, of which the traditional *Via Dolorosa* is part. At the foot of the Mount of Olives, opposite St. Stephen's Gate, was Gethsemane. The present site so called is a little garden, with eight olive-trees of great age, though scarcely as

old as Christianity, in charge of Franciscan monks. It is probably rightly placed. About a hundred paces distant is the Grotto of the Agony (*antrum agonie*), a dark, irregular cave, hewn in the rock. The place of the ascension is fixed by Luke xxiv. 50 ("he led them out until they were over against Bethany") between the Mount of Olives and the Hill of Offence, where the road winds towards Bethany. But tradition puts the spot on the top of Olivet, and there Helena built a church, now destroyed. A small chapel, under the charge of the Mohammedans, occupies the traditional spot: near it is the place where, according to monastic tradition, Jesus taught his disciples the Lord's Prayer, and the Apostles composed the Creed. Bethphage lay nearer to Jerusalem than Bethany (which see), and rather off the direct road. In the Talmud it is often mentioned as within the city limits. The name was probably given to several successive places, which would account for the conflicting traditions as to its site. Schick puts it between the Kedron and Bethany.

V THE WATER-SUPPLY. — Since Jerusalem lies in a rocky limestone region, it is to be expected that it would be destitute of springs; but this natural lack was formerly supplied by an extensive system of aqueducts, pools, and cisterns; so that in no one of her numerous sieges do we read of any suffering for water on the part of the inhabitants, while the besiegers have often suffered severely. At the present day rain-water is exclusively used; and the better class of houses have three or four cisterns, from five to thirty feet long by the same in breadth, and ten to twenty feet deep, generally vaulted, with a small opening on top, surrounded by stone-work, and provided with bucket and wheel. But formerly there were aqueducts from north, west, and especially from the south. That from the north can be identified with the subterranean canal which has an opening under the Convent of the Sisters of Zion, and flows thence southwards to the west side of the Haram. That from the west can be traced from the Russian colony into the city. These contain only rain-water, drained off the neighboring hills. But from the south came two which were supplied with spring-water. (1) An upper and straighter aqueduct, only partially traceable, which went from the Wady el Biyar, on the road to Hebron, south-west of Urtas and Bethlehem, up the Valley of Hinnom to Zion, and so into the city. In places, e.g., by Rachel's Tomb, the water flows through a tube fifteen inches in diameter, formed of huge perforated blocks of stone cemented together. (2) A lower and much more winding aqueduct from Wady Arrub, south of Tekoa, following the valley by Bethlehem, so to the Valley of Hinnom, which it crosses upon nine low arches north of the *Birket es Sultan*, then it turns southward, then eastward, sweeps around Zion, passing under Wilson's Bridge, through the Tyropœon Valley, into the Haram. The Lower Aqueduct was repaired and used in 1856 and 1860, but stopped up by the Bethlehemites in 1863. Very probably this aqueduct formerly watered the gardens upon Zion by means of a network of canals, and to this fact Ps. xlv. 4 ("there is a river the streams whereof shall make glad the city of God") alludes. The Upper and Lower Aqueducts were each two feet wide,

and at least that deep, and constructed of well-cemented masonry. They draw from the great reservoirs at Urtas (Ethan), which are commonly, though erroneously, called Solomon's Pools. [There are three of them, three hundred and eighty feet, four hundred and twenty-three feet, and five hundred and eighty-two feet long respectively, and so arranged that the bottom of each pool is higher than the top of the one below it, in order that as much water might be collected as possible. The water in them comes from "a subterranean fountain some distance up the valley to the north-west. The only visible mark is an opening like the mouth of a well, generally covered by a large stone. The water springs up at four places, from which little ducts carry it into a basin: it then flows through a subterranean passage to a place at the north-west corner of the upper pool. Here the stream is divided, a portion flowing into a vault twenty-four feet by five, and thence through a duct at the side into the upper pool. The remainder of the water is carried by an aqueduct along the hillside, but so arranged as to send a portion off into the second and third pools: it then descends till it meets the lower end of the lower pool, and runs by Bethlehem in a winding course to Jerusalem." — J. L. Porter, in Murray's *Handbook for Travellers in Syria and Palestine*, 1875, p. 107.] The builder of this aqueduct was probably Pilate. Cf. Joseph.: *Antiq.*, XVIII. 3, 2; *War*, II. 9. 4.

There are two *fountains* on or by the temple: hence the allusions in Joel iii. 18, Ezek. xlvii. 1-12, Zech. xiv. 8. The principal one is *Siloam*, mentioned in Neh. iii. 15, Isa. viii. 6, and John ix. 11, and called by Mohammed "a Fountain of Paradise." Its name, "Sent," indicated that its water was conveyed to some pool; and this pool, according to Neh. iii. 15 (cf. *War*, V. 4, 1, 2), was opposite the south-east end of Zion, in the lower part of the Tyropœon Valley, on the west side of Ophel. All the conditions are met in the present Pool of Siloam, — a reservoir fifty-three feet long, eighteen wide, and nineteen deep, about two hundred and fifty-five feet from the end of the Tyropœon, — but even better in the somewhat larger *Birket el Hamra*, farther down in the Kedron, now filled with earth. The present so-called "Pool of Siloam" then corresponds to the "pool that was made" (cf. Neh. iii. 16), but probably receives its water from the same spring as the real Pool of Siloam. The Fountain of the Virgin (*Ain sîi Miriam*) is on the west bank of the Kedron, three hundred yards south of the Haram, on the other side of Ophel from the Pool of Siloam: it is now called "*Ain um ed Deraj*" (the Fountain of the Mother of Stairs), because one must go down thirty steps to reach the water. The peculiarity of the fountain is the intermittent flow of the water. Often two or three times a day, except in summer, when this happens only two or three times a week, the water rises suddenly several feet during a quarter of an hour, and then flows out with a gurgling sound through a channel leading to the Pool of Siloam, until its ordinary level is reached. The connecting canal between the Fountain of the Virgin and the Pool of Siloam has been explored by Robinson (April, 1838), Tobler (March, 1846), and Warren; and the rise and fall of the water — vulgarly

explained by the movement of a dragon, flowing when he awakes, and stopping while he sleeps — has been found to be due to the intermittent character of its source, as was noticed by Jerome in regard to the Pool of Siloam, but not now visible in it, owing to the slower and smaller flow of water. The water in the Fountain of the Virgin is now unpleasant to the taste. [In June, 1880, one of the pupils of Herr Schick, German architect long resident in Jerusalem, accidentally fell into the Pool of Siloam, and thus discovered some letters in the wall of the conduit from the Fountain of the Virgin. By the united efforts of Herr Schick, Professor A. H. Sayce, Dr. Guthe, and others, the inscription has been almost entirely copied. It consists of six lines in a space twenty-eight inches long by eight inches in height. It is thus translated upon page 403 of *The Presbyterian Review*, April number, 1882: "The excavation. Now this is the story of the excavation. While

the pick, one toward the other. While three cubits the voice of one called to the other that there was an overflow (?) in the rock, water.

And on the day of the excavation the excavators struck each to meet the other, pick over against pick, and the waters flowed from their outlet in the pool 1,200 cubits, and 100 cubits was the height of the rock over the head of the excavators." Various dates have been assigned to the inscription, from Solomon to Hezekiah. Its archaeological importance is slight. But its discovery will be a stimulus, and many far more important inscriptions will doubtless be found. Another aqueduct, two or more feet deep by three feet and a half wide, leading down the Kedron from the Pool of Siloam, in the direction of, and probably to, *Bir Eyub* (En Rogel), was discovered in the spring of 1882. The channel is rock cut, and roofed over with slabs.]

En Rogel is a well of living water below the city, in the Valley of Jehoshaphat, famous as the site of Adonijah's feast (1 Kings i. 9), now called by the Arabs *Bir Eyub* (the Well of Jacob), and by the Franks "the Well of Nehemiah," because Nehemiah there found the holy fire (2 Macc. i. 19, 22). It is a hundred and twenty-five feet deep, with fifty feet of sweet water.

Besides these fountains, there are several pools. The Lower Pool (Isa. xxii. 9) is identified with the *Birket es Sultan* (sc. Soleyman), in the Gihon Valley, below the south-eastern angle of the city's wall. The Old Pool (Isa. xxii. 11; cf. 2 Chron. xxxii. 30, "upper watercourse of Gihon," and 2 Kings xviii. 17; Isa. vii. 3, "Upper Pool, in the highway of the Fuller's Field") is identified with the *Birket el-Manilla* (so called from St. Manilla's Church), in the upper end of Gihon. It is filled with rain-water in winter, but empty and dry in summer and autumn. The water of this pool is conducted into the Pool of Hezekiah, or of the Patriarchs (*Birket Hammam el-Batrak*), inside the city, near the Jaffa Gate. For the Pool of Bethesda, see BETHESDA.

VI. THE TOMBS. — It is doubtful whether any one of the tombs pointed out around the city is really very old. David was buried in the city of David (1 Kings ii. 10), and his tomb was well known in Christ's day (Acts ii. 29). Hyrcanus (Joseph. : *Antiq.*, VII. 15, 3) and Herod (*Antiq.*, XVI. 7, 1) robbed it of its treasures. The tombs

of the kings were on the south-east corner of Zion (Neh. iii. 16); and there lay almost all the Judaic kings, as well as the high priest Jehoiada (2 Chron. xxiv. 16). But the *Tombs of the Kings* now shown to the traveller lie ten minutes north from the Damascus Gate, and probably were constructed by Helena, queen of Adiabene, for herself, son, and his twenty-four children. [It is properly a catacomb, and contains a remarkable contrivance, — an inner door, made of "a massive slab of stone, fitting exactly into a deeply recessed opening, and so hung upon pivots that it yielded to pressure from without, but immediately fell back into its place on the pressure being removed. Should any one be so unfortunate as to enter, and leave the door for an instant, his fate was sealed; for it fitted so closely that he had no means of pulling it open again." — Porter.] South of it, and only two or three minutes from the Damascus Gate, is the so-called *Grotto of Jeremiah*, where the Lamentations are said to have been composed, and the prophet buried; but it really is a section of an old quarry. The *Tombs of the Judges*, also called the "Tombs of the Prophets" and "of the Sanhedrin," are fifteen minutes north-west from the Tombs of the Kings, and elaborately finished. On the opposite side, south-east from Jerusalem, is the little labyrinth called the *Tombs of the Prophets*, — certainly very old. Farther down is the *Tomb of Zacharias* (cf. 2 Chron. xxiv. 21, Jewish reference; or Matt. xxiii. 35, Christian), and somewhat to the north the *Tomb of Absalom*. The first of the two last-mentioned is a monolith throughout; the second, only so below, its upper part being of masonry. Between them is the *Tomb of St. James*, so called because in it the apostle James hid himself after our Lord's capture, and fasted there until his resurrection. North of the Tomb of Absalom is the *Tomb of Jehoshaphat*, whose principal chamber was used as a Christian chapel. North of Gethsemane is the *Tomb of Mary*, where also her parents and husband are said to be buried.

Jerusalem is fairly surrounded by graves. The oldest necropolis is in the Valley of Hinnom, by the Hill of Evil Counsel. Lately the Christians have buried upon Zion, from Zion Gate southward; the Mohammedans, in the Kedron by St. Stephen's Gate; and the Jews, principally upon the west slopes of Olivet.

VII. THE CHURCHES, MOSQUES, AND ECCLESIASTICAL AFFAIRS. — Hadrian (117-138) profaned the holy city, and called it *Ælia Capitolina*; forbade the Jews, a few of whom had returned after its destruction by Titus (70), to enter it, on pain of death; and built upon the ruins of the temple to Jehovah a temple to Jupiter Capitolinus, ornamented with statues of the god and of himself (cf. MÜNSTER: *Der jüd. Krieg unter Trajan u. Hadrian*, Altona, 1821). Upon the site of the present Church of the Holy Sepulchre stood a temple to Venus. But this triumph of heathenism was short lived. Constantine (308-337) allowed the Jews to return once a year, and pray upon the sites of their holy places. Julian (361-363) ordered them to rebuild the temple; but the work was stopped by an earthquake.

There seem always to have been Christians in Jerusalem, who had a church on Zion (the Cœnaculum, or Church of the Apostles); and from

Constantine and his mother Helena they received substantial support. The former built the Church of the Holy Sepulchre; the latter, the Church of the Ascension, on the Mount of Olives. The patriarchate of Jerusalem (see art.) was erected in 451. Justinian built the Church of the Virgin, or *Theotokos* ("mother of God"), upon the southwestern part of the temple area, and ten or eleven convents, besides a hospice, in the city; for from the third century pilgrimages were made thither.

In 637 the Mohammedans, under Omar, took the city, which had already been venerated by Mohammed, called *El Kuds* ("the Sanctuary"), and considered by his followers second only to Mecca in holiness. Omar took the Church of the Virgin, which was a basilica, and transformed it into the Mosque El-Aksa. Later caliphs restored and remodelled it to its present condition. But the whole temple area has been altered by the Mohammedans. It is now called the *Haram esh Sherif*, and is an irregular parallelogram, on the west 1,601 feet, on the east 1,530, on the north 1,042, and on the south 922. In the middle stands the *Kubbet es-Sakhara* ("the Dome of the Rock"), also called the Mosque of Omar, built by Abd el-Melek (A.D. 686),—a large, stately octagonal building, sixty-seven feet each side. The interior is a hundred and forty-eight feet in diameter; entrance is by four doors. Under the dome is the famous rock, rising above the floor, surrounded by a railing. The Mohammedans suppose it to be suspended in the air, but it is merely the top of a cave. Many hold that the great altar of burnt-offering was built upon it. It is not mentioned in the Bible.

Jerusalem is ruled by the Turks, and is the seat of a *mutassarif* under the *waly* of Syria. Its present population consists of about twenty-four thousand, thus divided: Mohammedans, thirteen thousand; Christians, seven thousand; Jews, four thousand. The latter are supported by the charity of their co-religionists. Baron Rothschild's hospital, near the south wall, built in 1855, and Sir Moses Montefiore's almshouses, west of the *Birket es-Sultan*, are their principal institutions. Every Friday at four P.M., and on festivals, many of the Jews gather to mourn the fall of the city, and to pray for its restoration, at the Wailing-Place, just outside the enclosure of the Mosque El-Aksa, and near Robinson's Arch, where a portion of the old temple wall is still uncovered.

The Christians belong to the Greek, old Armenian, and Latin, and a few to Protestant churches. The *Greeks* are the most numerous and powerful. They have over them a patriarch. The Russian czars have done much for them. There is a Russian colony outside the walls, near the Jaffa Gate, with a cathedral, hospital, and accommodations for a thousand pilgrims. The *Armenians* have a large convent inside the Jaffa Gate, where their patriarch and a hundred and eighty monks and brothers live: adjoining is the largest and finest garden in Jerusalem. They have also a printing-press and a photographic establishment. The *Latins* have only been numerous there since 1847. They number now fifteen hundred, have churches, convents, schools, and a printing-press, whence issue Arabic school-books. The *Protestants* are very few. Besides the church and school, which belong to the bishopric of Jerusalem (see next

art. and GOBAT), there are German hospitals and an orphanage. There is also a lazaret-house.

LIT.—KEMÂL ED-DIN: *The History of Jerusalem*, translated by James Reynolds, London, 1831; J. OLSHAUSEN: *Zur Topographie des alten Jerusalems*, Kiel, 1833; E. ROBINSON: *Biblical Researches*, Boston, 1841, 3 vols., revised edition, 1856; E. G. SCHULTZ: *Jerusalem*, Berlin, 1845; G. WILLIAMS: *The Holy City*, London, 1845, 2d ed., 1849; SCHWARZ: *Palestine*, English translation, Philadelphia, 1850; T. TOBLER: *Zwei Bücher Topographie von Jerusalem u. seine Umgebungen*, Berlin, 1853–54; the same: *Dritte Wanderung nach Palästina*, 1859; THURPP: *Ancient Jerusalem*, Cambridge, 1855; J. F. BARCLAY: *Jerusalem*, Philadelphia, 1857; SEPP: *Jerusalem u. d. h. Land*, München, 1864, 2 vols., 2d ed., 1873–75; K. FURRER: *Wanderungen durch Palästina*, Zürich 1865; T. TOBLER: *Bibliog. Geographica Palæstinæ*, Leipzig, 1867, with supplement, 1875 (the best list for notices of Jerusalem, 383–1000 A.D.; for an additional list see SOCIN, in *Zeitschrift des deutschen Palästina-Vereins*, 1878, p. 40 sqq.); WILSON and WARREN: *Recovery of Jerusalem*, London, 1871; W. BASANT and E. H. PALMER: *Jerusalem, the City of Herod and Saladin*, London, 1871 (from crusading and Arabic sources); *Our Work in Palestine*, London, 1873; BÄDEKER (SOCIN): *Palästina und Syrien*, Leipzig, 1875, 2d ed., 1880; [SAUVAIRE: *Histoire de Jérusalem et d'Hébron depuis Abraham jusqu'à la fin du 15e siècle de Jésus-Christ, traduit sur la texte arabe* (Mujir ed-Din), Paris, 1876; WARREN: *Underground Jerusalem*, London, 1876; *Itinera Hierosolymitana*, ed. TOBLER et MOLINIER, Geneva, 1879 sq.; SPIESS: *Das Jerusalem des Josephus*, Berlin, 1881; GILDEMEISTER: *Theodosius, de situ terræ sanc., im ächten Text, u. d. Breviarium de Hierosolyma*, Bonn, 1882]. F. W. SCHULTZ.

JERUSALEM, The Episcopal See of St. James in. In 1818 the American Board of Foreign Missions sent two missionaries to Palestine to work among the Palestinian Jews, who, in the course of time, had sunk into utter spiritual degradation. After the occupation of the country by Mehemet Ali, in 1832, the London Association for Missionary Work among the Jews also entered the field; and in 1833 the celebrated Orientalist Nicolayson permanently settled in Jerusalem. Yet while the Greek, the Latin, and the Armenian churches had legally established organizations in Jerusalem, the Protestant churches were still without any official representation, until, by the joint expedition of the European grand powers in 1840, Friedrich Wilhelm IV of Prussia opened negotiations with Queen Victoria for the establishment of a Protestant episcopal see in Jerusalem under the patronage of the two Protestant states,—England and Prussia. The Prussian propositions were most cordially accepted by the prelates of the Anglican Church, who spoke of the establishment as a great advantage for the missions among the Jews, and a propitious introductory to a union between the Protestant churches in Germany and England. The dotation of the see was fixed at thirty thousand pounds, in order to insure a yearly income of twelve hundred pounds, of which England paid one half, and Prussia the other. With respect to jurisdiction, it was placed under the metropolitan authority of the Archbishop of Canterbury. The right of appointment

was to be alternative between the two states, though the Archbishop of Canterbury retained a veto also in case of a Prussian appointment. The first bishop, Michael Sal. Alexander (b. in 1799 at Schönlanke in Posen), a converted Jew, professor of Hebrew in King's College in London, was appointed by England, and entered Jerusalem Jan. 21, 1842, but died Nov. 23, 1845, near Cairo. The second bishop, Samuel Gobat (see art.), was appointed by Prussia. He occupied the see until his death, May 12, 1879, and founded twelve minor Protestant congregations in Palestine, with churches in Jerusalem, Nazareth, Jaffa, Bethlehem, and Nablus, and with thirty-seven schools frequented by fifteen hundred children. The third bishop, Joseph Barclay, was appointed by England, and died Oct. 22, 1881. See ABEKEN: *Das evangelische Bisthum in Jerusalem*, Berlin, 1842. GÜDER.

Chevalier Bunsen was the chief adviser of King William IV in the scheme of founding the bishopric of St. James. The High-Church party in England was opposed to it on the ground that it interfered with the jurisdiction of the Greek Patriarch. The bishopric has disappointed the sanguine union-schemes of its founders, but is doing a good missionary work, especially in the education of youth, and in Christian charity to the poor and sick. Protestant services are held in English, German, and Hebrew. The English Church is near the Jaffa Gate and the Mediterranean Hotel, and is well filled during the Easter season.

JERUSALEM, The Patriarchate of, owes its interest to the memories connected with the name and the place, rather than to the influence it has actually exercised on the history of the Church. Eusebius gives a list of the "bishops" from the origin of the congregation to his own time; but it contains only a few names of prominence. During the reign of Constantine the Great, the city began to attract the general attention of Christendom, especially by its relics. Magnificent churches were built within its precincts, and the Council of Nicæa (*can.* 7) conferred on it a precedence of honor as the true cradle of Christianity. The see remained, nevertheless, under the metropolitan authority of Cæsarea until Theodosius II. elevated it into a patriarchate. Some difficulties arose with the patriarchs of Antioch and Alexandria concerning the boundaries of the new diocese; but they were solved by the Council of Chalcedon, 451. By the successive Persian, Arabic, and Turkish conquests of the Holy Land, all connection was broken off between the patriarchate and the rest of Christendom until the crusaders took possession of the country in 1099. The victors found the patriarchal throne vacant, the last patriarch having fled to Cyprus, where he died. In spite of the opposition of the clergy, they established Arnulph, a mean character, as the first Latin patriarch of Jerusalem. Arnulph's successor, Dagobert, who, as archbishop of Pisa, had accompanied Urban II. on his voyage through France in 1095, tried to give a thoroughly hierarchical character to the constitution of the new kingdom; but the relations between the patriarch and the Pope soon became disturbed, and these disturbances again affected the relations between the patriarch and the king. In 1138 the Patriarch William thought

of separating from Rome altogether, and in 1187 the Patriarch Heraclius surrendered the city of Jerusalem to Saladin. Saladin expelled the Latins: only some members of the Franciscan order were allowed to settle in a monastery on Mount Zion. In the negotiations concerning a union between the Greek and Latin churches, the patriarchs of Jerusalem played only a very small part. At the Council of Florence (1438) the see was represented; but in 1443 the agreement arrived at there was rejected in Jerusalem, as well as in Alexandria and Antioch. The relations with the Russian Church were very friendly: the Russian confession of 1643 was signed by Paisius of Jerusalem. The most conspicuous point in the later history of the patriarchate is the synod of Jerusalem, 1672 (which see). After that time it gradually dwindled down into insignificance. It once comprised sixty-eight episcopal dioceses, with twenty-five suffragans: it now comprises only fourteen, — Cæsarea, Palestina, Scythopolis, Petra, Ptolemais, Bethlehem, Nazareth, Lydda, Gaza, Sinai, Joppa, Nablus, Sebaste, and Philadelphia; and these fourteen dioceses number only seventeen thousand souls. The last patriarch, Athanasius, resided in Constantinople, and administered the patriarchate by a synod. The present one resides in Jerusalem, in a newly built magnificent palace. See GEORGE WILLIAMS: *The Holy City*, London, 1845, 2d ed., 1849, 2 vols., i. 195 sq.; WILSON: *The Lands of the Bible*, Edinburgh, 1847, 2 vols., ii. 569 sq.; [SCHAFF: *Through Bible Lands*, New York, 1880, chapter xxiv.]. GASS.

JERUSALEM, Synod of, 1672. The doctrines of Cyril Lucar were condemned by his successor at the Council of Constantinople, 1638, and again by the next patriarch of Constantinople, Parthenius, at the Synod of Jassy, 1642. The metropolitan of Kjew, Petrus Mogilas, also found it necessary to protest against those doctrines; and his confession was sanctioned, 1643, by the patriarchs of Constantinople, Alexandria, Antioch, Jerusalem, and Moscow. Thus an effective barrier seemed to be raised against the Calvinistic invasions of the Orthodoxy of the Eastern Church. Nevertheless, both the Reformed and the Roman-Catholic theologians continued to hint that the Greek Church had given up its insulated attitude, and was leaning respectively either this or that way. In the controversy between the Reformed minister, Jean Claude, and the Jansenists Nicole and Arnauld, concerning the Eucharist and transubstantiation, the former alleged, in support of his views, the dogma of the Eastern Church such as it appeared in its oldest form, and such as it had been revived by Cyril Lucar; while the latter appealed to the dogma of the Eastern Church in its œcumenical form. In 1660 the Patriarch of Jerusalem, Nectarius, published a book against Claude; and in 1672 his successor, Dositheus, convened a synod at Jerusalem for the purpose of still further defending the Orthodoxy of the Eastern Church. The synod was frequented by sixty-eight representatives, and resulted in the so-called *Shield of Orthodoxy* (*ἀσπίς ὀρθοδοξίας*), March 20, 1672, — one of the most important confessional works of the Eastern Church. The first part is historico-critical, and contains a strong condemnation of the views ascribed to Cyril Lucar,

and at the same time an adroit vindication of him personally, flatly denying that he ever held such opinions, ever wrote the books containing them, etc. The second part is critico-dogmatical, and presents a full confession of the Orthodox Greek faith in the form of a refutation of the theses of Cyril.

LIT.—The best editions of the acts of the synod are found in HARDUIN: *Conc.*, xi. p. 179 sqq., and KIMMEL: *Monum. fidei eccl. Orient.*, Jena, 1850. [See SCHAFF: *Creeeds of Christendom*, vol. i. pp. 61–67.] RUD. HOFMANN.

JERUSALEM, Johann Friedrich Wilhelm, b. at Osnabrück, Nov. 22, 1709; studied at Leipzig, Leyden, and The Hague; resided for some time in London; and was in 1742 appointed court-preacher to the Duke of Brunswick, in 1743 provost of the monasteries of St. Crucis and St. Ægidius, in 1749 abbot of Marienthal, in 1752 abbot of Riddagshausen, and in 1771 vice-president of the consistory of Wolfenbüttel, where he died Sept. 2, 1789. Besides several collections of sermons, he published *Betrachtungen über die vornehmsten Wahrheiten der Religion*, 1768–79; which was translated into several foreign languages, and is considered one of the best apologetical works produced in the latter half of the eighteenth century. He was the father of that Jerusalem who by his suicide at Wetzlar, in 1775, gave the occasion to Goethe's *Leiden des jungen Werther*. HAGENBACH.

JERUSALEM CHAMBER, where met the Westminster Assembly in the seventeenth, and the revisers of the Authorized Version in the nineteenth century, is a large hall in the deanery of Westminster, London, hung with tapestries, mostly from Henry VIII.'s time, representing the circumcision, the adoration of the magi, and the passage through the wilderness, and furnished with a long table and chairs. It was built by Abbot Littlington, between 1376 and 1386, as a guest-room for the abbot's house. In it Henry IV. died (March 20, 1413) when on the eve of a pilgrimage to Jerusalem; and thus the prophecy that he should die in Jerusalem was supposed to be fulfilled (cf. Shakspeare: *Henry IV.*, 2d part, act iv. sc. 4). Here Addison (1719) and Congreve (1728) lay in state before burial in the Abbey. The origin of the name is obscure. Some derive it from the pictures of Jerusalem on the tapestries; others (e.g., Dr. John Stoughton), from its adjoining the sanctuary, "the place of peace." The Westminster Assembly adjourned thither at the close of September, 1643, because the room was well heated from its huge fireplace. The Lower House of Convocation now meets in the Jerusalem Chamber. See Dean STANLEY: *Memorials of Westminster Abbey*.

JESUITS. I. CONSTITUTION AND CHARACTER.—The Society of Jesus consists of four classes,—novices, scholastics, coadjutors, and professed. Novices are admitted only after a minute and searching examination of their character and social circumstances. The novitiate lasts for two years, which are spent in houses established for the special purpose. Time is there regulated from hour to hour. Reading, meditation, prayer, and devotional exercises, alternate with nursing in the hospitals, travels as beggars, menial services, and ascetic practices. A course of training is

gone through which enables the novice to completely break his individual will, and prepares him to be a fit instrument for the will of the society. The term of probation ended, the novice takes the three monastic vows of poverty, chastity, and obedience, and enters one of the colleges of the society as a scholastic. There he studies grammar, rhetoric, and literature for two years, and philosophy, physics, and mathematics for three; teaches these subjects through all the classes of the college for five or six years; studies theology for five or six years, and finally completes his education by going through another novitiate of spiritual exercises. The whole course of studies is very minutely prescribed. The oldest *ratio studiorum* dates from 1586. That agreed upon by the fifth congregation, and published in 1599, was in use until Roothaan, in 1832, introduced a new and reformed plan. After the second novitiate, the scholastic is ordained a priest, and becomes an active member of the society, either as coadjutor or professed, adding to the three common monastic vows, in the former case, that of zealous devotion to the education of the young, in the latter, that of undertaking any task which the Pope might see fit to confide to him. There are, however, besides the regular *professi quatuor votorum*, also some *professi trium votorum*; though it is not clear what thereby is meant, unless the expression refers to the so-called secret Jesuits.

At the head of the society stands a general (*præpositus generalis*), who is represented in each province by a provincial (*præpositus provincialis*), and in each individual establishment by a superior (*præpositus*, or *magister novitiorum*, or *rector*). The general is elected for lifetime by the congregation; that is, the assembly of the professed, which meets ordinarily only for the purpose of electing the general. He holds in his hands the whole administration, jurisdiction, and government. He appoints the provincials and all other officials, generally only for a term of three years; he decides about admission to or expulsion from the order; he receives at fixed times reports from all the provincials and superiors; and he investigates the state of the various establishments by special inspectors; he can give dispensation from the rules just as he sees fit, etc. His power is absolute. He is to the order what the Pope is to the Church,—the representative of God. Indeed, the cement which holds the whole fabric together is implicit obedience. To the inferior his superior is the Christ, before whose commandment he must cancel his own will, his own intellect, his own natural mode of feeling. Every trace of individuality must be obliterated, unless the superior chooses to develop and use it for purposes of the order. All Jesuits should at all times, and under all circumstances, show the same physiognomy. No tossing of the head, no impatient movement of the hand, perfect composure, unimpeachable dignity. Slowly he raises his eyes from the ground when spoken to, and fixes them calmly on the lower part of the face of his interlocutor. Never a frown, still less a sneer.

The informing idea of this finely articulated organism is not the perfection of the inner life, but simply the performance of some external task. All that the order does for the education

of its members and the elevation of their souls is done merely with an eye to some practical end. Science and art, religion and morals, are considered and employed only as so many tools or weapons for the rehabilitation of mediæval catholicism and the establishment of the reign of the Church over the State. The order has produced quite a number of reputed scientists, though hardly any of first, or even second rank. Science has an aim of its own, and so has the Jesuit. Whenever these two aims do not coincide, the Jesuit is compelled to leave science alone. He has succeeded best in those sciences which are most foreign to his own purpose, such as mathematics, chronology, interpretation of classical authors and ancient inscriptions; though in this last field he has been far surpassed by the Benedictines. On theology the order has exercised considerable influence. Mediæval dogmatics developed in different directions: not only scholasticism and mysticism presented sharply opposed views, but also, within the pale of the former, various schools were formed. With the Reformation arose quite a number of expositions concerning the great question, — justification by faith, or justification by good works, forming a transition between Protestantism and Romanism. All these stand-points had their representatives at the Council of Trent; but it was the Jesuits Lainez and Salmeron who finally succeeded in deciding the debate, and driving the dogmatics of the Roman Church back into the stiffest and most barren scholasticism. The dogmatical stand-point of the order may be characterized as that most directly opposed to Protestantism. The general outlines are derived from Thomas Aquinas; but the details are evidently treated with the conscious aim of producing a contrast to Protestantism. An inclination towards Pelagianism is apparent, and everywhere prevailing. Luis Molina went even so far as to ascribe to the natural will of man the power of fitting itself for actions which all were used to consider as the effects of divine grace; and justification he defined as the result of the equal co-operation of grace and free will. Still more characteristic is the Jesuitical system of morals. By its audacious unscrupulousness it finally became the rock on which the fortunes of the order were wrecked; and very early its limitation of sin to conscious and voluntary transgressions; its doctrines of probabilism; of *methodus dirigendæ intentionis*, which leads directly to the maxim, the end justifies the means; of *reservatio mentalis*, which destroys all faith between man and man; of amphibology, which may be made to cover any kind of falsehood, — made its adepts suspected, and even hated.

II. EARLY HISTORY, AND ACTIVITY DURING THE PERIOD OF RELIGIOUS RE-ACTION. — According to the ideas of the founder (see IGNATIUS LOYOLA), missions should be the true field of activity for the order, — foreign missions among the heathens, domestic missions within the pale of the Roman-Catholic Church, and missions for the conversion of the Protestants. The functions to which the members of the order had to adapt themselves were consequently preaching, teaching the young, and confession; and great privileges were conferred upon them to aid them in the fulfilment of their task. Paul III. gave them

a right to preach everywhere, — in the churches and in the streets, — to administer the sacraments, to hear confession, and to give absolution in all cases except those mentioned in the bull *In cæna Domini*. By a bull of 1545 they were exempted from keeping the canonical hours, and afterwards, also, from participating in processions, and from other regulations infringing upon their time. Great obstacles, however, were also thrown in their way.

In Portugal they rapidly took root during the reign of John III. At Coimbra they founded their first college (1542), and Simon Rodriguez became its rector. The second they founded at Goa; and Francis Xavier made the Indian mission a great exploit. Under Sebastian, Rodriguez and the Jesuits actually governed the country. But in Spain they met with decided opposition from Melchior Canus, from the royal chaplain and librarian, Arias Montanus, and from others. Even Philip II. declared that the Society of Jesu was the only ecclesiastical institution he did not understand; and he continued maintaining a reserved attitude towards them, even after seeing them at work in Belgium. The country was half Protestant when they entered it in 1542: it was exclusively Roman Catholic, when, half a century later on (in 1592), they pushed their outposts farther on into the United Netherlands.

Still greater difficulties they encountered in France, where for a long time they were looked upon with suspicion and antipathy. In 1540 Ignatius sent some young men to Paris to study; but in 1542, when the war with Spain broke out, they were compelled to leave the country. In the Cardinal of Lorraine the order found an energetic patron, but all his exertions in its behalf were baffled by the decided opposition of the Parliament of Paris and the Sorbonne. At the convention of Poissy, where he was present in person (1561), Lainez succeeded in getting admission for the order, but only on very precarious conditions. Thus it had to change its name, and call itself, after its residency in Paris, Collège Clermont. Its first stable and flourishing establishment in France it founded at Lyons. One of its priests, Edmond Angier, produced by his preaching such an excitement in that vicinity, that all Reformed ministers were expelled, all Reformed churches destroyed, and all Reformed books burned. As a monument of this great victory, the Roman-Catholic population built the order a magnificent college in the city. As the great task of the Jesuits in France was to stamp out the Reformation there, and rid the country of the Huguenots, they were naturally opposed to Henry IV., and intrigued against him, even after his conversion to Romanism. The result was, that they were expelled by the Parliament of Paris. They succeeded, however, in maintaining themselves in the circuits of the two southern parliaments, and they soon came to understand that they could do nothing, unless in alliance with the king. From that moment they labored zealously for a reconciliation between the king and the Pope; and afterwards, during the embroilments with Spain, they even espoused the interests of France. As a reward, Henry IV. gave, in spite of the reclamations of the university, the Collège Clermont permission to teach, not only theology, but also the

other sciences (1610), and he chose a Jesuit, Father Cotton, for his confessor. This was a great victory. At the same time, however, they suffered a great loss in a neighboring country. In Venice they were bitterly opposed by Fra Paolo Sarpi; and when, in 1606, Paul V. placed the republic under the interdict, they left the territory, together with the Theatines and Capuchins. But, when a reconciliation was brought about between the Pope and the republic, the latter made it a condition that the Jesuits should not be allowed to return, and even the Spanish ambassador had not a word to say in their favor.

The two countries, however, in which they achieved their greatest successes, and suffered their greatest losses, were England and Germany. The biographies of William Allen, Perron, Campian, and others, give an idea of their exertions in England. Under James II. they were established in a magnificent college at the Savoy, London, and Father Edward Petre was made the private secretary of the king. But the result was the loss of the crown of England to the House of Stuart. In Germany, on the contrary, they really succeeded in producing a re-action which actually turned back the current of the Reformation. The first Jesuit, Le Jay, appeared in Germany in 1550, at the diet of Augsburg. He obtained permission from King Ferdinand to found a college in Vienna, and in 1551 fifteen Jesuits entered the Austrian capital. In 1552 Ignatius founded the *Collegium Germanicum*, for the education of German youths as missionaries; and in 1556 similar establishments were founded at Cologne and Ingolstadt, together with a school for young noblemen at Prague, to which the king sent his pages. In 1559 the Jesuits arrived at Munich, which city they soon transformed into a "German Rome;" and during the next years they spread rapidly along the Rhine and the Main, — Treves, Mayence, Spire, Aschaffenburg, Würzburg, etc. The influence of their universities began to be felt as a counterpoise to that of the universities of Wittenberg and Geneva, and their schools were greatly admired on account of the consistent method of the teachers and the sure progress of the pupils. Even Protestants sent their children thither; and through his pupils the teacher noiselessly penetrated into the Protestant family, with fasts, rosaries, prayers to the Virgin, etc., following in his step. Very soon the order felt prepared to use force as a means of conversion, and consequently force was used. Duke Albert V of Bavaria gave his Protestant subject the choice between returning to the Church of Rome, or leaving the country: as a ward of the Margrave of Baden, a minor, he extended the measure also to that country. Thus supported, the Jesuits accomplished the "reformation" of the two countries in 1570 and 1571. The example was followed in Cologne, Münster, Hildesheim, Paderborn, Würzburg, and other places. In Austria the counter-reformation began in 1578. Confiscation, exile, torture, etc., were the instruments. In 1603 the task was completed, and the workmen went to Bohemia and Hungaria. The former country was entirely lost to Protestantism: in the latter, the progress of the Reformation was stopped.

III. DECAY AND DISSOLUTION. — After Ignatius Loyola, followed, as generals of the order, Jacob Lainez (1558–65), Francis Borgia (1565–72), Eberhard Mercurian (1572–81), Claudius Aquaviva (1581–1615), etc. During this period various attempts were made by the popes to alter the constitution. The monarchical organization of the society gave to the general a tremendous, and, as it would seem, even dangerous power. Paul IV demanded that the general should be elected, not for life, but only for three years; and Pius V., that the number of professed should be increased; and a steady influence on the government consented to the congregation. Foreign monarchs, the kings of Spain and France, had the same misgivings with respect to the order, and remonstrated with the Pope for an alteration of its constitution. Yea, denunciations of tyranny arose even from among its own members. (See *MARIANA*.) It required all the power, wealth, cunning, and discipline of which the order was possessed, to escape from these dangers. But, what the Pope had not been able to effect came gradually by itself. After Aquaviva, followed a number of incompetent generals. Unable to wield the tremendous power they held, they lived in comfort and splendor; and gradually the weakness of the centre transfused itself through the whole body. The professed followed the example of the general. From a phalanx of heroes, ready at any time to any sacrifice, they changed into a swarm of intriguing diplomats, beset with all the vices of ambition and debauch. The ecclesiastical and educational functions of the order were left to the performance of young and inexperienced people; and the schools, once admired as model institutions of their kind, became dens of disorder and vice. Novices were admitted without due discrimination, mostly with an eye to their fortune; and when dotations grew scarce, while at the same time the needs and expenses of the order greatly increased, the order decided to engage in business. Commercial houses were established, and factories built, in all the most productive regions of the earth. Every college was transformed into a kind of banking-house, and undertakings of unparalleled magnitude were begun.

Thus the order changed character, and so did the world around it, but on the opposite principle; so that, the less the order was ready to give, the more the world insisted upon having. In their controversy with the Jansenists, in the middle of the seventeenth century, though the Jesuits succeeded in silencing their adversaries, they nevertheless suffered a severe defeat; for it was the ideas of the Jansenists which kept the ground when the battle was ended: and the odium and ridicule which had been thrown upon the Jesuits went on increasing, though fed by no visible hand. In the Chinese mission affair their moral reputation was much damaged. It seemed doubtful whether it was the Jesuits who had converted the Chinese, or the Chinese who had converted the Jesuits, to such an extent had the missionaries modified Christianity, and amalgamated it with heathen elements. Europe stood scandalized, and it came to an open breach with the Pope. Still worse fared their intellectual fame under the attacks of the Encyclopedists. They were represented as the true type of obscurantism, and

condemned as the most dangerous and most contemptible remnants of an entirely antiquated and inadequate state of affairs; and they had nothing to say in defence. Under such circumstances, they were at once implicated in the most vehement contests with the governments of Portugal, France, Spain, and Italy.

In 1750 Portugal and Spain made an exchange of certain territories in South America; but the inhabitants, who were known to walk blindly by the strings of their Jesuit priests and teachers, offered resistance, and met in the field, provided with European arms. It took eight years to put down the rebellion. Moreover, the great mercantile privileges and monopolies which the Jesuits held in Portugal caused continuous disturbances and losses to the commerce of the country; and as the complaints of Marquis Pombal in Rome had no effect, but were answered with an assault on the life of the king, the order was expelled Sept. 3, 1759. Its property was confiscated, and its members were shipped to the States of the Church. In 1760 Father Lavalette, procurator of the order, director of all its factories and mercantile establishments in the Island of Martinique, and a resident of France, made a heavy failure, of two million four hundred thousand livres; and the order refused to pay the debt, laying all responsibility on the shoulders of its procurator. The case was brought before the Parliament of Paris; and the examination of the constitution of the order, thereby occasioned, showed, that, in many points, it came in conflict with the constitution of France. For this reason the Parliament declared the society dissolved Aug. 6, 1762; and, after some haggling between the king and the Parliament, a royal decree of December, 1764, enforced the dissolution. On account of participation in conspiracies against the Spanish Government, all Jesuits, not only in Spain, but also in the Spanish colonies, were arrested during the night of March 31, 1767, and sent to Italy. Neither the Pope nor the general would receive them. After wandering about for several days on the open sea in overcrowded vessels, they were allowed to land in Corsica. Similar measures were introduced in Naples, Nov. 5, 1767, and Parma, Feb. 7, 1768; and when Pope Clement XIII. tried to come to the rescue of the order, and launched a bull of excommunication against its weakest enemy, the Duke of Parma, the French ambassador in Rome declared, Dec. 10, 1768, in the name of France, Spain, Portugal, Naples, and Parma, that, if the Pope did not retract, war would immediately be waged against him. This declaration literally killed Clement XIII.; but his successor, Clement XIV., dissolved the society by the bull *Dominus ac Redemptor noster*, July 21, 1773. The general, Lorenzo Ricci, was imprisoned in the Castle of St. Angelo, where he died in 1775. Clement XIV. died in 1774 from poison. — At the moment when the catastrophe of its dissolution began, the order had 41 provinces, 22,589 members (of whom 11,295 were priests), 669 colleges, 176 seminaries, 61 houses for novices, 273 missions in foreign countries, 335 residences, and the controlling influence over 80 theological faculties.

IV. ATTEMPTS AT RESTITUTION. — After the dissolution of the order, some of its members

joined the Fathers of the Faith, or the Clerks of the Sacred Heart, or the Redemptorists; while others, on the plea that a papal bull has no authority in a dominion which lies outside of the jurisdiction of the Pope, retired into Prussia and Russia, and continued the society in its old forms, and after its old rules. Friedrich II. favored them: he hoped in them to find the best and cheapest schoolmasters for Silesia. Catharine II. even flattered them: she needed them for her further designs with respect to Poland. She confirmed their deeds of property in Russia, and in 1782 they chose a Pole to be their vicar-general. In 1800 they received the Roman-Catholic cathedral in St. Petersburg, and permission to found a college there; and by a brief of March 7, 1801, Pius VII. officially recognized the restitution of the order in Russia, and conferred the dignity of general on its chief. In 1804 King Ferdinand IV. of the Two Sicilies asked the Pope for the restoration of the order in his kingdom, and Pius VII. was only too glad to grant the request; but, as Naples was occupied by the French from 1806 to 1815, only the Island of Sicily could avail itself of the advantage. Finally, when, after the fall of Napoleon, Pius VII. returned to Rome, he summoned back the Jesuits, opened the Church of Gesù to them, and completely restored the order, "in accordance with the unanimous wishes of Christendom," as he said in the bull *Solicitude omnium ecclesiarum*, of Aug. 7, 1814.

This "unanimity," however, proved a mistake. In Russia, where Alexander I., in 1812, gave their college at Polotzk the rank of a university, and bestowed other great privileges on them, the Jesuits began to make proselytes among the members of the Russian Church, and to intrigue against the Bible Society, one of the emperor's favorite institutions. As a warning, they were banished from St. Petersburg and Moscow, Jan. 1, 1815. But they heeded not the warning: on the contrary, they tried their proselytizing talent even on the Russian army; and March 25, 1820, they were banished from the country "forever." Into Spain they were admitted by Ferdinand VII.; but when, in the civil war which broke out after his death (1833), they sided with Don Carlos, their college in Madrid was stormed by the people, July 17, 1834; and they were expelled by the regent, Queen Christina, July 4, 1835. In Portugal they sided with Dom Miguel, and were expelled (May 24, 1834) by Dom Pedro. In France they never obtained a legal position; but they were tolerated and even favored by Louis XVIII. and Charles X. At Lyons they founded a very flourishing college. They made their influence strongly felt on the whole middle stage of education, — that is, the stage between the elementary and the scientific education; and their number rose to four hundred and thirty-six, when the revolution of 1830 suddenly swept them out of the country. Under Louis Philippe they returned, and Father Ravignan became the most fashionable preacher in Paris; but the popular animosity against them — brought to its highest pitch by E. Sue's romance, *The Wandering Jew* — compelled, in 1845, their own general, Roothaan, to recall them. Indeed, the only country which they really succeeded in bringing under their sway was Belgium. They were among the most prominent agents in the

revolution which separated Belgium from Holland; and, when the former was constituted an independent kingdom, they took possession of it as a conquered province, and domineered for some time, not only in the Church and the school, but even in the civil administration and the court.

One of the ideas of the revolution of 1848 proved very favorable to the Jesuits, — the separation of the Church from the State; and they were not slow in availing themselves of the circumstance. In 1819 the Roman-Catholic bishops of Prussia demanded, in the name of the revolution, free communication with Rome, full power of discipline within their Church, right of appointing priests and other ecclesiastical officers, unconditional power over the administration of the property of the Church, superintendence of all religious instruction in the schools, the seminaries, and the universities, etc. Friedrich Wilhelm IV. yielded in nearly all the points, and through the breach thus opened, the Jesuits stole into the country. By the concordat of Aug. 18, 1855, between Austria and the Pope, the order came into possession of the colleges of Linz, Leitmeritz, and Innsbruck, and in 1857 also of the academy and university of Vienna, whose students and professors were forced to hear sermons by the Jesuits every Sunday. In 1858 they directed a hundred and seventy-two out of the two hundred and fifty-six gymnasiums in Austria. But in these great successes the declaration of the dogma of papal infallibility made a fearful havoc. July 31, 1870, Austria cancelled the concordat; and there, as in Italy, the influence of the Jesuits is steadily on the wane, though they have not yet been expelled. In Germany the papal infallibility dogma caused the *Kulturkampf*, and by the law of July 4, 1872, the Jesuits were banished. A similar fate overtook them in France, where they had played a conspicuous rôle during the second empire: the Ferry laws drove them out of the country. In 1878 the order had 10,033 members, of whom 4,660 were priests, 2,679 scholastics, and 2,649 coadjutors. In England, where Thomas Weld of Sulworth Castle established them (at Stoughurst, in 1799), they have several establishments, also in Scotland and Ireland. In the United States, whither they first came with Lord Baltimore, in 1634, they have 1,100 fathers, 6 establishments for novices, and 20 larger educational institutions.

LIT. — For the constitution and character of the order, see *Institutum Societatis Jesu*, Avignon, 1830-38, 7 vols.; JORDAN: *Die Jesuiten und der Jesuitismus*, Leipzig, 1839; ORELLI: *Das Wesen des Jesuitenordens*, Potsdam, 1846; BODE: *Das Innere der Gesellschaft Jesu*, Leipzig, 1847; HUBER: *Der Jesuitenorden nach seiner Verfassung u. Doktrin, Wirksamkeit und Geschichte characterisirt*, Berlin, 1873. For the history of the order, see ORLANDINI: *Historia Societatis Jesu*, Antwerp, 1620; *Imago primi sæculi Soc. Jesu*, Antwerp, 1640; WOLF: *Geschichte der Jesuiten*, 2d ed., Leipzig, 1803, 2 vols. (reliable only for the period of dissolution); KORTÜM: *Die Entstehungsgeschichte des Jesuitenordens*, Manheim, 1843; CRETINEAU-JOLY: *Histoire de la Compagnie de Jésus*, Paris, 1844-46, 6 vols.; SUGENHEIM: *Geschichte der Jesuiten in Deutschland von 1540-1773*, Frankfurt, 1847, 2 vols.; LUTTEROTH: *Russia and the Jesuits*

from 1772 to 1820 (French and German translations from the Russian); BUSS: *Die Gesellschaft Jesu*, Mayence, 1854; [GUETTÉE: *Histoire des Jésuites*, Paris, 1858-59, 3 vols.; PARKMAN: *The Jesuits in North America*, Boston, 1868; STEWART ROSE: *Ignatius Loyola and the Early Jesuits*, London, 1871; MONTY: *Reformateurs et Jésuites*, Dijon, 1876; KELLE: *Die Jesuitengymnasien in Oesterreich*, München, 1876; LEMER: *Dossier des Jésuites et des libertés de l'église gallicane*, Paris, 1876; CAYLA: *L'expulsion des Jésuites*, Paris, 1876; E. PONTAL: *L'université et les Jésuites. Deux procès en cour de parlement au XVI^e siècle*, Paris, 1877; J. WALLON: *Jésus et les Jésuites*, Paris, 1878; A. MICHEL: *Les Jésuites*, Paris, 1879; A. LIVAC: *Les Jésuites et la liberté religieuse sous la Restauration*, Paris, 1879; E. BOYSSE: *Le théâtre des Jésuites*, Paris, 1880; C. DANIEL: *Les Jésuites instituteurs de la jeunesse française au XVII^e et au XVIII^e siècle*, Paris, 1880, A. DE MASSOUGNES: *Les Jésuites à Angoulême, leur expulsion et ses conséquences (1516-1792)*, Angoulême, 1880; J. FRIEDRICH: *Beiträge zur Geschichte des Jesuiten Ordens*, München, 1881; J. A. WYLIE: *The Jesuits*, London, 1881]. GEORG E. STEITZ.

JESUS CHRIST. Our purpose in this article is to give a brief abstract of the history of the earthly activity of God our Saviour, with which we will combine a short consideration of the sources of this history, its chronology, and the literature.

I. DOCUMENTARY SOURCES. — The sources of the history of Jesus are usually distinguished into biblical and extra-biblical, but in truth we can only speak of biblical sources. The notices of Tacitus, Suetonius, Pliny, and of the later authors, Lampridius, Lucian, and Celsus, afford little matter, and hardly deserve a place in this category; and the Syriac letter of the Pagan Mara to his son Serapion, written about 73 A.D. (ed. by Cureton, in *Spicilegium Syriacum*, Lond., 1855), is at best an interesting witness to the spiritual power of Christianity at the end of the apostolic age. The letters of Abgar of Edessa, and the reply of Jesus, preserved by Eusebius (*H. E.*, I. 13), would be exceedingly valuable, were they not unguine. Turning to the extra-biblical sources of Christian origin, we have the apocryphal Gospels. The oldest and best of these, the so-called Hebrew Gospel, is very deficient in originality, compared with Matthew, and contains a profusion of historical inventions (Keim). The apocryphal Gospels were written between the second and seventh centuries, and were fantastic attempts to fill up the gaps in the life of our Lord, especially in the periods of his infancy, childhood, and passion, and are only valuable for the contrast they present to the canonical Gospels. The attempts of Lentulus to describe the appearance of Christ, and the brass statue of Christ and the woman with the issue of blood at Paneas, described by Eusebius, belong to a still lower plane. Of more value are the descriptions some of the Fathers of the first two centuries give of Christ's experiences and words; as particularly the account which the Epistle of Barnabas gives of the call of the apostles (5), the resurrection and ascension (15), etc. Extra-biblical accounts of Jewish origin might be expected in the writings of Philo and Josephus. The former, an Alexandrian Jew, completely ig-

nores Christ and John the Baptist. The celebrated passage of Josephus (*Antiq.*, XIII. 3, 3) hardly deserves to be regarded as genuine, although it is found in all the manuscripts, and is noticed by Eusebius (*II. E.*, II. 11). At all events, it is not genuine as it now stands. The references to Christ's superhuman nature, resurrection, etc., betray the hand of an early Christian interpolator. Paulus, Olshausen, Gieseler, Hase, Reuss, Ewald, and others, hold this view, — that the passage has been tampered with, but is in part from the hand of Josephus. After the middle of the second century, the Jewish writings took notice of Jesus, but only to malign his character. Celsus and Porphyry both drew from these sources. He was described as the child of an adulterous connection of his mother with the soldier Panthera, as having been trained by Egyptian sorcerers in all kinds of magical arts, etc. These malicious falsehoods were collected in the Talmud and in the *Book of the Origins of Jeschu Hamnozi*.

The student of the life of Jesus of Nazareth is, therefore, almost exclusively shut up to the New Testament, especially the four Gospels. In spite of the attacks of modern criticism, these four biographies are generally acknowledged to be genuine, the first three dating from the period preceding the destruction of Jerusalem (70). Each has its own characteristics. Matthew depicts Christ as the promised Messiah and the son of David. Mark portrays him as the Son of God, who established his Messianic mission by miraculous deeds. Luke describes him as the Saviour and revealer of truth, sent from God to save and enlighten all peoples. John differs very materially from the other evangelists, by exhibiting more of the inner life and thoughts of Christ. The other writings of the New Testament are very valuable as witnesses to the truth of the gospel narratives and their picture of Christ which they presuppose. They corroborate many individual traits, the Acts giving an account of the ascension (i. 4-11) and an otherwise unrecorded saying of our Lord (xx. 35); while Paul makes a valuable addition to the history of the days succeeding the resurrection (1 Cor. xv. 3-8). The writers of the New Testament agree in their testimony to the reality of the revelation of God in Christ; and their narrative lays claim to our respect in proportion as it can stand alone, and does not need any illustration from the dull and flickering light of the apocryphal inventions.

II. LIFE OF JESUS. 1. *Pedigree, Birth, and Infancy.* — Jesus was descended from David (Matt. i. 6; Luke iii. 31). His contemporaries recognized this pedigree (Matt. xv. 22, xx. 30); and Paul (Rom. i. 3) and the Epistle to the Hebrews (vii. 14) assume it as a thing generally acknowledged. Both Matthew and Luke agree in representing him as being conceived by the Holy Ghost. He was born, not in the town of Nazareth, where Joseph and Mary resided, but in Bethlehem. Thus the prophecy of Micah (v. 2) was fulfilled. There was no room in the inn; and Jesus, the priestly King of Israel, and the world's Redeemer, was born, probably, in a cave or grotto, and laid in a manger. Shepherds, led by angels, were the first witnesses of his birth. The child was circumcised on the eighth day, according to the Mosaic custom. Witnesses soon appeared to the divine mission of

the child, in those who were waiting for the kingdom of God, such as Anna the prophetess, and Simeon at the temple. Wise men from the East (Matt. ii. 1-12), led by a startling sign in the heavens, also came to adore the child. King Herod regarded with suspicion the young scion of royal descent, and by his murderous plans his parents were led to flee into Egypt, from which, when they returned, they went to live in Nazareth. These narratives of the infancy have been discredited by the modern critical school; but they stand in the strongest contrast to those of the apocryphal Gospels; and much in the accounts both of Matthew and Luke, instead of being of the nature of legendary reminiscences (Beyschlag), seems to have come from eye-witnesses.

2. *Development, Baptism, and Temptation.* — During the years spent at Nazareth, Jesus "advanced in wisdom, and stature, and in favor with God and men" (Luke ii. 52). In all this development he remained absolutely without sin, and was triumphant over every temptation (John viii. 46; 2 Cor. v. 21, etc.). He in whom dwelt "all the fulness of the Godhead bodily" (Col. ii. 9) lived and learned as the son of a carpenter, and was himself called "the carpenter" (Mark vi. 3). The religious arrangements of the synagogue must have contributed to his religious development. In the synagogues the influence of the Pharisees was supreme; but it is evident that Jesus in no wise became identified with them, or their instructions, or he could not have subsequently directed so many scathing rebukes against the "Pharisees and scribes." But he must have studied the Old-Testament Scriptures. When he began his ministry, he was able to teach with authority, and not as the scribes (Matt. vii. 29). His baptism by John also contributed to prepare him to inaugurate his public activity in the spirit of a divine consciousness. He who was without sin submitted to the water-baptism of repentance (Matt. iii. 11), in humble obedience to the law (Matt. iii. 15) and voluntary condescension. But he received at the Jordan the unction of the Holy Spirit, and was declared by God to be his well-beloved Son. John, who up to this time had not known Jesus as the Messiah, now instructed of the heavenly voice, recognized him as the "Lamb of God that taketh away the sin of the world" (John i. 29). Jesus here became fully conscious of his Messianic mission, but was immediately led by the "Spirit into the wilderness, to be tempted of the devil" (Matt. iv. 1, etc.). He resisted, one after the other, the three temptations, of which he, at a later period, spoke to his disciples, and was ministered to by angels. It was not till after this conflict with the prince of this world that he inaugurated his public activity in the world, for the purpose of establishing his kingdom in it. From this time forth he manifested forth his higher gifts and powers, and in the first instance with the design of establishing the nucleus of the Church.

3. *Plan and Methods of the Messianic Activity of Jesus.* — The hypothesis that Jesus had a definite plan before his mind when he began his public activity has been given up by some modern theologians (Schleiermacher, Ullmann, Kahnis, etc.); but, if it be allowed that the purpose of his life was revealed to Jesus by the Spirit at his baptism, then it is proper to speak of his having

had a definite Messianic plan. Our Lord himself seems to declare this, in an indirect way, in parables (Luke xiv. 28-33), and in discourses to his disciples of his hour, which had not yet come (John ii. 4), of the bread of life (John vi. 51), etc. The majority of the parables about the kingdom of heaven show a progress of ideas, and indicate the same thing. The main periods of his public activity are the Galilean ministry, lasting more than two years; a ministry of four months, beginning with the mission of the seventy, and spent between Galilee and Judæa; and the last fifty days, lasting from the beginning of the passion-week to the ascension. The methods which Jesus used during these three periods were substantially the same. A distinction is justly made between his miraculous and teaching activity; but it must not be overlooked that many of the miracles had a deep symbolical meaning (as the restoration of the blind to sight), and that Jesus frequently followed the working of a miracle with words of instruction. The miracles must be regarded as sustaining an intimate connection with his divine-human personality. They were not mere evidences for overcoming unbelief, but were signs of the higher Messianic life of Christ, and prophetic pledges of the glorious future of the kingdom of heaven. From this point of view the miraculous activity was a necessary accompaniment of all the three periods of his life. The form and contents of the teaching of Jesus changed to this extent, that, in the earlier part of the Galilean ministry, there was more of legal precept, but later more of prophecy and promise. The discourses preserved by the synoptists are predominantly parabolic and gnomic; those preserved by John, allegorical and symbolic. The synoptists contain more of teaching about Christ (*doctrina de Christo*); John, more of the teaching of Christ (*doctrina Christi*).

4. *The Galilean Ministry.* — (a) *Co-operation with John the Baptist.* The ministry of Jesus was not yet concentrated in Galilee. John alone gives an account of the incidents of this period before the imprisonment of the Baptist, which Mark (i. 14) and Matthew (iv. 12) mention as the occasion for his going to Galilee. The main incidents belonging here are the choice of some disciples from the body of John's followers (John i. 35-51), the purification of the temple, in which he for the first time manifested his opposition to the leaders of the Jewish people (John ii. 13-25), and the conversation with Nicodemus. Here, also, belong the first exhibition of his miraculous power at Cana of Galilee (John ii. 1-11), and a short visit to Capernaum (John ii. 12). At the end of this period he turned again to Galilee, holding on the way the conversation at Jacob's well with the Samaritan woman (John iv. 4-42). Harmonists differ as to whether this conversation precedes or follows the miracle at the pool of Bethesda (John v. 1-17), as well as John's imprisonment. In the former case, Jesus must have returned yet once again to Judæa before John's imprisonment. (b) *To the Death of John and the Miracle of the Loaves.* — The characteristic of this period, which includes the most of the Galilean miracles, consists in the gradual selection of the twelve disciples, and the large masses of people who gathered about him at the Lake of Galilee.

The length of this period cannot be determined with certainty, on account of the difficulty of deciding whether the miracles of John iv. 47-54 and v. 1 sqq. belong here, and because it is somewhat doubtful whether the passover of John vi. 4 is the only one that fell in this period. The main incidents were as follows: after being rejected at Nazareth, Jesus passed to Capernaum (Luke iv. 16 sqq.; Matt. iv. 13), where he performed a number of miracles. Here belongs the choice of the disciples in the stricter sense (Matt. iv. 18-22, etc.), followed by the solemn instructions of Matt. v.-viii. (Mark iii. 13; Luke vi. 17 sqq.). Between this Sermon on the Mount and the mission of the twelve (Matt. x. 1 sqq.) occurred many remarkable cures, such as the centurion's servant (Matt. viii. 5-13; Luke vii. 1-10), and other miracles, such as the stilling of the storm on Lake Galilee. Here, also, belongs the raising of Jairus' daughter (Matt. ix. 23-27), and that of the widow of Nain's son (Luke vii. 11-17), which must have occurred soon afterwards. Matthew places at this time the discourses and parables of chaps. xii., xiii., which Mark and Luke break up into parts, and give in other connections. But the three synoptists agree again in their accounts of the miracle of the five loaves, and the walking on the lake, which they put in connection with the news of the Baptist's decapitation. John also joins in with the synoptists at this point. (c) *The Last Summer in Galilee.* — This period is marked by a growing conflict with the unbelieving Galileans, who have forgotten their once enthusiasm, and especially with the Pharisees. This opposition obliges Jesus to retire frequently to desert-places, and even to pass at times beyond the confines of Galilee. The period lasts from the passover of John vi. 4 to the feast of tabernacles (John vii. 2); that is, through the summer and fall. Among the main incidents were the condemnation of the Pharisees (Matt. xv. 1-20), the visits to the regions of Tyre and Sidon and Cæsarea Philippi, the confession of Peter, the first definite announcement of the crucifixion (Matt. xvi. 13-23), the transfiguration, the journey to the feast of tabernacles (John vii. 8-10), and the presentation of the child as an illustration of fitness for the kingdom of heaven (Matt. xviii. 1 sqq.).

5. *The Extra-Galilean Ministry.* — During the winter months previous to the passion. Luke (ix. 51-xviii. 33) gives the most elaborate account of this period; but all three synoptists (Mark x. 1, 32; Matt. xix. 1) agree in describing the last departure of Christ from Galilee as a particularly important and solemn event. Jesus set his face towards Jerusalem, but first touched upon Samaria (Luke ix. 52-55), and labored in Peræa (Matt. ix. 1; Mark x. 1). The mission of the seventy belongs here (Luke x. 1-20). Much that Luke narrates in these chapters may not be put in chronological order; but it is likely that Jesus repeated some of his discourses, as the model prayer (Luke xi. 1 sqq.). John mentions some of the journeys of Jesus to Jerusalem at this period, to the feast of dedication in December (x. 22-29), to Bethany at the death of Lazarus (xi. 7 sqq.), and to the last passover (xi. 54). We do not pretend to be able to arrange in more definite chronological sequence the incidents and

discourses of Luke ix.-xviii. Besides running parallel with Luke at this point, in some cases Matthew and Mark add, towards the close of the period, the reply of the Master to the question about divorce (Matt. xix. 1-12; Mark x. 2-12), the parable of the laborers in the vineyard (Matt. xx. 1-16), and the conversation with the mother of John and James (Matt. xx. 20; Mark x. 35). On the other hand, John narrates the raising of Lazarus from the dead (xi. 1 sqq.), and the retirement of Jesus to Ephraim to escape the murderous plans of the rulers of the people (xi. 54 sqq.).

6. *The Passion and the Resurrection.* — The Pharisees and chief priests, who had been enraged, by the resurrection of Lazarus, against the Galilean prophet, now witnessed a growing enthusiasm on the part of the people in his favor. In Jericho he healed Bartimæus, and was the guest of Zaccheus. At Bethany he was anointed by Mary with costly nard, which was the occasion for Judas to murmur, and for our Lord to predict his speedy death (John xii. 1-11, etc.). On the following day, Sunday, he entered Jerusalem, amidst the hosannas of the people, who hailed him as the Messianic king (John xii. 12-19, etc.). He spent the following nights at Bethany, and the days in teaching at the temple or by the wayside, or in disputing with the representatives of Phariseism and Sadduceism. After spending Wednesday at Bethany, he despatched Peter and John to Jerusalem to prepare the passover, which he partakes of with his disciples on Thursday (see below). In the account of this general scene, the synoptists linger upon the institution of the Lord's Supper, while John dwells upon the introductory act of the foot-washing and the consolatory discourses and prayer which followed the institution. All four evangelists detail the recognition and departure of the traitor, and the prediction of Peter's denial. Then followed the departure to Gethsemane and the agony (narrated only by the synoptists), the approach of the traitor, and the apprehension of the Saviour. Jesus was in turn brought before Annas, Caiaphas, — who condemns him to death for blasphemy, — and Pontius Pilate, in the prætorium, that he might confirm the death-penalty of the Sanhedrin. Pilate hoped to escape the necessity of so doing by sending him to Herod Antipas (Matt. xxvii. 12-14, etc.), but on his return yielded, though reluctantly, to the demand of high priests and people for his crucifixion. Jesus was then scourged, and nailed to a cross outside the walls of Jerusalem, on which he hung for six hours, giving up the ghost at three in the afternoon, amidst a darkening of the sky, the rending of the veil of the temple, and the confession by the centurion that he was the Son of God. After his death he was laid in a new tomb by Joseph of Arimathea, from which he rose in the early morning of the third day. He appeared first to Mary Magdalene, then to Peter, and during the afternoon to two disciples on their way to Emmaus, and in the evening to ten of his disciples. Eight days later, on the first day of the week, he appeared again to the disciples, Thomas being present, who was forced to make a remarkable confession of his faith in the risen Lord and his divinity (John xx. 24-29). Four other appearances are narrated (the appear-

ance of 1 Cor. xv. 7 being, as is probable, the same as that described in Matt. xxviii. 16-20), at the last of which, on the Mount of Olives, near Jerusalem, he was received up into heaven (Acts i. 3-9; compare Luke xxiv. 51; Mark xvi. 19).

III. CHRONOLOGY OF THE LIFE OF CHRIST.

1. *Day and Year of Birth.* — There are six dates in the Gospels which are of greater or less value in fixing the time of our Lord's birth. (a) Jesus' age at his baptism, which, according to Luke iii. 23, was "about thirty years," when compared with the notice of the Baptist's public appearance in the fifteenth year of the reign of Tiberius (782 or 783 of Rome), would give 753 or 754 of the city of Rome as the year of the birth. Basing his calculations upon a comparison of these notices, Dionysius Exiguus, in the sixth century, fixed the chronology of Christ's life, which has since had general currency in the Church; and the 25th of December has been accepted since the fourth century as the day of the birth. The precariousness of this calculation becomes, however, apparent, when we remember that Christ is only said to have been "about thirty years of age," and the difficulty of determining the point from which the reign of Tiberius is to be reckoned as having begun. (b) The notice of John ii. 20, that the temple had been forty-six years in building, has also been used, but does not give any exact results. (c) The same may be said concerning the enrolment under Quirinius (Luke ii. 2), which was the occasion of Joseph's journey to Jerusalem. (d) We get a better datum from the service of the priestly course of Abijah, to which Zacharias belonged (Luke i. 5). This was the eighth of the twenty-four courses which served in the temple a week at a time. We know that the evening before the destruction of Jerusalem (9th Ab, 823 of the city of Rome), the first course began its service. This would give us the 17th to the 23d of April, or the 3d to the 9th of October, of 748, as the time when Zacharias had the vision of the angel. Jesus' birth, occurring fifteen months thereafter, would have happened in 749, or five years before the beginning of our present era. This calculation is based upon the supposition that there had been no interruption in the regular sequence and ministration of the priestly courses from the time of Judas Maccabæus to the destruction of Jerusalem. (e) Of most value is the calculation which starts out with the date of Herod's death in 750 of Rome (Josephus). The king died soon after the command to destroy the children of Bethlehem (Matt. ii. 19). This would give us 749, or 4-5 B.C., as the year of Christ's birth. (f) Another calculation has been based upon astronomical facts compared with the star of the magi. Kepler, in his *De Jesu Christi vero anno natalitio* (1606), took up this method, and found that a conjunction of Jupiter and Saturn had occurred in 747 of Rome. Made curious by this phenomenon, the magi, some time later (748 according to Kepler, or 749-750 according to Wieseler, etc.), directed by a new stellar appearance at the time of Christ's birth, started towards Jerusalem. Kepler and Ebrard regard this as a fixed star, appearing for the first time, like that in Cassiopeia, in 1572, or in Ophiuchus, in 1604. Wieseler and others looked upon it as a comet. This calculation would also give us 4 or 5 B.C. as the year of

Christ's birth. The date cannot be fixed with absolute definiteness; but it may be regarded as reasonably certain that it fell about halfway between 747 and 753 of the city of Rome.

2. *Duration of the Public Ministry.*—John expressly mentions two passovers as occurring during Christ's life. The first (John ii. 20) happened in 780 of Rome, Jesus having begun his ministry the autumn before. The second passover is mentioned in connection with the feeding of the five thousand (John vi. 4). The synoptists speak of only one passover for the whole period of the ministry, and would seem, for this reason, to regard it as having lasted only one year. This was the view of many of the early Fathers, who adduced in confirmation the expression, "the acceptable year of the Lord" (Isa. lxi. 2; Luke iv. 19). Keim has recently revived this theory; but it is inconsistent with some expressions in the synoptists themselves, as the last words over Jerusalem ("how often," etc., Matt. xxiii. 37; Luke xiii. 34), the intimate relations with the family at Bethany, which seem to call for frequent visits to it (compare Luke x. 38 sqq. with Mark xi. 11 sq.), etc. Two passovers, then, occurred during the Lord's public ministry, and a third at its close, which therefore lasted from two years and a half to three years. This conclusion rests upon the view that the feast of John v. 1 was not a passover, as Irenæus, Luther, Grotius, Tholuck, etc., held, but one of the other Jewish feasts. Jesus began his ministry in the summer or fall of 26 A.D. (779 R.), and was crucified in the spring of 29 A.D. (782 R.).

3. *Day of the Crucifixion.*—The evangelists agree in describing the crucifixion as having occurred on Friday. The universal tradition of the ancient Church followed this view. The synoptists seem to indicate that this Friday was the first day of the passover, or the 15th of Nisan. John, on the other hand, describes it as the eve of the passover, or the 14th of Nisan, and clearly distinguishes the Lord's Supper from the usual paschal meal which took place on the evening of the 14th (xiii. 1-29) states that the passover was to follow the crucifixion in the evening (xviii. 28), and mentions that the crucifixion took place on the "preparation of the passover" (xix. 14, 31). The conclusion can hardly be avoided, that the accounts of the synoptists and John are divergent, and that John's date is to be preferred. Jesus was crucified on the 14th of Nisan. Some incidents in the synoptists seem to confirm this result; as the return of Simon of Cyrene from the country (Mark xv. 21; Luke xxiii. 26), and the preparation of the women for the embalming of the body (Luke xxiii. 56), which indicate that it was a work and not a feast day. [Lightfoot, Wieseler, Robinson, Lange, Milligan, Plumptre, Schaff, and others, deny that there is any real divergence between the accounts of the synoptists and John, and hold that Jesus was crucified on the 15th of Nisan. See, for the arguments, ROBINSON'S *Harmony of the Gospels*, note 8, pp. 212-223; SCHAFF'S *Church History*, vol. i. (revised edition) pp. 133 sqq.]

4. *The Period after the Resurrection.*—Neither the arrangement of Paul in 1 Cor. xv. 3-8, nor those of the evangelists, are to be regarded as decisive. Jesus had intercourse with his disciples

for forty days after the resurrection (Acts i. 3). At first sight we might conclude, from Luke xxiv. 50 sqq., that Jesus ascended on the evening of the day of the resurrection. The whole passage, however, is to be regarded as a summary statement of the history of the resurrection and ascension. But on the basis of it and other passages (John xx. 17), an early Church tradition (*Ep. of Barnabas*, c. 15), Kinkel, Greve (*D. Himmelfahrt unseres Herrn*, etc., Hanover, 1868), and others, have assumed that there were repeated ascensions.

LIT.—(Compare especially the extensive treatment of Hase, in his *Geschichte Jesu*, pp. 110-174). 1. The *early Church* did not attempt an historical treatment of Christ's life in the real sense, but contented itself with poetical representations and labors on the Harmony of the Gospels. The oldest Harmonies are those of TATIAN (about 170), AMMONIUS of Alexandria (about 220), and the later imitations of Bishop VICTOR of Capua (about 550). The poetic representations were either *lyrical*, as the *Apotheosis* of PRUDENTIUS, and the *Hymnus acrostichus*, etc., of SEDULIUS; *dramatic*, as the *χριστὸς πάσχων* of GREGORY NAZIANZEN; or *epic*, as the *Hist. evangelica* of the Spanish presbyter C. VETTIIUS AQUILINUS JUVENCUS (about 330), the Greek paraphrase of the Gospel of John by the Egyptian NONNUS (fifth century), and the heroic poem of the miracles (*Mirabilium divinatorum Carmen paschale*) of CÆLIUS SEDULIUS (about 450).

2. The *middle ages* produced harmonies of the Gospels, in the old High German rendering of the *Harmony* of VICTOR of Capua in the ninth century (*ed.* SCHMELLER, Vienna, 1841), and the *Monotessaron* of GERSON (Cologne, 1471), which was based upon thorough investigations, and almost inspired by a critical spirit. They also produced poetical treatments at the beginning of the period in epic verse, like that of the Saxon CÆDMON (about 680), the *Heland* (about 820), and the one by OTFRIED (in rhyme), and, towards the close, in dramatic verse,—the *passion plays*. The middle ages gave birth to the first *Lives of Christ* for practical purposes, and enriched with legendary matter,—BONAVENTURA: *Vita Christi*, first printed about 1480 [English translation by Hutchings, London, 1881]; LUDOLPHUS DE SAXONIA (a Carthusian in Strassburg about 1350): *Vita J. Chr. e quatuor Evr. et scriptoribus orthodoxis concinnata*, Strassburg, 1470, last edition, Brussels, 1870; SIMON DE CASSIA (an Augustinian in Florence): *De gestis Domini*, Italian, Florence, 1496, Latin, Basel, 1517; XAVIER (nephew of Francis Xavier): *Hist. Christi*, first written in Portuguese, then translated into Persian for missionary purposes, Latin translation, Lugd., Batavia, 1639.

3. *Modern Times* (down to the beginning of this century).—The literature of *Harmonies of the Gospels* [see HARMONY] and of poetic representations continues. Of the latter we mention here HUGO GROTIUS: *Christus patiens*, last edition, Tübingen, 1712; KLOPSTOCK: *Messias*, 1748; LAVATER: *Jesus Christus* [1783-86], and *Pontius Pilatus* [1782-85, 4 vols.]. Lives of Christ for purposes of edification were published within the pale of the Roman-Catholic Church by MARTIN V. COCHEM (3d ed., Regensburg, 1862), and the nun CATHARINE EMMERICH (d. 1824), *D. butre Leiden uns. Herrn J. Christi*, new edition, Regens-

burg, 1858; and within the Protestant Church, in English, by JEREMY TAYLOR (London, 1653), READING (London, 1716; new ed., 1852), [JOHN FLEETWOOD (about 1770)]; and in German by CREUTZBERG (1714), BOGATZKY (1753), etc. A large number of works of this class in the latter part of the century by SCHULER, NÜSSELT, MARHEINECKE, v. AMMON (the last two in the form of sermons), etc. The critical method, which began to be practised at the beginning of the eighteenth century, was first used in the interest of sheer negations of the historical credibility of the Gospel history by the Deists of England, — Woolston, Chubb, and others. Introduced into Germany, it was applied by REIMARIUS (d. 1768): *Fragmente eines Ungenannten* (edited by Lessing), 1777; BAHRDT: *Briefe ü. d. Bibel*, etc., Halle, 1782, and *Ausführung d. Planes Jesu*, 12 vols., Berlin, 1781 sqq. (less hostile to Christianity); VENTURINI: *Natürliche Gesch. d. grossen Propheten v. Nazareth*, Copenhagen, 1800–02. Bahrdt and Venturini to some extent apply the principles of the so-called naturalistic method of explaining the miracles; but it afterwards found its chief representative in PAULUS (d. 1851), in his *Commentaries* on the Gospels, and in his *Life of Jesus*, Heidelberg, 1828, 2 vols. These hostile tendencies were opposed by LARDNER, STACKHOUSE, PALEY, etc., in England, and DÖDERLEIN (Nürnberg, 1778, 2 vols.), SEMLER (*Beantwortung d. Fragmente e. Ungenannten*, Halle, 1780), REINHARD (Wittenberg, 1781, 5th ed., 1830), HERDER (*Vom Erlöser*, etc., and *Von Gottes Son*, etc., 5 vols., Riga, 1796 sqq.), JACOB HESS (*Lebensgesch. Jesu*, Leipzig, 1768; 7th ed., Zürich, 1823, 3 vols.).

4. *Recent Times.* — The studies of the life of Christ of the last fifty years, both on the part of the negative (denying Christ's divinity) and the positive and believing schools, have been conducted upon critical principles, and with freedom from doctrinal prepossessions. This period may be denominated the critical and scientific period. SCHLEIERMACHER'S Lectures, delivered in Berlin for the first time in 1819 (published 1864), and K. HASE'S Lectures, delivered for the first time at Tübingen, 1823 (published 1829; 5th ed., 1865; and, under the title *Gesch. Jesu*, Leipsic, 1876), may be regarded as respectively the starting-points for the two schools, although both treatments lean strongly in many points towards rationalism (Schleiermacher assuming some of the incidents of the infancy to be legends, etc.). We shall divide the literature into two groups: —

(a) The negative method has passed through three stages. The mythical hypothesis left little remaining in the Gospels as beyond all doubt reliable. It was developed by DAVID FRIEDRICH STRAUSS: *D. Leben Jesu* (Tüb., 2 vols., 1835; 4th ed., 1840) [English translation from 3d ed. by George Eliot, Lond., 1846, 3 vols.; republished N.Y., 1850], and *D. Leben Jesu f. d. deutsche Volk bearbeitet* (Leip., 1864; 3d ed., 1875) [English translation, Lond., 1865, 2 vols.]; WEISSE: *D. Leben Jesu kritisch u. philosoph. bearbeitet*, Leip., 1838, 2 vols.; SALVATOR: *Jesus Christ*, etc., Paris, 1838, 2 vols.; GFRÖRER: *Gesch. d. Urchristenthums*, Stuttg., 1868. The Tübingen school, or so-called *Tendenz* criticism, which discredited the sources of the life of Christ, and directed its attacks especially against the Gospel of John, which it put in

the second century, was represented by BRUNO BAUER: *Kritik d. evang. Gesch. d. Johannes* (Bremen, 1840), *Krit. d. evang. Gesch. d. Synoptiker* (Leip., 1841, 2 vols.), *Krit. d. Evangelien u. Gesch. ihres Ursprungs* (Berlin, 1850, 3 vols., etc.); F. CIRR. v. BAUR (more moderate and scholarly): *Krit. Untersuchungen ü. d. kanon. Evangelien* (1847) and *D. Christenthum u. d. christl. Kirche d. drei ersten Jahrhunderte* (1853); HILGENFELD: *D. Evangelien*, etc. (1854); G. VOLKMAR (more radical): *D. Religion Christi*, etc. (1857), [*Jesus Nazarenus und die erste christliche Zeit* (Zür., 1882)]. The eclectic principle has been employed by RENAN: *Vie de Jésus*, Paris, 1863 [16th ed., 1879; English translation, N.Y., 1863], who resolves the life of Christ into romance; SCHENKEL: *D. Charakterbild Jesu* (Wiesb., 1864; 4th ed., 1873), and *D. Christusbild d. Apostel*, etc. (Leip., 1878); the same: *Das Christusbild der Apostel u. der nachapostol. Zeit* (Leip., 1879); KEIM: *D. Geschichtl. Christus* (Zür., 1865; 3d ed., 1866), *Gesch. Jesu von Nazara* (Zür., 1867–72, 3 vols.) [English translation, Lond., 1873–82, 6 vols.], *Supernat. Religion* (Lond., 1874, 3 vols.; 7th ed., 1879); WITTICHEN: *Das Leben Jesu* (Jena, 1876).

(b) These tendencies have been opposed by a large literature advocating the credibility of the Gospel history, and presenting a picture of the theanthropic character of Christ. Against Strauss's *Life of Christ* have appeared THOLUCK: *D. Glaubwürdigkeit d. evang. Geschichte*, Hamb., 1837; NEANDER: *Life of Christ*, Hamb., 1837 (7th ed., Gotha, 1873) [English translation, N.Y., 1848]; EBRARD: *Wissenschaft. Kritik d. evang. Gesch.*, Frankf., 1842 (3d ed., 1868) [condensed translation, Edinb., 1869]; WIESELER: *Chronol. Synopse, d. vier Evangelien*, Hamb., 1843; J. P. LANGE: *Life of Christ*, Heidelb., 1844–47, 5 vols. [English translation, Edinb., 1864, 6 vols.; new ed., Phila., 1872, 4 vols.]; HAHN: *Leben Jesu*, Bresl., 1844; also the Catholic theologians SEPP: *D. Leben Christi*, Regensb., 1843 sqq., 4 vols. (2d ed., 1865); BUCHER: *D. Leben J. C.*, Stuttg., 1859; Bishop DUPANLOUP: *Histoire de notre Sauveur Jésus Christ*, Paris, 1870. Against the criticism of the Tübingen school (*Tendenzkritik*) have appeared EWALD: *Gesch. Jesu u. seiner Zeit* (vol. v. of his *History of Israel*), 2d ed., 1857 [English translation, Camb., 1865]; RIGGENBACH: *Vorlesungen über d. Leben Jesu*, Basel, 1858. Against Renan, Schenkel, Keim, etc., have appeared LUTHARDT: *D. modernen Darstellungen d. Lebens Jesu*, Leipzig, 1861; WEIZÄCKER: *Untersuchungen über d. evang. Geschichte*, etc., Gotha, 1864; PRESSENSÉ: *Jesus Christ, son temps, sa vie, son œuvre*, Paris, 1865 [English translation, Lond., 1866; 7th ed., 1879]; WIESELER: *Beiträge zur richtigen Würdigung der Evangelien*, Gotha, 1869. See also ELLICOTT: *Historical Lectures on the Life of our Lord Jesus Christ*, Lond., 1860 (5th ed., 1869); [S. J. ANDREWS: *The Life of our Lord*, N.Y., 1862 (4th ed., n. d.)]; F. W. FARAR: *Life of Christ*, Lond., 1875, 2 vols. (28th ed., 1882); [CUNNINGHAM GEIKIE: *Life and Words of Christ*, Lond., 1877, 2 vols. (22d ed., 1881)]. The great work from the believing side is by BERNHARD WEISS: *Das Leben Jesu*, Berl., 1882, 2 vols. The best Roman-Catholic work is by JOSEPH GRIMM (professor in Würzburg): *Das Leben Jesu*, Regensb., 1876 sqq. (3d vol., 1882). Popular rather than scientific are the *Lives* by JEREMY TAYLOR

(London, 1653; new ed., 1882), ABBOTT (N.Y., 1869; new ed., 1882), HANNA (Edinb., 1868-69, 6 vols.; rev. ed., 1882, 1 vol.), BEECHER (N.Y., vol. i, 1871), CROSBY (N.Y., 1871), DEEMS (N.Y., 1872)]. For the works upon the theological and moral aspects of Christ's life, see C. ULLMANN: *Die Sündlosigkeit Jesu*, Hamb., 1828 (7th ed., 1863) [English trans. from 7th ed., *The Sinlessness of Jesus*, Edinb., 1870; GESS: *Christi Person u. Werk*, Basel, 1870-79, 2 parts; SCHAFF: *The Person of Christ*, Bost. and N.Y., 1865 (12th ed. rev., N.Y., 1882; translated into German, French, and Dutch); Professor J. R. SEELY: *Ecce Homo*, Lond., 1866 [1865]; DELITSCH: *Jesus u. Hillel*, Erlang., 1867 (3d ed. revised, 1879); W. B. POPE: *The Person of Christ*, Lond., 1871]; E. BOUGAUD (vicar-general of Orleans): *Le christianisme et les temps présents*, t. ii. *Jésus Christ*, Paris, 1871 (3d ed., 1877, 2 vols.) [partial English translation, *An Argument for the Divinity of Jesus Christ*, London, 1882. See J. P. THOMPSON: *Theology of Christ*, N.Y. 1871; NAVILLE: *Le Christ*, Geneva, 1878 (English trans., Edinb., 1880); E. WÖRNER: *Die Lehre Jesu*, Basel, 1882; F. A. MALLESON: *Christ Jesus: his Life and his Work*, Lond., 1880 (new ed., 1882); A. M. FAIRBAIRN: *Studies in the Life of Christ*, Lond. and N.Y., 1881 (2d ed., same year); HENRY WACE: *The Gospel and its Witnesses. The Principal Facts in the Life of our Lord, and the Authority of the Evangelical Narratives*, Lond., 1882; JOSEPH PARKER: *The Inner Life of Christ*, Lond., 1882, 3 vols. For chronological questions, in addition to the works already mentioned, see ROBINSON: *Harmony of the Gospels* (notes), rev. ed., Bost., 1862; A. W. ZUMPT: *Das Geburtsjahr Christi*, Leip., 1869; F. W. UPHAM: *The Wise Men*, N.Y., 1869; the same: *The Star of our Lord*, N.Y., 1873; HERM. SEVIN: *Chronologie des Lebens Jesu*, Heidelberg, 1870 (2d ed. revised and much enlarged, Tüb., 1874); LJUNGBERG: *Chronologie de la vie de Jesus*, Paris, 1878; LUTTERBECK: *Die Jahre Christi nach alexandrin. Ansatz u. neueren astronom. Bestimmungen*, Giessen, 1878; F. RIESS: *Das Geburtsjahr Christi*, Freib.-i.-B., 1880; J. K. ALDRICH: *A Critical Examination of the Question in regard to the Time of Our Saviour's Crucifixion, showing that he was crucified on Thursday, the 14th Day of the Jewish Month of Nisan, A. D. 30*, Bost., 1882. A classical monograph on Christ's death is W. STROUD: *The Physical Cause of the Death of Christ*, Lond., 1847; 2d ed., 1871. As recent works upon the legendary and mythical Christ, see RUDOLF HOFMANN: *Das Leben Jesu nach den Apokryphen*, Leip., 1851; RIVALLAND: *Le martyr du Golgotha, traditions orientales sur la vie et la mort de Jésus Christ*, Paris, 1876; E. MARIUS: *Die Persönlichkeit Jesu Christi mit besonderer Rücksicht auf die Mythologien und Mysterien der alten Völker*, Leip., 1879 (2d ed., 1881); E. SAYOUS: *Jésus-Christ d'après Mahomet*, Leip., 1880; R. SYDEL: *Das Evangelium von Jesu in seinen Verhältnissen zu Buddha-Sage u. Buddha-Lehre*, Leip., 1882 (an attempt to prove that the Gospels were composed under the influence of Buddhist legends, while holding to historic Christianity)]. See CHRISTOLOGY, MESSIAH, and other articles.

JESUS CHRIST, Three Offices of. A threefold office of prophet, high priest, and king, was ascribed to Jesus long ago by Eusebius (*H.E.*, i. 3): Calvin, in his *Institutes* (II. 15), introduced it

as a doctrine into systematic theology. It passed over into the Heidelberg Catechism (31); and from that time the theologians of the Reformed churches treated the work of Christ under this threefold aspect. The principle was first indorsed in the Lutheran Church by John Gerhard. This division of Christ's redeeming work was a natural one; and nothing is more certain than that the Old Testament depicts him as the perfect prophet, and then as the servant of Jehovah, to whom the functions of prophet, priest, and king, belong, and finally as the royal seed of David, and the priest-king. All three of these offices branch out from the idea of the Messiah, or the Anointed; for Christ was *anointed* prophet to preach to the poor (Isa. lxi. 1), King of righteousness (Heb. i. 8, 9), and High Priest "after the power of an endless life" (Heb. vii. 16).

The prophets spoke of the Redeemer as the future and perfect Prophet. This was first done in Deut. xviii. 15. Moses in the wilderness was sent up to Mount Sinai to *hear* (Deut. v. 27), and there it was revealed that God would send *down* a Prophet to whom the *people* would listen. Here is the dawning of the contrast between the law and the gospel. The prophecies of Isaiah xl.-lxvi. do not in the first instance concern a prophet, but the "servant of Jehovah." Isaiah works (xlix. 4) in vain; but a future Servant of Jehovah will carry out the destiny of Israel by being a prophet, and more than a prophet,—by bearing the punishment of our sins (liii.). He is also represented in this section as the King of kings, before whom the kings of the earth bow. A radical principle of the Messianic prophecies is the royal dominion of Christ. He was promised as the *seed of David*, whose throne should last forever (2 Sam. vii. 18 sqq.; Ps. ii. 6, 7, ex.); and not only was he to be a king, but a priest-king, after the order of Melchizedek (Ps. cx. 4; Zech. vi. 12, 13). Thus the faithful Israelite was taught to expect a Messiah who should unite the priestly and prophetic offices, and at the same time establish a throne of peace. The carnal Israelite, however, looked for a Messiah who should found a worldly kingdom, and not exercise prophetic or priestly functions.

Jesus attested his threefold office by his activity, suffering, and final end. When he announced the near approach of the kingdom of God, and confirmed his word by signs (*σημεία*), he was acting as the prophet, and was so acknowledged by his disciples (Luke xxiv. 19) and others (Luke vii. 16, ix. 8; John iv. 19, etc.). Not only his activity, however, but his very person, was prophetic. It was the revelation of the Father (John xiv. 9), and he made known the fulness of his nature and will (Heb. i. 1 sqq.). For this reason he is designated the Word (John i. 1 sqq.), which was in the beginning, and became flesh (John i. 14). He was the living *eternal law of God*, because he was a *man as God would have man* (Matt. iii. 17; John iv. 34, v. 19, etc.). He was at the same time the *gospel* as embodying the gracious will of the Father (Luke iv. 17 sqq.; John i. 29, etc.). Jesus is depicted as a priest, or rather as the high priest, by the Epistle to the Hebrews (vii. sqq.). He offered up himself as a sacrifice. It is the clear teaching of Scripture that Christ, on the one hand, fulfilled all the laws of God to man, and that his

life was a holy and spotless sacrifice, and, on the other, that he submitted himself to death, which was the punishment of sin. He, therefore, was the *substitute* for our guilt and punishment; for the fundamental idea of the atoning sacrifices of the Old Testament was that of vicarious substitution. Christ's death had not a whit of the nature of a suicide. It was his priestly and holy life which caused his death. His sacrifice was a priestly one, just because he remained faithful where fidelity led him into the jaws of death.

But from Christ's death the crown of thorns is inseparable, and from the crown of thorns his royal dignity. He did not refuse, in the day of his humiliation, the title of "Son of David" (Matt ix. 27, xxi. 9 etc.); for he was really so, and he declared himself to be such (John iv. 26; Matt. xxii. 42 sqq.). He did not exercise his royalty as the masses wanted him to do, but he manifested it in his acts. As a reward for the royalty of his priestly self-abnegation, he was crowned with the crown of glory (Phil. ii. 9, 10; Heb. ii. 9), and has a right, as king, to his people (1 Pet. ii. 9); for all who come to him are given to him (John xvii. 6), and shall partake of his glory (John xvii. 22, 24, 26).

From the above considerations it will be seen that the threefold division of Christ's work is essential to the scriptural representations of him. But, apart from the fall and redemption, this threefold office develops out of the very idea of a *mediator*. If man had not sinned, there would have been a development. In this case, would there not have been an incarnation? To deny this would mean nothing more nor less than that the fall was an absolutely indispensable stage in the development towards perfection, which could not have happened without sin. If the proposition be true, — no apostasy, no Christ, — then sin is an advantage, a conclusion which would be the grave of all the first principles of Christian ethics. God would have revealed himself to the race, even if there had been no apostasy. He would have then revealed himself through a prophet to lead men to higher stages of knowledge, through a priest who would offer himself up a living offering to the good of every individual, and through a king as the leader of men.

Christ combined these three offices, and, as the Word, led sinful man out of his error, darkness, and falsehood, and revealed to him the law and the grace of God. As the holy, priestly offering, he removed the curse of sin from the world by himself bearing it in our stead. As the king, he reigns in heaven. The exercise of these three offices were not confined to any special periods in Christ's public life on earth, nor is it limited to any special period in his glory; for he continues at all times to be the exponent of the Father to the world, the world's intercessor with the Father, and the head of his Church.

EBRARD.

JESUS, Society of the Sacred Heart of. The devotion to the sacred heart of Jesus was the work of the Jesuit La Combière, who reared the institution on the visions of Maria Alacoque, a nun in the monastery of Paray le Monial in Burgundy (d. in 1690, canonized in 1864). Afterwards the Jesuits were very zealous for the formation of brotherhoods of the Devotion to the Sacred Heart of Jesus, whose number in 1726

increased to three hundred and ten in France, Germany, the Netherlands, Italy, and Poland; and it was on the basis of these brotherhoods, that, towards the close of the eighteenth century, a number of societies was organized, in which the Jesuits hoped to continue the existence of their order. Thus the ex-Jesuits, De Tournely, De Broglie, and others, formed in 1794, at Louvain, the Society of the Sacred Heart of Jesus. By the advancing French armies the society was compelled to flee, first to Augsburg, then to Passau, and finally to Vienna. In 1798 they had a college at Hagenbrunn, a novitiate-house at Prague, etc.; but in the following year they united with the Baccanarists, according to the wish of the Pope.

Of much more importance is the female society of the same name, The Ladies of the Sacred Heart (*Dames du Sacré Cœur*). It was organized at Paris in 1800, and in 1866 it numbered about ten thousand members. Its organization and rules are those of the order of the Jesuits, only with such modifications as the difference of the sex of the members makes necessary. Its object is female education. The association has been expelled from all countries from which the Jesuits have been excluded.

G. E. STEITZ.

JETER, Jeremiah B., D.D., b. in Bedford County, Va., July 18, 1802; d. in Richmond, Feb. 25, 1880. He entered the Baptist ministry in 1822, and occupied a very prominent position. He was, perhaps, more widely known in the United States than any other Baptist minister; but the greater part of his ministry was spent in Richmond.

JE'THRO. See MOSES.

JEW, The Wandering. The legend of the Wandering Jew appeared for the first time in German literature in a small pamphlet, *Kurze Beschreibung und Erzählung von einem Juden mit Namen Ahasuerus*, 1602. Before that time no trace can be found of it in Germany; and it is quite evident, that, for instance, neither Luther nor Hans Sachs knew any thing about it. The pamphlet pretends to be a report of an interview between Paulus von Eitzen, bishop of Sleswick, and the Wandering Jew, which took place in Hamburg, 1542. According to Von Eitzen's report, Ahasuerus is the name of the Wandering Jew; and he was a shoemaker in Jerusalem at the time of Christ. When Jesus, on his way to Golgotha, passed by his house, he stopped for a moment, and leaned against the door-post; and when Ahasuerus pushed him aside, and bade him to move on, Jesus said to him, "I will stand here and rest, but thou shalt go on until the last day." From that moment Ahasuerus found rest nowhere. Wandering about from place to place, he has been seen in Spain, Germany, and other places, as later editions of the *Kurze Beschreibung* report.

In the English and French literatures the legend appeared about four centuries earlier, though in a somewhat different shape. Matthew Paris, an English monk who lived in the monastery of St. Alban in Paris, and died 1259, tells a story about a certain Cartaphilus, which he claims to have heard from an Armenian bishop who visited London. According to this story, Cartaphilus was a door-keeper in the palace of Pilate; and, when Jesus was led out to be crucified, he

struck him, and said to him, "Go, Jesus: go on faster." To which Jesus replied, "I go, but thou shalt wait till I return." Afterwards Cartaphilus was baptized by Ananias, assumed the name of Joseph, and settled in Armenia, where he was still living when Matthew Paris wrote his *Historia Major*. The same story is repeated in the *Chronique Rimée*, by Philippe Mouskes, who was bishop of Tournay, and died in 1283.

Against the identity of these two representations, it has been argued that Cartaphilus was not a Jew, but a Christian, and probably, before baptism, a Pagan; that he was not perpetually wandering, but comfortably fixed in Armenia, etc. [But transitions as comprehensive and vital as this, from the door-keeper of the thirteenth, to the shoemaker of the sixteenth century, are often met with in legends and popular tales, in their wanderings through several centuries and from one people to another; and the explanations which Karl Blind has given of several features of the transition (*Gentleman's Magazine*, July, 1880) are at least suggestive. He derives the name Ahasuerus from the Teutonic *As-Vidar*, the only god who should survive the destruction of the world, and who should avenge the fall of the Asers by thrusting his foot, well beshod, down into the throat of the wolf Fenris.]

LIT. — F. BÄSSLER: *Vom ewigen Juden*, Berlin, 1870; F. HELBIG: *Vom ewigen Juden*, Berlin, 1874; CHARLES SCHOEBEL: *La légende du Juif-errant*, Paris, 1877; P. LAVAYSSIERE: *La légende du Juif-errant*, Limoges, 1878; [GASTON PARIS: *Le Juif-errant*, Paris, 1880; M. D. CONWAY: *The Wandering Jew*, Lond., 1881.] CARL BERTHEAU.

JEWEL, John, Bishop of Salisbury; the foremost apologetical writer of the English Church, and its literary representative in the first years of Elizabeth's reign; was b. in Buden, Devonshire, May 22 [24], 1522; d. at Monkton Farleigh, in his diocese, Sept. 23, 1571. He entered Merton College, Oxford, at the age of thirteen, and was placed under the tuition of Parkhurst, afterwards bishop of Norwich, from whom he received the principles of the Reformation [and who directed him to compare Tyndale's translation with that of Coverdale]. He was an excellent Greek scholar, and in 1540 graduated from Corpus Christi College. [He was in the habit, as a student, of rising at four in the morning, but suffered, during his university career, from a rheumatic affection, which left him lame for life.] He acted as Reader in Humanity and Rhetoric [and after 1551 cared for the cure of Sunningwell, near Oxford]. In 1549 he heard Peter Martyr, and became an advocate of the Reformation. When Mary ascended the throne in 1553, he was expelled from his college as a diligent hearer of Peter Martyr, as having taken orders according to the liturgy of Edward, and preaching heretical doctrines. In spite of this, however, he was chosen university orator, and in this capacity had to pen a letter congratulating Mary on her accession. In a moment of weakness he gave his consent to Romish articles, but, repenting, fled to the Continent in 1555. Arriving at Frankfurt, he made a public recantation on the first Sunday after his arrival ["so far was this saint of God from accounting sophistry any part of the science of salvation, or justifying any equivocating shifts which are daily

hatched in the school of antichrist." — Featley, *Life of Jewel*, 1609]. Most of his time on the Continent, Jewel spent at Strassburg and Zürich, in the most intimate intercourse with his old teacher and friend, Peter Martyr.

On the death of Mary, in 1558, Jewel returned to England [in January, 1559, was appointed preacher at St. Paul's Cross]; and in March we find him at Westminster, with seven other representatives of the new views, engaged in debate with eight representatives of the old views. He was afterwards appointed to visit the churches in the western part of England, and on Jan. 21, 1560, was consecrated Bishop of Salisbury. He was at first reluctant to assume the canonical vestments, which he called "theatrical" and "*ludicræ ineptiæ*," but overcame his scruples at the advice of Bullinger and Peter Martyr.

Soon after returning from the Continent, he issued a challenge from the pulpit of St. Paul's Cross, in which he denied that any of the papal errors could be found in the writings of the Fathers. This precipitated controversies with Dr. Cole and Mr. Harding, to which we owe his distinguished apologetical work, *Apologia Ecclesiæ Anglicanæ*, which appeared in 1562 ["to the abundant establishment of this Reformed Church upon antiquity." — Strype]. This work, which was one of the most learned and important contributions of the sixteenth century to theology, was soon diffused throughout Europe, and translated into Italian, Spanish, French, German, Dutch, Greek, and Welsh. The English translation (1564) was made by Lady Anna Bacon, the wife of Sir Nicholas. It was considered of such importance, that the Council of Trent appointed two bishops to answer it. The most able of Jewel's opponents in controversy was Thomas Harding, who had been professor of Hebrew at Oxford, under Henry VIII. Jewel replied to his attacks in several writings, the principal of which appeared in 1567, under the title *Defence of the Apology* [which appeared in an enlarged form in 1570]. Harding found in it a number of errors, falsehoods, evasions, etc., and replied in the *Detection of sundry foul errors*. Jewel died, on a tour of visitation, in the fiftieth year of his age; [and Thomas Fuller, speaking of the event, quaintly says, "It is hard to say whether his soul or his ejaculations arrived first in heaven, seeing he prayed dying, and died praying"].

Jewel's *Apology* is the most perfect expression of the peculiar position of the English Church. It is divided into six parts, and refutes the charges of heresy, godlessness, libertinism, apostasy from the Church, etc. In the doctrinal treatment he shows the influence of Calvin and Peter Martyr; and in the articles on the Person of Christ, the Power of the Keys, and the Sacraments, he is in perfect agreement with them. On the other hand, the doctrine of predestination is wanting; and in regard to justification, he says that our salvation depends entirely upon Christ, and not upon works. He makes no distinction between the visible and invisible Church. He teaches that there are three orders, but defines their functions in a Calvinistic sense, and grants to laymen the exercise of ministerial duties in cases of necessity. The statement is repeated again and again, that the English Reformation was only a return to the

old true Catholic Church of the first centuries; and the charge of innovation he repels by affirming it of the Roman-Catholic Church, which had forsaken Christ and the Apostles and Fathers. The Scriptures are the ultimate rule of faith; and the Fathers are not our spiritual "lords, but our leaders" (*non sunt domini, sed duces nostri*).

Among Jewel's other works, were *A View of the seditious Bull sent into England by Pius V in 1569* [excommunicating the queen, 1582], *Sermons, an Exposition upon the Two Epistles to the Thessalonians* [1583], and many *Letters* to Peter Martyr. [Jewel had, perhaps, no superior in the realm of patristic scholarship among the English clergy of the Elizabethan period. His works are a thesaurus of quotation, "his margin being painted with many authorities." Richard Hooker, who had experienced kindness from him, says that he was "the worthiest divine that Christendom had bred for some hundreds of years."]

LIT.—The first edition of Bishop JEWEL's works appeared in 1609, recent editions, in the Parker Society Library, Camb., 1845-50, 4 vols., and [by Dr. JELF, Oxford, 1848, 8 vols.]; *Lives* by HUMPHREY (1573), CHARLES WEBB LE BAS, 1835 [and in the above editions]. SIGWART.

JEWISH CHRISTIANS, JUDAIZERS. The primitive form of Christianity was Jewish Christianity. The Christians at first appeared to be simply a part of Israel. Like Israel, they had their centre in Jerusalem; and the church there, at the head of which was the College of the Apostles, was not only the chief, but in a sense the only one, of which the other gatherings of Christians were branches. The introduction of the diaconate, to which followed the presbyterate, caused the first loosening from Judaism. Yet the Law held the Christian and his Jewish brother alike; while the confession that the crucified and risen Jesus was the Son of God was the dividing mark. Both, however, took part in the temple-worship; and even the separate services of the Christians, as they did not involve any change of life, seemed to be merely additional. But when a Gentile Christian Church sprang up, and the hatred of the unconverted Israelites increased, the question of the real relation of Judaism to Christianity claimed discussion. This caused a split among the Jewish Christians. Some of them maintained that the whole Law was binding upon the converted heathens; others, and they were the majority in the Council of Jerusalem (see APOSTOLIC COUNCIL), that it was binding only upon the Jewish Christians. The minority organized a counter-mission to that of Paul, opposed him vigorously, decried him, and strove to bring the Gentile Christians to their views. These were the *Judaizers*, who gave Paul so much trouble. They claimed the countenance of James, and with some show of reason.

Doubtless there were churches of the liberal Jewish believers in Palestine and the adjacent parts. At their head were, first, the "pillar apostles,"—James, Peter, and John; later, James the Lord's brother, who wielded almost episcopal authority. This mild Jewish-Christian stand-point is represented in the Epistles of James, Jude, and 1 Peter, and the Revelation, to which also may be reckoned the Gospels of Matthew and Mark. Characteristic of them is the absence of dogmat-

ics, and the stress laid upon practice. Facts are held, but principles are not evolved. Another characteristic is their immediate grasp upon the person of Christ, without entering at all upon the reason for his appearance, or upon the grounds of his being and work. Christology is in the background: on the other hand, eschatology is in the front. They emphasize the kingship of Christ in fulfilment of Old-Testament prophecy, and look for his second coming in glory. In these books, however, we may see progress. James most exactly represents the Jewish-Christian stand-point; Jude forms the transition to Peter; Peter to Paul; and the Revelation is the connecting link between the Jewish-Christian and the Johannean types of doctrine.

The whole position of Jewish Christianity at this time was provisional. The council had not settled its relation to Christianity in general. It was plain that it must either enter the stream, and lose its individuality, or else narrow into a mere sect; for, even in Paul's lifetime, the supposition that the Gentile Christians would gradually accept the Mosaic law became untenable. Two causes hastened the decisive change,—the increasing speed of conversions among the Gentiles, and the increasing hardness of the Israelites against the gospel. But exactly when the Jewish Christians were forbidden the temple is not determinable: they would scarcely be tolerated in it down to the destruction of the city. It must have been a trying time for the converts, and many, doubtless, chose to give up the Messiah rather than their people and the old religion. The Epistle to the Hebrews, written at this period, gives us a hint of this perplexity. The final separation between Jewish Christianity and Israel may be set down as taking place when Hadrian ordered *all* Jews to leave Jerusalem; for, after the destruction of the city by Titus (A.D. 70), many had returned, and a Jewish-Christian episcopacy had been established. For the after-history of these believers see EBIONITES. See also JERUSALEM and the cognate articles. UHLHORN.

JEWS. See ISRAEL.

JEWS, Missions amongst the. Although the kingdom of God was designed, according to the predictions of the prophets, to be co-extensive with the whole earth, nevertheless, Jesus confined his activity to Israel, and enjoined on his disciples not to go in the way of the Gentiles (Matt. x. 5). It was not till he was about to depart from the earth that he commanded them to go into all the world (Matt. xxviii. 19). The Twelve, however, directed their efforts, in the first instance, to the Jews; and the earliest Christian congregations were composed entirely of Jews, and proselytes to Judaism. Apostolic missions among the Jews were so successful, that Paul could speak [about 58 A.D.] of myriads of converted Jews (Acts xxi. 20); and we are safe in computing their number at twenty-five thousand at least. A large number of priests were also obedient to the faith (Acts vi. 7); and in the congregations which Paul founded in Asia Minor and Greece the nucleus was Israelites. Wherever he went, whether to Cyprus, Macedonia, or Corinth, he proclaimed the gospel first in the synagogues.

The conversion of the Jews was not lost sight of in the second or third century, as is proved by

the dialogue of Justin Martyr with the Jew Trypho, and Tertullian's work *Adversus Judæos*. But Jewish Christianity had long since followed a heretical tendency by insisting upon Jewish peculiarities of religion and nationality, and by submitting to the rankest Gnosticism. Deprived of their political power and national autonomy, the Jews concentrated their whole spiritual life upon the study of the law, and produced the Talmud. As long as the temple stood, Judaism still preserved much of its Mosaic cast, although leavened by Pharisaism. But the transition from Mosaism to Talmudism opened a chasm between Jews and Christians, which made an impartial examination of Christianity on the part of the Jews impossible. From the very beginning, the spirit of the Talmud drew a veil over their eyes (2 Cor. iii. 13-16), and will continue to hold it there until it itself disappears. The whole history of Jewish missions confirms this. They are successful only among such Jews as break with the Talmud.

I. ROMAN-CATHOLIC MISSIONS AMONG THE JEWS. — The ancient Church did not institute special measures for the conversion of the Jews, although it was always inspired by a wish to win them for Christianity. The love of Christ, and other motives, led to this activity. Cassiodorus, when he became a monk, felt called upon to urge the Jews to repent in his Exposition to the Psalms (comp. Ps. lxxxix.). The Emperor Justinian, on the other hand, did not conceal the fact that the reason he had in ordering the synagogues to use the Greek or Latin translation of the Old Testament, and to abstain from the Talmudic exposition of the same, was to lead them to Christianity. His were political motives. Bishops did not hesitate to resort to acts of violence to compel the Jews to become Christians. Bishop Avitus of Clermont Ferrand having preached to the Jews without any results, the Christians destroyed the synagogues. Jewish blood was spilled, and five hundred Jews declared themselves ready for baptism. The day of baptism was a festival of joy, and Venantius Fortunatus commemorated the event in verse. Such conversions, unfortunately, occurred only too often. Justice, however, demands the remark that the popes have always been protectors of the Jews (Grätz: *Gesch. d. Juden*, v. 41). Gregory I. condemned forced baptisms, but endeavored to win the Jews to the Church by rewards and favors. "If we do not win the parents," he said, "we shall have their children," — a remark which experience proved to be ill founded, especially in Spain. There is hardly a century that works were not written to bring about their conversion, hardly one in which rewards were not offered to secure them for the Church, but also not a century in which numbers of proselytes, thoroughly convinced, did not pass over to Christianity, many of whom became ornaments in the Church.

It has been especially proselytes who in all ages, inspired by missionary zeal, have sought to influence their brethren. Thus the proselyte and bishop Julian of Toledo (d. 690) wrote a work (*De sextæ ætatis comprobatione contra Judæos*) in order to refute the Jewish notion, then asserting itself, that Jesus could not be the Messiah, as he was not to appear until the year 6000 of the world's history. About the same time Isidore of

Seville wrote two books proving Christianity from the Old Testament. The activity of the great Dominican Raymund of Pennafort must also be mentioned, who introduced into his order the study of Hebrew and the Talmud in order to promote missionary activity amongst the Jews. A disciple of this order, Pablo Christiani of Montpellier, a Jew by descent, was the first real missionary preacher. He travelled in Southern France and elsewhere, preaching, and disputing with the Jews, and proving the Messiahship of Jesus from the Bible and the Talmud. In 1273 he held a debate, lasting four days, in the royal palace at Barcelona, with the most illustrious rabbi of Spain, Moses Nachmani. At the same time the Dominican Raymund Martin, a born Christian, thoroughly acquainted with the Hebrew, Chaldee, and Arabic, put forth his learned work, *Pugio fidei contra Mauros et Judæos*. Abner of Burgos, a learned Jewish physician, known as a Christian, by the name of Alphonso, and sacristan of a church at Valladolid, wrote several Hebrew and Spanish works for the conversion of the Jews. Cardinal Pedro de Luna, known later as Benedict XIII., himself had a debate in Pampeluna with Rabbi Schem Tob ben Schaprut, and took a lifelong interest in the conversion of the Jews. He was the first patron of Rabbi Solomon Halevi (1353-1435), later known as Paul of St. Maria, archbishop of Burgos, and interchanged letters with Joshua of Lorca, until he finally became a Christian. Amongst the thousands who at that time, from fear and force, entered the Church, there were a large number of earnest disciples of Jesus. Even Grätz must confess that "Judaism was deprived of much talent in the transition of learned and cultured men — physicians, authors, poets — to Christianity, many of whom, however, were possessed of proselyting zeal, as though they were born Dominicans" (viii. 83). Astruc Raimuch and John Baptista, both physicians and proselytes, demonstrated their missionary zeal by words and pen. Leading to the most results was the great disputation at Tortosa (February, 1413, to Nov. 12, 1414), which held sixty-eight sittings, and was carried on by eight of the most learned rabbis of Spain, with two proselytes, under the chairmanship of Benedict XIII. Contemporaneously the Dominican Vincentius Ferrer developed his extensive missionary activity amongst the Jews, preaching repentance in Italy, France, and Germany; so that at least twenty thousand five hundred Jews in Castile and Aragon (the exaggerated Jewish accounts even speak of two hundred thousand) were baptized.

The case was quite different in France. With the exception of Nicholas of Lyra (1300-40), born a Christian, but by descent a Jew, there is hardly a name of any importance. In Italy, on the other hand, both popes and monks interested themselves in the conversion of the Jews. Laurentin of Brundisium (d. 1619), general of the Capuchins, preached with great power, and travelled through Italy, with Hebrew Bible in hand, converting rabbis and laymen. In Rome many Jews, at all periods, accepted Christianity. In 1550 Paul III. founded an institution for their conversion. Gregory XIII. enlarged it, and Pius V. is said to have led one hundred learned and rich Jews to baptism. The Council of Constance concerned

itself with the general subject; and the proselyte Theobald, professor of theology, delivered in 1416 a discourse before it. The Council of Basel (1431) and Milan (1565) all took up the subject. Very numerous have been the proselytes, learned noble and rich, who since the sixteenth century, in Italy, have accepted the faith, and held high offices in the Church.

The history of missions among the Jews in England is singular. It happened, that, under William Rufus, the Jews complained because so many of the brethren became Christians. The king wanted to force them to return to Judaism, but the fidelity of the proselytes withstood him. About 1230 Richard, prior of Bermondsey, built a hospital of converts. The Dominicans in Oxford opened a similar institution. [The great Bishop of Lincoln, Robert Grosseteste (d. 1253), wrote a work (*De Cessatione Legalium*) to promote the conversion of the Jews.] Henry III. set apart in London a house for the reception and care of proselytes. Under Edward I. five hundred proselytes, according to a list still existing, received baptism in it. Notwithstanding this, sixteen thousand five hundred Jews were banished from the land by this clement prince in 1290.

More recently Roman-Catholic missions among the Jews have been represented by the two brothers Ratisbonne and the two brothers Lehmann. The last two, priests in the diocese of Lyons, were commissioned by Pius IX., and have since labored in France among the Jews. The proselyte Abbé Bauer also employed his brilliant oratorical gifts for the Jews in Paris and Vienna. The most extensive work, however, is carried on in Palestine by the proselyte Maria Alphonso Ratisbonne, a man of a rich French family, who in 1842 accepted Christianity. With his brother he established the order of Nuns of our Lady of Sion for the education of Jewish girls. In 1862 this order completed the imposing convent *Ecce Homo* in Jerusalem. It also has institutions in several places, in France, England, Chalcedon, on Mount Lebanon, etc.

II. PROTESTANT MISSIONS AMONG THE JEWS.

— In the work *Dass Jesus ein geborner Jude war* ("Jesus was a born Jew") Luther expressed the assurance, "that if the Jews were kindly treated, and decently instructed from the Scriptures, they no doubt would become Christians, and return to the faith of their prophets and patriarchs, from which they are only driven away by those who condemn their peculiarities, and treat them with haughty contempt. As they conducted themselves fraternally with us Pagans, we should treat them so in return." Unfortunately, Luther expressed himself differently in his tracts, *Von d. Juden u. ihren Lügen* ("the Jews and their Lies") and *Vom Schem Hamphoras*. "To convert Jews it is as impossible as to convert the devil. A Jewish heart is stubborn, and hard as stone and iron; so that it cannot be moved at all. *Summa*: they are young devils condemned to hell, so demonized, and pervaded with poison and Satan, that for fourteen hundred years they have been our plague, pestilence, and every thing that is evil." But even worse are his unmerciful counsels for their extermination. Notwithstanding these sentiments, however, there were numerous proselytes to the Lutheran and Reformed churches, among

whom Immanuel Tremellius of Ferrara was the most prominent, who aided Ursinus in the preparation of the Heidelberg Catechism. In the seventeenth century it was Esdras Edzard in Hamburg, a student of Buxtorf, who especially interested himself in the conversion of the Jews, and established a fund for this purpose. Similar funds seem to have existed in other cities; as, for example, in Geneva, where a part of the ecclesiastical revenue is still called *Fond des Proselytes*.

It remained for the Pietists and Moravians to show a special interest in missions among the Jews. Spener, who received many Jews into the Church, declared it the duty of the State to provide for their conversion. Zinzendorf wrote an open letter, calling upon the Jews to become like children, and accept Christianity. In Halle, Professor Callenberg, encouraged thereto by Francke, established in 1728 an *Institutum judaicum*, which continued in operation till 1792, and sent out twenty missionaries, by whose labors many Jews were converted.

The French Revolution brought about a change in the condition of the Jews; and a new spiritual life was aroused amongst them by the influence of Lessing and Mendelssohn. The Jews were led to renounce the Talmud, the immediate results of which, in Germany, were, that large numbers turned to Christianity. "In thirty years the half of the Berlin community passed over to the Church" (Grätz, xi. 171). Between the years 1816 and 1843, 3,984 Jews, and these the richest and most cultured, were baptized in eight Prussian provinces. About the same time a new zeal for the conversion of the Jews manifested itself in Christian lands, — a consequence, in part, of the expectation of the near end of the world. It was Lewis Way, a rich clergyman of England, who was the first to give his time and means for the promotion of this object. With Professor Simon of Cambridge, Leigh Richmond, the proselyte Fry, and others, he founded, in 1808, the *London Society for the Promotion of Christianity among the Jews*. In 1815 it came exclusively under the patronage of the Church of England. Way travelled through Holland, Germany, and Russia, to improve the social, political, and religious condition of the Jews; and he was successful in influencing the czar, Alexander I., to promise, in 1817, his special protection, as well as lands, to baptized Jews. In 1814 the Duke of Kent laid the cornerstone of a church for the Jews, with which was afterwards associated a school for the children of proselytes, a college for the training of missionaries, etc., which gave the block the name of *Palestine Block*. In London and other places there were many baptisms; so that some proselytes were in 1832 seriously thinking of a Hebrew Christian Church, which, fortunately, was not founded. In 1880 this society had twenty-eight stations in Europe, three in Asia, six in Africa, with a hundred and thirty-six missionary teachers, etc., of whom eighty-four were proselytes. Its income was thirty-five thousand pounds. Since the opening of the chapel in the Palestine Block, 698 adults and 729 children have been baptized. At all English stations, in seventy-two years, 3,959 Jews have been baptized, and 78 in 1879. Its principal organ is *Dibre Emeth*, or "Words of Truth," edited by Hartmann, and more recently by Le Roi.

Among the other missionary societies for the conversion of the Jews are the following:—

(1) The Mission of the Church of Scotland, established in 1840, with twenty-six laborers, amongst whom are seven proselytes, laboring at six stations in Turkey and Egypt. (2) The British Society, established in 1842, and made up principally of dissenters. All its laborers are proselytes, twenty-seven in number, working at nineteen stations in England, Hungary, Russia, Turkey, etc. Its organ is the *Jewish Herald*. In 1879 fifteen Jews were baptized. (3) The Mission of the Free Church of Scotland, established in 1843, laboring at five stations, and employing twenty-seven workers. (4) The Presbyterian Church of Ireland (twelve workers), the United Presbyterian Church of Scotland (in Spain and in Algiers), and the Presbyterians in England (two stations in London), carry on missions. (5) The London City Missionary Society employs three missionaries for the Jews. (6) The German societies are four. The Berlin Society, established in 1822, and greatly encouraged by Professor Tholuck, now employs four missionaries, and in 1879 six Jews were baptized. The Westphalian Society, established in 1844, employs four laborers. The Lutheran Society, established at Leipzig, 1849, has one missionary. Professor Delitzsch is the soul of this society, and has done much for its work by his masterly translation of the New Testament into Hebrew. The Würtemberg Society was established in 1874. (7) There are also societies in Basel (1831), Norway (1846), Amsterdam (1861), Stockholm (1874), etc. [(8) In the United States there is only one society for the prosecution of missions among the Jews. It is connected with the Episcopal Church, with Rev. C. Ellis Stevens (32 Bible House) as its secretary, was organized in 1878, and has an income of seven thousand dollars. There are, however, some independent workers among the Jews, as Rev. Jacob Freshman, himself a convert, who holds weekly services in New York (1882)]. These societies, which number in all more than twenty, employ about 270 workers, of whom about one-half are of Jewish extraction. The average yearly number of baptisms is 626, of which 165 occur in the Protestant Church, and 461 in the Greek. A hundred thousand is a fair estimate of the number of Jews who have accepted Christianity since the beginning of the century.

LIT.—ST. STEGER: *D. evangel. Judenmission*, Halle, 1857; KALKAR: *Israel u. d. Kirche. Gesch. Ueberblick d. Bekehrungen d. Juden z. Christenth. in allen Jahrhunderten* (German translation) Hamburg, 1869; GRÄTZ: *Gesch. d. Juden* (Jewish, and written in the most hostile spirit). For statistics, see *Dibre Emeth*, the periodical of the London Society; and, for most excellent essays designed to secure the attention of the Jews, see the periodical edited by Professor Delitzsch at Leipzig, *Saat auf Hoffnung*.

DR. C. F. HEMAN.

JEZ'EBEL (אִיזָבֶל, "chaste"), a daughter of Ethbaal, king of the Zidonians (1 Kings xvi. 31), was the wife of Ahab, king of Israel, and one of the most unscrupulous, and at the same time energetic, queens of history. She was the first Canaanitish woman to share the throne of Israel. She seems to have swayed the mind of her husband; and where he was weak and vacillating, like Lady Macbeth, she supplied courage and resolu-

tion. She established the Phœnician worship in the kingdom, and supported eight hundred and fifty of the priests of Baal and of the groves at the royal table. With unflagging energy she persecuted the prophets of Israel (1 Kings xviii. 4), and vowed vengeance upon Elijah (1 Kings xix. 2). When her husband despaired of getting Naboth's vineyard, she was not at a loss for measures, and plotted and perpetrated Naboth's ghastly murder (1 Kings xxi. 5). She survived Ahab fourteen years, but continued to have great influence at court, under her son, and saw her daughter Athaliah married to the king of Judah (2 Kings viii. 26). But the day of retribution predicted by Elijah came at last. When Jehu drove into Jezreel, with the design of extirpating the house of Ahab, Jezebel stood, attired in the fashion of the day, at the window of the palace. At a word from Jehu, she was thrown out by several chamberlains, and was dashed to death on the stones beneath. Her body was subjected to being crushed by Jehu's chariot-wheels, and devoured by the dogs (2 Kings ix. 30-35).

JEZ'REEL, The City of, stood in the plain of the same name, between Gilboa and Little Hermon. It was of very little importance until Ahab chose it for his residence. His palace was on the eastern side of the city, forming part of the wall, the gateway of the city being also that of the palace (2 Kings ix. 30); and near by was a temple, and grove of Astarte, with four hundred priests, the whole establishment supported by Jezebel (1 Kings xviii. 19). After the fall of the house of Ahab, the city again sank into insignificance. Now it is represented by a small village, Zerin.

JIMENES, Cardinal. See XIMENES.

JO'AB (יֹאָב, "whose father is Jehovah"), one of the three sons of Zeruiah, David's sister (2 Sam. ii. 18), and one of David's most valiant captains; contributed very materially to establish the Davidic dynasty. He was a bold and intrepid soldier, but never rose above the level of the wild chieftains of his day, as David did. He won a brilliant victory at Gibeon, over Abner, Ishbo-sheth's lieutenant (2 Sam. ii. 18-24). At a later period, when Abner was arranging for a revolt to David, Joab, in order to avenge his brother Asahel, and perhaps from motives of jealousy, murdered him in cold blood (2 Sam. iii. 27). David was incensed at the deed, but did not feel strong enough to punish his captain. In a campaign against Edom he put the inhabitants to death without mercy (1 Kings xi. 15-17). He fought against the Syrians (2 Sam. x. 6-14), and in the following year besieged Rabbah, the chief city of the Ammonites (2 Sam. xi. 1). About this time Joab became an accessory to the murder of Uriah, whom David's improper relations to his wife induced him to put out of the way. Obedient to his king, he stationed Uriah in the most exposed part of the army, where he was shot down by the enemy (2 Sam. xi.). When Absalom was caught in the oak, Joab murdered him in spite of the king's order that he should be spared (2 Sam. xviii. 14). The last deed of blood which is recorded of Joab was his treacherous murder of Amasa, Absalom's captain (2 Sam. xx. 10). He remained faithful to David till the last years of his reign, when he espoused the cause of Adonijah. Solomon, how-

ever, ascended the throne. He at first spared Joab, but subsequently was led to change his mind, and, when he fled to the altar of the sanctuary, had him murdered (1 Kings ii. 28-34).

JOACHIM OF FLORIS. Very little is known with certainty of the life of this remarkable man. The biography which Jacobus Græcus Syllanæus, a monk of the monastery of Fiore, published in 1612, is very little reliable, in spite of the author's appeal to elder documents; and the notes of his friend and secretary Jacobus have not come down to us in their original form. He is said to have been born at Cælicum, a village near Cosenza, in 1145, and to have been brought to the court of Roger II. of Sicily when he was fourteen years old (Roger II., however, died in 1154). After a pilgrimage to the Holy Land, he became monk, and afterwards abbot, of the Cistercian monastery of Corace in Calabria. (See Janauscheck: *Origin. Cisterc.*, Vienna, 1877, i. p. 168.) But he afterwards left that place, and retired, with his friend Rainerius, to the mountain solitudes of Sylæ, near Cosenza. There he built a new monastery (St. Joannis en Flori), of which he became abbot, and into which he introduced a set of rules more severe than those of the Cistercians. The monastery was confirmed as an independent institution by Cœlestine III., and became the mother of several other similar establishments. Three popes—Lucius III., Urban III., and Clement III.—took an interest in his prophetic-apocalyptic studies; and in a document drawn up in 1200, and containing the names of his works, — *Concordia utriusque testamenti*; *Expositiones in Apocal.*, *Psalterium*; *Contra Judeos*; *Contra Cathol. Fid. Adversarios*, of which the two last have perished, — he admonished his brother-abbots to lay his works before the Pope, and obtain his sanction. He died between September, 1201, and June, 1202.

The first point in which Joachim drew down upon himself the censure of the Church, though not until after his death, was his polemics against the scholastic exposition of the doctrine of the Holy Trinity by Petrus Lombardus. The Lombard's definition of the divine essence seemed to him to lead to a quaternity; but, in his attempt to escape from this error, he himself fell into a kind of tritheism, which was severely censured by the Fourth Council of the Lateran, 1215 (Mansi: *Concil.*, xxii. 981). Of still graver import were those speculations which developed from his eschatological views, and which finally assumed a decidedly anti-Roman and anti-churchly tendency. Joachim taught that there had been a reign of the Father from the creation to the birth of Christ, and a reign of the Son, which should come to an end in 1260, and be followed by a reign of the Holy Spirit. These views were adopted by certain groups of the Franciscan order, and gave rise to the idea of an everlasting gospel, which should supersede both the Old and the New Testament. The *Introductorius in Evangelium Æternum*, written by John of Parma, general of the Franciscans, and published in Paris, 1254, made an immense sensation, and caused a still further development of the apocalyptic ideas of Joachim. See GERVAISE: *Histoire de l'Abbé Joachim*, Paris, 1745, 2 vols.; RENAN: *Joachim de Flore et l'Évangile éternel*, in the *Revue des Deux Mondes*, 1866; and PRÉGER: *Evangelium æternum*

und Joachim von Floris, in *Abhandlungen der kgl. bayer. Akademie*, Munich, 1874. W. MÖLLER.

JOAN, Pope, a fable in which hardly anybody now believes, and whose whole interest consists in its origin. It is first mentioned by Stephen of Bourbon, a French Dominican, who died in 1261; but it did not spread among people until it became inserted (for in the original edition it is not found) in the Chronicle of Martinus Polonus, a much used text-book. According to this interpolation, she reigned for more than two years, and died in 855, from bearing a child while walking in a procession through the streets. See DÖLLINGER: *Die Pabstfabeln des Mittelalters*, Munich, 1863; English translation, *Fables respecting the Popes in the Middle Ages*, New York, 1872, pp. 3-74. G. VOIGT.

JOAN OF ARC, "the Maid of Orleans" [whose name was properly Joanneta Darc, or d'Arc; but probably "d'" did not at that time imply nobility]; b. at Domremy, which was then partly in Champagne, and partly in Lorraine [now part of Germany, and called, in honor of its illustrious daughter, Domremy-la-Pucelle], Jan. 6, 1411; burned at the stake, in Rouen, May 30, 1431. Her life may be divided into three periods: (1) her development, and call to her departure for Vaucouleurs in her eighteenth year; (2) her career of victory and glory to the coronation of the king at Rheims, July 17, 1429; (3) her career of fighting and defeat, until her death. In all these periods she is one of the greatest heroines in history; in the second a recognized seer, unmistakably called of God; in the third an enthusiast, but genuinely pious and noble, whose exit constitutes a tragedy most thrilling and elevated.

In order to understand her work, a word must be spoken upon the then state of the country now called France. By the help of Philip of Burgundy, the English had overrun all the country north of the Loire, as well as Guienne. France had fallen to pieces. The queen-mother Isabella had the Duke of Burgundy upon her side, and the two had taken Paris. She had disinherited the dauphin (Charles VII.) in favor of Henry V. of England; and when he was succeeded by his son (1422), his brother, the Duke of Bedford, came over to France as English regent, was received by the Parisians, and besieged Orléans (1428). Meanwhile Charles VII., who had been crowned at Poitiers, was idly looking at the destruction of his kingdom; but, unknown to him, God was preparing a deliverer.

1. In the little village on the Maas, amid beautiful scenery and under favorable parental auspices, a girl was growing up. She learned from her mother the traditional creed, and forms of prayer. She drank in the tales of fairies and saints and devils which the simple folk so often told. One saying, attributed to Merlin, made quite an impression upon her, — France should one day be destroyed by a woman, and be saved by a virgin from the borders of Lorraine. The people about her had decided that the destroyer was the queen-mother Isabella, and at last she believed herself to be the restorer. She grew up to womanhood skilful in woman's work, especially in needlework, shy, shunning, indeed, all amorous looks and words, ignorant of reading and writing, but wise in divine things, loving the

Church and its services, tender toward the poor and toward children,—a maiden pious, brave, obedient. It should be remarked that her village was for the dauphin, while the neighboring village was for Burgundy. One day, in her thirteenth year, she was fasting in her father's garden (it was about noon), when suddenly she heard a voice which she learned was that of St. Michael. She then saw him and the angels who attended him. At a subsequent time she heard the voices of the archangel Gabriel and the saints Catherine and Margaret. These all urged upon her one duty,—to help the king to save France. She shrank in terror from their command. For five years she was visited almost daily, and often more than once a day. At last the news came of the siege of Orléans. She could no longer refuse obedience. Impelled by an overmastering sense of duty, she broke through the lines of paternal authority, left Domremy, and repaired to Vaucouleurs. Thus ended the first period of her existence.

2. Then followed the epic of her life. By persistency she secured from Robert de Baudicourt, the governor of Vaucouleurs, an introduction to the dauphin, at Chinon. The journey thither was perilous; and, for safety's sake, Joan wore male attire. But the hardest part of her work remained for her to do. She grandly succeeded, however, overcame the doubts of the king, removed all prejudices, filled the troops with her courage, and started the king and his army towards Orléans. She rode by the king, clad in armor, carrying an ancient sword, which she had found by revelation hidden near the altar in the Church of St. Catherine de Fierbois, and a banner of her own design, under the guidance of St. Catherine, on one side of which was a representation of God seated upon his throne, and holding the world in his hand; on the other side a picture of the annunciation. Arrived at Orléans, she was able to enter it April 29, 1429; and the siege was raised May 8. Other victories followed. The English were driven beyond the Loire. Then the king was induced by her to go to Rheims, and there be crowned. On the way thither, Troyes was captured. Rheims was entered July 16, and the coronation took place the next day. The maid's work was now accomplished. The heavenly voices ceased to speak to her, and well had it been if she had gone quietly back to her father's flocks. But it could not be. She was now the idol of the army, the savior of her country; and king and council would not hear of her going.

3. Thus, amid shouts of victory, the final period of her life was ushered in. But she was altered. Her head was turned. She had become an enthusiast. The court and the army had also changed respecting her. They obeyed no longer her guiding voice. They deified her. She was not now a leader, but a god,—sure sign that her mission was over. She went with enthusiasm on martial expeditions; but she was no longer personally invulnerable, nor a synonyme of victory. On the contrary, she fell, wounded in the thigh, while unsuccessfully attacking Paris, Sept. 8; later she was wounded again before Orléans, and the army sustained another defeat. On Dec. 29, 1429, she and her family were ennobled with the surname of Du Lis. About this time she wrote a threatening letter to the Hussites to repent of their heresy,

or else she would draw sword against them. She also announced her ambitious dreams of releasing the Duke of Orléans, freeing the Holy Land from its usurpers, ending the papal schism, and giving the Papacy to its rightful claimant. But, while such visions floated before her eyes, her "voices" told her that she would be taken prisoner. In her distracted frame of mind she mistrusted the voices. She went in March, 1430, to defend Compiègne against the English and the Duke of Burgundy. On May 24 she was captured on a *sortie*. Great was the triumph of the English, and Paris broke out in rejoicing. The sorceress had been caught. Joan was taken to the fortress of Jean de Luxembourg. Contrary to the warning of St. Catherine, she leaped from the tower. Stunned, severely wounded, she was picked up and carried back, and, on coming to, the saint upbraided her for her disobedience. Her further troubles came heavy and fast. A disreputable traffic was carried on between the Duke of Luxembourg and the English, at the instigation of the university of Paris, resulting in the sale of Joan, in November, to the latter for ten thousand livres: Normandy paid the money. On her recovery from her injuries, she was carried to Rouen, put in chains, guarded by rude soldiers, insulted in various ways, and finally accused of heresy and sorcery. Upon these charges she was tried by the Inquisition. It was a shameful travesty of justice. Verdict was given against her on the following counts: that she had worn men's clothing, contrary to the law in the Old Testament (Deut. xxii. 5); that she had allied herself with evil spirits under the enchanted trees of her native province; and that her revelations were machinations of the Devil, or sorcery (in proof whereof her departure from her home was cited). She was sentenced to be burnt as a witch. Terrified at the prospect of such a frightful death, she recanted, saying, that since the churchmen had found that she had not received visits from saints, as she had previously asserted, she would not make the assertion any more. It is said that she smiled when uttering the sentence of recantation, and signed the formula with a naught, but then, under guidance, with a cross. Both these phenomena were considered suspicious. In consequence of the recantation, her sentence was mitigated to imprisonment for life. The English were furious, but were consoled by the assurance that she would yet be burnt. A trap was cunningly laid for her destruction. A suit of men's clothes was hung in her cell. She put it on, thinking thus to be better protected from the soldiers' insults. But the action was interpreted as a relapse into her former sinful disobedience to divine command, and she was again tried and condemned. This time she could not escape. The sentence of death, after the first outcry, was patiently borne. She appealed from the bishop (Pierre Cauchon) to God; stood at the stake, the heretic's cap upon her head, pressing to her heart a rude wooden cross which a pitiful Englishman had made for her; spoke a word of sympathy for Rouen; cleared the king of all responsibility for her enterprise; called upon her saints and her Saviour; and perished amid the flames. Her ashes were thrown into the Seine.

The king whom she had crowned made no effort

to free her, thinking, perhaps, he was well rid of her. But it was not long, before her death, under sentence of the Inquisition, was considered a veritable martyrdom. It was said that a white dove flew towards heaven from her scaffold in witness of her virgin innocence. When Rouen was taken in 1419, the king ordered a revision of her trial. Calixtus III., on demand of France, had the proceedings examined by the bishops and the inquisitor. Before this tribunal, Joan's mother pleaded for justice to the memory of her injured child; and the sentence was reversed by the Pope, July 7, 1456. Her name is now reverently spoken everywhere. [A fine statue of her was unveiled in the Place des Pyramids, Paris, Feb. 25, 1873.]

And what about her visions? They were real, were sent from God to incite and strengthen her for her great mission. In them and in the general tenor of her life we see the providence of God. Since God had chosen her to be the savior of France, he chose also the means of inducing her to play the part. The persons beheld are proof of this. Why did she not see the Virgin Mary, St. Dionysius, and St. Mary Magdalene, the guardian of France? And whom did she see? The archangel Michael, who was the victorious angel of the covenant, the guardian of the people of Israel, and, in the middle age, the guardian of Christian nationality; St. Margaret, the dragon conqueress, who was the guardian of Christian virginity; and St. Catherine, who was the guardian of the university of Paris, and had been successful in converting learned people and rulers generally. Now, nationality, purity, and power to convert royal persons, scholars, and soldiers, were exactly what was needed to restore France to honor. Joan resembled, somewhat, Swedenborg and other seers. But her saints punished her, and she did penance. They came back after her recantation, and then she no longer resisted them, but died in testimony of their reality.

[A curious phenomenon, which proved the reversal of feeling in favor of Joan, was the appearance, in 1436, of a false Joan, who told the story that some other woman had been burnt for her. Many believed the impostor. She married Robert des Armoises about 1439, and died about 1444, having previously confessed her imposture.]

[Joan of Arc is thus described: "She was of medium height, stoutly built, but finely proportioned; and her frame was capable of enduring great fatigue. The most authentic testimonies represent her as less comely than many in her own station. Her features expressed rustic honesty and innocence rather than mental power; but her eyes were large, melancholy, and, lit up with her enthusiasm, indescribably charming. Her voice was powerful, but sweet; and her manner possessed a fine natural dignity and grace, which, while it repelled familiarity, softened and subdued even the rudest of the soldiers."

[Lit.—*Procès de condamnation et de réhabilitation de Jeanne d'Arc*, ed. J. Quicherat, Paris, 1841-49, 5 vols.; the same: *Aperçus nouveaux sur l'hist. de J. d'Arc*, Paris, 1850. The *Procès* are in Latin: a French translation, by E. O'Reilly, appeared Paris, 1868. One of the best works is GOENES: *Die Jungfrau von Orléans*, Ratisbon, 1834. For more recent *Lives* of Joan, see those in French by B. MARTIN (last ed., 1875), WALLON (1860), VIL-

LIAUME (1863); in German, by HASE (in *Neue Propheten*, 1861), EYSELL (1864), HIRZELL (1877); in English, by HARRIET PARR (1866), Mrs. PRAY, (1874), and Miss JANET TUCKEY (1880). One of Schiller's most famous dramas is *Die Jungfrau von Orléans*.] J. P. LANGE, from Herzog, ed. I.

JOB. The Book of Job is a product of the Chochma literature of the ancient Hebrews. All the features which distinguish the Proverbs, the Song of Solomon, and Ecclesiastes, from the prophetic books, are found in it. It is the product of an age of reflection and of art, and does not lay claim to being an historical work. It contains, however, an historical tradition which the author worked over. The proper names do not contain a trace of a symbolical purpose; and pure invention of stories was not a custom of antiquity. Luther said, "I hold the Book of Job to be a record of facts; but, that every thing happened just as it is recorded, I do not believe," etc. The author does not once refer, even indirectly, to the law, religion, or history of Israel; but he does not ignore his Hebrew stand-point. In the narrative portion, God is called Jehovah; but in the rest of the book he is, for the most part, called Eloah, or by the patriarchal designation Shaddai. It is noticeable, that only the most ancient form of heathen worship, the worship of the stars, is referred to (xxxi. 26-28), and that he intentionally avoids the divine name, *Lord of Hosts*, which was characteristic of the period of the kings. The book discusses a theme which has interest for the race without regard to nationality, and is the Melchizedek among the books of the Old Testament.

Job lived in the land of Uz (probably the Hauran); but the time is not indicated. The high age (a hundred and forty years) to which the patriarch attained (xlii. 16) points to a very early period; and this explains why only one kind of money (xlii. 11; comp. Gen. xxxiii. 19), and only the three most ancient musical instruments are mentioned (xxi. 12, xxx. 31; comp. Gen. iv. 21, xxxi. 27). A hero of pre-Mosaic times suited the author's purposes best, as ignorance of the God of Israel after the possession of the land by Joshua, would have been regarded as a sad deficiency. Job was a just man, who was plunged from great prosperity into the depths of suffering. He was himself unable to solve the mystery of this sudden change. The attempt was made by his friends, who only increased his trials. They sought to console him by insisting that suffering is invariably the punishment of transgression; but he continued to assert his innocency, which Jehovah himself finally confirmed (xlii. 8). The mistake of the comforters was, that they failed to distinguish between different kinds of suffering and its cause. Job's sufferings were not punitive, but a trial which he was called upon, as the servant of Jehovah, to endure. His friends cannot think of suffering without sin, and, instead of offering words of sympathy, heap up exhortations to repentance. But there is a kind of suffering which does not proceed from God's anger, but from his love, and has the design to test and perfect the piety of a righteous man. This is the lesson the Book of Job is meant to teach.

After Job's conversation with his three friends, and the renewed protestation of his innocency,

Jehovah himself appears on the scene to solve the problem. But, before this occurs, a certain Elihu, the Buzite, appears, and interjects four discourses (xxxii.-xxxvii.). He was a young man, who had up to this time been restrained by considerations of modesty from entering into the conversation. He now censures Job for justifying himself at the expense of God, and the three friends for having had only words of condemnation for Job. Elihu does not get beyond the thoughts of these friends, and regards Job's sufferings as a divine course of discipline, which will issue in his destruction unless he repents. The thought is the same as that which Eliphaz had before expressed (v. 17). Instead of treating Job as a righteous man, he treats him as one who deserved his sufferings, and whom only blasphemous pride and ignorance deterred from repentance. He has no word of sympathy. He does not make any reference to Job's patience. His answer is no less frigid and formal than that of the three friends. Jerome and Gregory the Great had the same unfavorable impression of Elihu's speeches. The former saw in him a representative of a false and irreligious philosophy; the latter, a self-confident and vain babbler. Herder shared the same view when he said, "Elihu, a young prophet, assuming, audacious, wise in his own conceit, he heaps up figures without meaning, and appears as an empty shadow. For this reason no one replies to him." These discourses did not originate with the author of the rest of the work. Their diction, and method of thought, are against this supposition. Every reader of æsthetic sensibility must feel, when he comes to chap. xxxii., that he has entered a different atmosphere. There is a striking contrast between the assumed pathos of this portion of the book and the massive strength of the rest. The language affords no proof that it belongs to a later period of composition than the book as a whole; but there is a fundamental difference in the style, and the impression cannot be avoided that the poet is far behind the writer of the rest of the book in ability. We miss the bold and sublime figures and the ideal thoughts which well up in the rest of the book in inexhaustible fulness. With this single exception, the Book of Job is the work of one author, and bears the stamp of a single genius. This is now almost universally acknowledged, except in the case of xl. 15-xli. 26. It is urged that the passages about the crocodile and leviathan are inappropriate here; but the very opposite is true, for these two fierce monsters are introduced to prove to Job how weak he is compared to the other creatures over which God rules.

We turn now to the skilful construction and form of the composition. What I have to say under this head has been, for the most part, said before by Hupfeld (*Deutsche Zeitschr. f. christl. Wissensch. u. christl. Leben*, 1850). With him, I regard Job as a drama, and, in the narrower sense, a tragedy. In the prologue (i.-iii.) the problem is presented. In the three stages of the discourse (iv.-xiv., xv.-xxi., xxii.-xxvi.) it becomes more and more intricate and mysterious. In the fifth part (xxvii.-xxxi.) Job's monologues prepare the way for the solution. This follows in the sixth part (xxxviii.-xlii. 6). And in the last part the servant of God, who has remained faithful, is crowned with the benediction of Jehovah. To be

sure, it is not a perfect drama in every particular. It is true, also, that there is no interchange of action, nor contest with the fist or the sword; yet there is a contest of thought and words. The book is distinguished by its full and clear outlines of character. Satan, Job's wife, Job himself, the three friends, stand out distinctly. Each of the three friends has his individual characteristics. The poet shows his dramatic skill in gradually developing the contrast between Job and his friends, and in such a way as to make us feel incensed with the latter; in spite of some truths they utter, and in sympathy with Job. But the culminating feature in the dramatic art consists in this, that, while the book nowhere defines the central idea, it makes it vivid and lifelike. The Book of Job was not intended for the stage: for the Jews got the theatre for the first time at a much later period, from the Greeks and Romans; and dramatic representations were out of accord with the spirit of the Jewish religion. But a drama is possible without a stage. Brentius, in the dedication of his Commentary on Job, calls it a tragedy, and justifies the designation from the fact that persons are represented in it as talking, that their speeches are characterized by outbursts of passion, and accusations, of longing for death, and justification before God. The Job of the Hebrew poet is, in fact, no less a tragic hero than the *Œdipus* of Sophocles. Here Jehovah takes the place of immutable fate. The hero is overwhelmed with mysterious afflictions. He contends with God like a Titan; though, to be sure, all is only the ghostly creation of his mind. The true God finally declares his innocence. But in the mean time his friends prove merciless judges; and nature and grace, fancy and faith, defiance and humility, fill Job's heart. The book does not end with the destruction of the hero by fate, but the end of the hero forever destroys the notion of fate. In the development of this train of thought, the author uses the most elevated style possible. Figure follows figure: all that nature and man can present of the sublime and the massive here passes before us. The contents are draped in the garments of the night, yet flash forth with glory. "The diction of this book," says Luther, "is magnificent and sublime as no other book of Scripture." The greatest poets of all times, especially Shakespeare and Goethe, have drawn from it. Jacobi well said, that, whether the work be history or invention, the poet was a seer of God. [Thomas Carlyle, in his chapter on Mahomet in his *Heroes and Hero-Worship*, says, "I call the Book of Job one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew, such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book, all men's book! It is our first, oldest statement of the never-ending Problem, — man's destiny, and God's ways with him here in this earth. . . . There is nothing written, I think, in the Bible or out of it, of equal literary merit." Mr. Froude calls it a "book which will one day, perhaps, when it is allowed to stand on its own merits, be seen towering up alone, far above all the poetry of the world."] This masterly composition cannot be placed before the reign of Solomon. Oehler, Riehm, Dillman, and others, put it after the reign of

Solomon. But I cannot agree with them; for no work belonging to the Chochmah literature can compare with Job in classic style, except the Song of Songs, and this is Solomonian. The abundant references to natural history and scientific knowledge in general in Job are explained by the broad, extensive relations of Judæa to other parts of the world under Solomon,—to Phœnicia, Egypt, Ophir, Tarsus, etc. The relation of the book to the other books of the canon also points to this date. The utterances concerning the future are not only the same in tenor, but also often identical in form, with those of the psalms of David's and Solomon's reigns. (Compare Ps. xvii. 15, lxxxviii. 10 sq.) In the telling language of Friedrich von Schlegel, Job belongs to the Old-Testament books of longing after the future. The doctrine about wisdom in Proverbs (i. 1-9, viii.) declares for the priority of the treatment of the subject in Job (xxviii.). Both authors speak of the preciousness of wisdom and its co-operation in the creation, and sometimes in the same words; but the treatment of Proverbs shows a development upon that of Job, and wisdom appears personified. The agreement between Ps. lxxxviii. and lxxxix. and parts of Job (vii. 7, xiv. 14, xvi. 19, xxx. 10, xxxi. 34) is striking; and, while it does not prove an identity of authorship, it does indicate that Job was written by one of the wise men who assembled in Solomon's court. This view is held by Rosenmüller, Hävernick, Vaihinger, Schlottmann, Keil, and Hofmann; but the prevailing opinion at present is, that it belongs to a later period,—the period between Isaiah and Jeremiah, that is, between the Assyrian and Babylonian exile. This view is mainly based upon the author's acquaintance with the leading of nations into captivity (xii. 23). But as for ourselves, we feel confident that Job was a much read work in the eighth century, and that Amos, Isaiah, and Hezekiah were well acquainted with it.

[Those who hold that the Book of Job was written in a very early age, in the time of Moses, or even earlier, urge its un-Jewish tone and its general spirit, which indicate an early period of the race. The absence of all references, direct and indirect, to the Mosaic law, the temple, the priesthood, and the sacrifices, as well as to Jewish history, is very striking, and is justly emphasized. The difficulty of conceiving of a Jew in the reign of Solomon transferring himself to a pre-Mosaic condition of affairs, and ignoring entirely his own religion, cannot be easily set aside. This view was held largely among the Jews, by the Fathers (Origen, Jerome, etc.), and by many modern commentators, including Bertholdt, Eichhorn, Lowth, Tayler Lewis, Canon Cook, etc.]

[Lit. — Amongst the older commentaries, those of GREGORY THE GREAT (*Expositio in beat. Job.*) and BRENTIUS (*Annotationes in Job.*, Halæ, 1546) deserve special mention. Amongst the more recent ones we mention STUHLMANN: *Hiob*, Hamburg, 1804; UMBREIT: *D. Buch Hiob*, Heidelberg, 1824 (2d ed., 1832); SAMUEL LEE: *The Book of the Patriarch Job*, London, 1837; VAHINGER: *D. B. Hiob*, etc., Stuttgart, 1842 (2d ed., 1856); SCHLOTTMANN: *D. B. Hiob verdeutscht u. erläutert*, Berlin, 1851; CONANT: *The Book of Job*, New York, 1857; A. EBRARD: *D. B. Hiob als poetisches*

Kunstwerk, etc., Landau, 1858; RENAN: *Le livre de Job traduit de l'Hébreu, avec une étude*, etc., Paris, 1859; A. B. DAVIDSON: *A Commentary, Grammatical and Exegetical, on the Book of Job*, vol. i., London and Edinburgh, 1862; DELITZSCH: *D. B. Hiob*, Leipzig, 1864 (2d ed., 1876; English translation, 2 vols., Edinburgh, 1869); DILLMANN: *Hiob*, Leipzig, 1869; HENGSTENBERG: *D. B. Hiob erläutert*, Berlin, 1871-75, 2 parts; ZÜCKLER: *The Book of Job*, translated by Professor L. J. EVANS, in Lange's Commentary, with a rhythmical version by Professor TAYLER LEWIS, 1874; Canon COOK, in *Speaker's Commentary*, Lond. and N.Y., 1874; C. P. ROBINSON: *Homiletical Commentary on the Book of Job*, London, 1876; ROGGE: *Hiob, der Gemeinde dargeboten*, Erlangen, 1877; J. K. BURR: *The Book of Job* (intended for popular use), New York, 1879 (incorporated in WHEDON'S *Commentary*, New York, 1881); D. THOMAS: *Problematica mundi: the Book of Job practically and exegetically considered*, London, 1878 (2d ed., 1879); SAMUEL COX: *The Book of Job*, London, 1880; H. J. CLARKE: *Job*, London, 1880; G. L. STUDER: *Das Buch Hiob*, Bremen, 1881; Bishop WORDSWORTH (new edition, London, 1881). See also EWALD: *D. Dichter d. A. B.* (his *Job* was translated London, 1882); HUPFELD: *Com. in quosdam Jobeidos locos*, Halle, 1853; J. A. FROUDE: *The Book of Job*, in *Short Studies on Great Subjects*; W. H. GREEN: *The Argument of the Book of Job unfolded*, New York, 1874; BUDDE: *Beiträge z. Kritik d. B. Hiob*, Bonn, 1876; BARTH: *Zur Erklärung des B. Hiob*, Leipzig, 1876; ANCESSI: *Job et l'Égypte*, Paris, 1877; RAYMOND: *The Book of Job: essays and a metrical paraphrase*, New York, 1878; GIESEBRECHT: *Der Wendepunkt des B. Hiob*, cap 27 u. 28, Berlin, 1879; and the art. *Job* by A. B. DAVIDSON, in *Encyclopædia Britannica*. For complete literature, see the Commentaries of Delitzsch and Lange.] DELITZSCH.

JOHNSON, Frederick James, D.D., b. at Lincoln, 1812; d. in London, Jan. 3, 1881. He was articulated to an architect, but subsequently ordained to the Wesleyan ministry in 1834; rose to eminence, and became president of the conference in 1869. He was a man of great usefulness, and wrote, besides some devotional books, *Chapel and School Architecture as appropriate to the Buildings of Non-conformists*, London, 1850; *America and American Methodism*, 1857; *Australia, with Notes by the Way on Egypt, Ceylon, Bombay, and the Holy Land*, 1862.

JO'EL (יְהוֹאֵל, "Jehovah is God"), the second of the Minor Prophets. From the contents of his prophecy we are led to conclude that he belonged to the kingdom of Judah, and was in Jerusalem at the time of his prophetic activity. He prophesied in the first thirty years of the reign of Joash (877-847 B.C.). The usual reasons given for this view are the following: (1) Amos had Joel's prophecy before him (comp. Amos i. 2 with Joel iii. 16); (2) Joel had the hard fate of Jerusalem and Judah under Joram fresh before his mind, and makes no mention of the Syrians, which he certainly would have done, had he lived after Hazael's campaign against Jerusalem at the end of the reign of Joash (2 Kings xii. 18 sq.); and (3) he refers to the temple services and priests (i. 9, 13, ii. 14, 17), which points to the worship of Jehovah, which was restored under Joash, and retained for thirty years of his reign. This is the view of

Hitzig, Ewald, Keil, Delitzsch, and others. Hengstenberg, Knobel, and others place his activity under the reigns of Jeroboam II. and Uzziah (when Amos prophesied). Merx regards the prophecy as a Midrash written after 445 B.C.; [and Professor W. Robertson Smith, in the *Encyclopædia Britannica*, puts it in the period after Ezra, and finds a confirmation of this view in Joel's reference to the walls of Jerusalem, chap. ii. 7, 9]. The pre-exile date rests, above all, on "the freshness and originality of Joel's description," "the classical form of the prophecy," the fact that it was in the hands of Amos, and the general character of its contents, which not only do not refer to the Syrians, but presuppose a healthful religious condition for Judah.

The occasion of Joel's prophecy was a terrible locust scourge, which combined with a drought to completely devastate the land. In the first part (i.-ii. 17) the prophet describes the devastation and the locusts, and exhorts the people to repent and fast. This call must have been heeded (ii. 18, 19). In the second part (ii. 19-iii. 21) he predicts prosperity and blessing. This prediction refers to the near future in the destruction of the enemy, etc., and to the far future in the outpouring of the Spirit of Jehovah and the judgment of the world. At the time of the latter, all nations will be gathered to the Valley of Jehoshaphat. The scourge of locusts is to be interpreted literally, and not allegorically, as Jerome, Hengstenberg, Hävernick, [Lowth, Pusey] do. The main argument for the allegorical interpretation is the name which is given to the army of locusts (ii. 20). It is designated as the "northern." The locusts usually start from the deserts of Asia and Africa, and pursue a northerly course; and it might seem at first more accurate and natural to explain it of nations. But locusts are also found in the Syrian desert, and might well be blown in a southerly direction without passing over Mount Lebanon. However this may be, the remainder of the description militates against the allegorical interpretation, and also the fact that not a trace of a reference can be found to a hostile invasion before or afterwards in the book. There is no ground for calling in question the Joelic authorship. Peter quotes Joel (ii. 28, 29) in his sermon at the temple (Acts ii. 17, 18), and applies the prophecy to the outpouring of the Spirit on the day of Pentecost. Its complete fulfilment we may expect at the revelation of Jesus in glory. The vision of the day of the Lord in Rev. xix. 11 sqq. draws upon the descriptions of Joel and Zechariah (xiv.). [For full literature see MINOR PROPHETS. Special Commentaries by URSINUS (Francov., 1641), LEUSDEN (*Joel explicatus*, Ultraj., 1657), POCOCKE (Oxford, 1691), CHANDLER (London, 1735), BAUGARTEN (Halle, 1756), JUSTI (Leipzig, 1792), CREDNER (Halle, 1831), MEIER (Tüb., 1841), WÜNSCHE (Leip., 1872), KARLE (Leip., 1877), and A. MERX (Halle, 1879). See art. *Joel*, in SMITH'S *Bible Dict.*] VOLCK.

JOHN THE APOSTLE and his Writings. The peculiar and prominent place which John holds among the twelve disciples and the authors of the New Testament, and the critical assaults upon the writings that bear his name, make desirable a comprehensive presentation of his character, activity, and literary remains.

I. LIFE AND CHARACTER OF JOHN.—Among the apostles, by far the most prominent are John, Peter, and Paul. Compared with Peter, impulsive and quick of action, John was of a quiet, thoughtful, and receptive temperament. He treasured up the words of the Lord in his heart, and lost himself in the contemplation of his glory. When Jesus speaks and acts, he does not ask, like Peter, "What shall I do? Shall I draw the sword against Malchus? Shall I build three tabernacles?" but rather, "What does *He* do? what does *He* speak?" It is due to this attitude that his memory, like a mirror, reflected the inner life of the Lord, and retained whole discourses entire. The peculiar majesty and glory of Christ was certainly not hidden from the eyes of the other disciples; but John alone was competent to reproduce them in a vivid description. The other evangelists preserve those discourses and acts of Jesus which produced greater visible effects at the time,—the miracles, the Sermon on the Mount, which brought together a large throng. John preserves incidents, which, though equally important, were not accompanied with so much display,—the conversations with Nicodemus and the Samaritan woman, and the discussions in the temple. There is more resemblance between John and Paul. They are both of thoughtful, reflective disposition; but Paul's mind assumes a logical and dialectic form. John is contemplative only. Paul dwells upon the sinner's appropriation of salvation, John upon its author; Paul upon conversion, John upon the fulness of life in Christ.

John has been called the "Apostle of Love," because love is a controlling conception in his system. This word, however, occurs as frequently in Paul's writings, only he uses it in connection with *faith*. John employs it as the opposite of hatred and iniquity. From Luke ix. 54, where he would punish the Samaritan villagers, the opposite conclusion might be drawn, that he was a man of violent temperament. Neither of these views may be held in isolation. He was a man of mild disposition, but of strong, ardent convictions.

John received a religious training. His mother, Salome (Mark xvi. 1; Matt. xx. 20), was a true Israelite, and afterwards a devoted follower of Christ (Mark xv. 40). Tradition points to Bethsaida as the place of his birth. Chrysostom and others speak with confidence on this point. He had some means (John xix. 27), and seems to have been of better connection than the other disciples, for he knew the high priest (John xviii. 15). It is probable that he was a disciple of the Baptist before he was called of Christ. He apprehended the spirit and meaning of that prophet's preaching better than any of the other disciples (John i. 26-36). As a disciple of Christ, he leaned upon Christ's bosom, and is called "the disciple whom Jesus loved." He gave himself up unreservedly to him.

This decision, which marked his attachment to Christ, likewise distinguishes his conception of Christ's work. Paul depicts the struggle of the believer in appropriating salvation: John portrays salvation as a victory of the light already won over darkness. Paul treats of sin largely as weakness: John treats of it as iniquity. It was not possible for John to do the work which Paul

did; but it was his high mission to keep the Church, already established, pure, and to purify it. It was not his mission to extend the Church, but to supplement the activity of the other apostles by contending against the corruption within its pale and the rising Gnosticism.

John's *apostolical activity* for the first thirty years after the resurrection was in harmony with his nature, — a quiet and retiring one. After the resurrection he occupied no prominent official position. If it were not for Gal. ii. 9, we would not even know that he was held in peculiar esteem at the side of Peter and James by the Church at Jerusalem. In the earliest period of apostolic activity he is found in company with Peter. But the latter is always the spokesman; and even in the year 50, at the council in Jerusalem (Acts xv.) it is Peter and James, not John, who are in the foreground. In the year 58 James and the presbyters alone are left in the city (Acts xxi. 18). In the interval the other apostles seem to have been scattered. An old tradition has it (Clemens Alex.: *Strom.*, vi. 5) that John left Jerusalem twelve years after the resurrection. He spent the latter part of his life in Ephesus; but he could not have gone there long before Paul's death (A.D. 64), or there would have been some reference to him in the Epistle to the Ephesians, or at the leave-taking with the elders of Miletus. The testimony of the Fathers agrees that he presided over the churches of Asia Minor from Ephesus as a centre. Irenæus states that he lived there till the times of Trajan. His testimony is of peculiar value, for his teacher Polycarp had been a pupil of John.

It is unanimously agreed that he was banished to Patmos. Irenæus says that this occurred under Domitian; and Jerome gives the more particular date as the fourteenth year of his reign (94-95). [But another tradition assigns the exile to the reign of Nero (68).] He was permitted by Nerva to return the year following. These are all the data we have of John's life. The exact date of his death is unknown.

II. The WRITINGS of John divide themselves into two classes. The first includes the Gospel and the Epistles; the second, the Apocalypse.

(1) The *Gospel* of John is seen at first sight to differ from the first three Gospels. He omits very much that they contain, and adds much new and characteristic matter. It is obvious that he supplements the narratives of the synoptists; and there can hardly be a doubt that it was his design to do so. But in a deeper sense does he supplement their narratives. He delineates with special care the divine nature of Christ, opening his Gospel with a narrative of his divine antecedents, and reporting frequent discourses in which Christ speaks of his eternal relation to the Father. He also portrays the vital union of Christ with believers (John iii. 8, xiv. 16 sqq., xvii. 21-23). John's individuality was not the sole factor leading him to give to his Gospel its supplemental character. He was led to do this by the special needs of the Church, and the dangers to which it was exposed.

He awoke to the realization of his special mission in the last years of the first century. At the death of Paul and the destruction of Jerusalem, the Church entered upon a new stage. The He-

brew nation, rejecting the witness of the apostles, had become the *Diaspora*. Christianity now had to do only with Heathen Rome and with individual Jews as they opposed the Christians in the Roman Empire. The period was past in which Paul was called upon to contend against Judaizing tendencies in Christian congregations. The destruction of Jerusalem had sealed his teaching.

But, in spite of this event, there was a Jewish party in the Church, which so little understood its meaning, that they continued to cling to the forms of the old dispensation. They were called the sect of the Nazarenes, and in its ultimate form their system was known as Ebionitism. They saw in Christ only a lawgiver and a man. This tendency did not reach its full development in John's time; but his keen foresight discerned it in the future, and he was aroused by it to give his testimony to the eternal Sonship of Christ.

Contemporary with this, the first indications of Gnosticism began to make themselves felt. At the bottom a Heathen philosophy, it incorporated some of the doctrines of Christianity, but ignored faith and the atonement. Cerinthus, the first important expounder of this school, taught that the world was not created by God, but by a power distinct from him; that Jesus was the son of Mary and Joseph; that at his baptism he received the *aion* Christ into union with himself, and, enlightened by it, taught more exalted doctrines concerning God than had ever been taught before. This *aion* withdrew from Jesus before the passion, so that only the man Jesus suffered on the cross. According to Polycarp, John met Cerinthus in the baths, and it is quite probable that he was obliged to contend against his errors. We are thus led to the conclusion that the Cerinthian *Gnosis* was the principal cause which induced John to believe that the time had come for him to make known his peculiar gift, which he had hitherto kept concealed. It was his mission, by testifying more emphatically than had been done to the incarnation and divinity of Christ, to lay the last stone in the structure of apostolical teaching. He emphasizes faith in Jesus the Son of God (xx. 31) over against a bare *gnosis*. To the false speculations which denied now the divinity, now the humanity, of Christ, he opposed his utterances about his eternal relation with the Father, and the revelation of the Father through him. To the mere intellectual striving after knowledge without holiness, he opposes the mystical life of the union with Christ. The best evidence that this is the design of the Gospel is found in the statement of chap. xx. 31: "These are written that ye may believe that Jesus is the Christ, the Son of God, and that, believing, ye may have life in his name." No sharper antithesis to Cerinthian speculations could be conceived.

(2) A further proof that this was the purpose of the evangelist is found in his *First Epistle*. This work resembles the Gospel in language, style, tone, and ideas. In chap. ii. 12-14 the writer speaks six times of the object for which he had written, and was then writing. Must not these statements, then, beyond a doubt, refer to something else than the Epistle, — to the Gospel itself? If this point be well taken, then the Epistle assumes the character of an accompanying document, as J. P. Lange and Hug have held in com-

mon with myself. Be this granted or not, it may with certainty be deduced from 1 John iv. 2 sqq. that the apostle had to contend with such as denied that Jesus was the Christ. It was for the purpose of convincing of this that he wrote his Gospel (John xx. 31).

(3) *The Apocalypse* is the second division of John's literary labors. Here is revealed to the seer the contrast between light and darkness, truth and falsehood, which is the underlying theme of the Gospel, to its final consummation. John alone, whose mind had been occupied with these contrasts, was capable of receiving these revelations. In chap. i. 1 he declares himself definitely as the author of the book. Polycrates pronounces him who leaned on the Saviour's bosom to have received the revelation, like a priest of the Old-Testament dispensation, by means of the Urim and Thummim. [Dr. Ebrard assigns Revelation to the traditional date A.D. 95; but most critics now assign it to A.D. 68-70.]

(4) *The Genuineness of the Fourth Gospel and the First Epistle* is established by incontrovertible proofs. There can be only the choice between genuineness and designed fraud; for the writer announces himself to have been an eye-witness of Christ's life (John i. 14, xix. 35; 1 John i. 1).

Undesigned evidence in favor of the Johannean authorship is to be found in the Gospel itself, in the evident determination to avoid the mention of the sons of Zebedee (John i. 35, xiii. 23, xviii. 15, xix. 26, xx. 2), in constantly referring to himself as the "disciple whom Jesus loved," in giving to Thomas his cognomen (xi. 16), etc. But to this indirect testimony comes a strong and unbroken chain of external testimonies. In the early part of the second century we find a number of reminiscences and echoes of John which cannot fail to be recognized. Ignatius must have reference to him when he compares the Spirit with the wind, and speaks (*Philad.* 9; *Rom.* 7) of Christ as the "door of the Father," and the "bread of heaven." Justin Martyr (b. about 89) is charged with Johannean conceptions. He calls Christ the "living water," the λόγος τοῦ θεοῦ, the μονογενής, speaks of the incarnation (σαρκοποιηθῆναι) and the new birth, and refers, time and again, to such passages as John xiv. 2, 3. Melito of Sardis (150) quotes John vi. 51, xii. 21, xv. 5, with the words, "Christ says in the Gospel."

Marcion's polemics against the Gospel show that it was at that time acknowledged in the Church to be genuine and canonical (Tertul.: *Adv. Marc.*, VI. 3). Valentinus, no longer questioning its genuineness, sought to establish his Gnosticism by an allegorical exposition of it; and his pupil Heracleon, from this stand-point, wrote a Commentary upon it, of which Origen has preserved numerous fragments. Basilides (125) cited John i. 9, with the words, "That is what is said in the Gospels." Theodotus cites John i. 9, vi. 51, etc.; and Ptolemaeus (*Ad Floram*), John i. 3. Tatian (about 170) wrote a Harmony of the four Gospels, and Theophilus of Antioch (about 169) a Commentary upon the four Gospels, which Jerome himself had read. Theophilus (*Ad Autol.*, II. 22) designates it by name. Here belongs Irenæus (b. about 115), who cites the Gospel at length. Hippolytus, Apollinarius, and Papias, all three are to be added as witnesses to the genuineness. These testimonies and

other facts cannot be explained on the supposition that the Gospel is post-apostolic. Fifty or sixty years after John's death we find it generally received, and held in highest esteem. The concurrence of evidence is so strong, that it was not till late in the history of rationalism, that its genuineness was attacked. It remained for the Tübingen school to do this, who hold that the author of the Gospel cannot be the same as the writer of the Apocalypse. But, whatever differences of idiom there may be, the spirit that pervades the two writings is the same; and the variations of language are explained by the difference of the theme and the time of their composition.

The Appendix (chap. xxi.) of the Gospel is also to be taken into account as evidence for its genuineness. This chapter bears marks of being written by the apostle himself (ver. 24). It was written by him after the first composition, and added to the Gospel, not by his own hand, but by the hand of another, perhaps by the presbyter John (vers. 24, 25). He bore witness to the authorship; and this Appendix must have been added very soon after the composition of the Gospel, as it is not wanting in a single manuscript.

[Lit. — The Johannean literature has grown very rapidly during the last twenty years, especially in consequence of the assaults made on the genuineness of the fourth Gospel by Strauss, Baur, Keim, Renan, and their sympathizers. As Ebrard, in Herzog, gives no literature, we append here a selection of the most important works, referring for fuller lists to Schaff's *Church History*, revised edition, vol. i., 1882, pp. 406 sqq., and to Gregory's Appendix to his translation of Luthardt's *Commentary*, Edinburgh, 1875.

I. *Biographical and Critical.* — FR. TRENCH: *Life and Character of St. John the Evangelist* (London, 1850); DEAN STANLEY: *Sermons and Essays on the Apostolic Age* (3d ed., 1874, pp. 234-281); KRENKEL: *D. Apostel Johannes* (Leipzig, 1871); J. CATERGIAN: *Ecclesie Ephesinæ de obitu Joannis apostoli narratio, ex versione J. Carminica sæculi V., latine* (Wien, 1877); MACDONALD: *The Life and Writings of St. John* (New York, 1877); NIESE: *Das Leben des heiligen Johannes* (Leipzig, 1878); CULCROSS: *John, whom Jesus loved* (New York, 1878). Compare the biographical sketches in the Introductions to the Commentaries of LÜCKE, LANGE, LUTHARDT, GODET, etc.

II. *Doctrinal.* — The Johannean type of doctrine is expounded by NEANDER (1847), FROMMANN (*D. Johann. Lehrbegriff*, Leipzig, 1839), C. REINH. KÖSTLIN (1843), REUSS (*La Théol. johannique*, Paris 1879), SCHMID, BAUR, HILGENFELD (1849 and 1863), B. WEISS (*D. Johann. Lehrbegriff*, 1862, and in *Bibl. Theol. des N. T.*, 3d ed., 1880).

III. *Commentaries on the Gospel.* — LAMPE (1724, 3 vols.), LÜCKE (1820; 3d ed., 1843), THOLUCK (1827; 7th ed., 1857), HENGSTENBERG (1863; 2d ed., 1867; English translation, 1865), LUTHARDT (1852; 2d ed., entirely rewritten, 1875, 1876; translated by Gregory), DE WETTE-BRÜCKNER (5th ed., 1863), MEYER (6th ed. by WEISS, 1880), EWALD (1861), GODET (1865; 2d ed., 1877; 3d ed., Paris, 1881; translated from second edition by Cusin and Taylor, Edinburgh, 1877, 3 vols.), LANGE (as translated and enlarged by Schaff, New York and Edinburgh, 1871), WESTCOTT

(in *Speaker's Commentary*, 1879), MILLIGAN and MOULTON (in *SCHAFF'S Popular Commentary*, 1880), R. GOVETT (1881), KEIL (1881), COUARD (1882).

IV. *Special Treatises on the Genuineness and Credibility*. — (1) Writers against the Genuineness: E. EVANSON (1792), K. G. BRETSCHNEIDER (1820), BAUR (1844, and again in 1847, 1859), KEIM (1867), SCHOULTEN (1871), SAMUEL DAVIDSON (1868 and 1882), A. THOMA (*Die Genesis des Johannes Evangeliums*, Berlin, 1882), EDWIN A. ABBOTT (in *Encyclopædia Britannica*, vol. x., art. *Gospels*, 1879). (2) Writers for the Genuineness: SCHLEIERMACHER, LÜCKE (1820 and 1840), BLEEK (1846 and 1862), and DE WETTE (after some hesitation, 1837; 5th ed., by Brückner, 1863), CREDNER (1836), NEANDER (1837), THOLUCK (1837), ANDREWS NORTON (1837-44, 3 vols.; 2d ed., 1846), EBRARD (1845), ASTIÉ (1863), TISCHENDORF (1865; 4th ed., 1866), RIGGENBACH (1866), MEYER (*Commentary*, 5th ed., 1869), WEISS (6th ed. of Meyer, 1880), VAN OSTERZEE (1867, against Scholten, English translation by Hurst), LANGE (1871), SANDAY (1872), LUTHARDT (2d ed., 1875), LIGHTFOOT (in the *Contemporary Review*, 1875-77, against *Supernatural Religion*), BEYSLAG (*Zur Johanneischen Frage*, Gotha, 1876), GEORGE P. FISHER (*Beginnings of Christianity*, 1877), GODET (*Commentaire*; 3d ed., "complètement revue," vol. i., *Introduction historique et critique*, Paris, 1881, 376 pp.), WESTCOTT (*Introduction to the Gospels*, 1862, 1875, and *Commentary*, 1879), McCLELLAN (*The Four Gospels*, 1875), MILLIGAN (several articles in the *Contemporary Review*, for 1867, 1868, 1871, and in his and MOULTON'S *Commentary*, 1880), EZRA ABBOT (*The Authorship of the Fourth Gospel: The Eternal Evidences*, Boston, 1880). See also E. H. SEARS: *The Fourth Gospel, the Heart of Christ*, Boston, 1872; and T. GRIFFITH: *The Gospel of the Divine Life: a Study of the Fourth Evangelist*, London, 1881.

V. *Commentaries on the Epistles*. — CALVIN, BULLINGER, LÜCKE (3d ed., 1856), DE WETTE (1837; 5th ed. by BRÜCKNER, 1863), NEANDER (1851; English translation by Mrs. Conant, 1852), DÜSTERDIECK (1852-56, 2 vols.), HUTHER (in MEYER'S *Commentary*, 1855; 4th ed., 1880), F. D. MAURICE (1857), EBRARD (in OLSHAUSEN'S *Commentary*, 1859; translated by W. B. Pope, Edinburgh, 1860), EWALD (1861), BRAUNE (in LANGE'S *Commentary*, 1865; English edition by MOMBERT, 1867), CANDLISH (1866), ERICH HAUPT (1869; English translation by W. B. Pope, Edinburgh, 1879), R. ROTHE (posthumous, ed. by K. MÜHLHAUSER, 1879), C. A. WOLF (1881). For Lit. on the Apocalypse, see REVELATION.] EBRARD.

JOHN THE BAPTIST, son of the priest Zacharias and Elisabeth; born six months before Jesus, and probably in the early part of the second half of the year 749 A.U.C. (B.C. 5), in a city of Judah, according to a Jewish tradition, Hebron or Jutta. His birth was announced by an angel of the Lord (Luke i. 13), who prophesied that he should be anointed with the spirit and power of Elijah. For thirty years we hear nothing of him, except that he was in the deserts (Luke i. 80). He suddenly appeared, at the end of this interval, as a reformer and prophet. His appearance was that of an ascetic. His clothing consisted of a

garment of camel's hair bound by a leathern girdle; his food, locusts and wild honey (Matt. iii. 4, etc.). The angelic announcement that he should drink neither wine nor strong drink seems to indicate that he took the vows of a Nazarite. John stands out in sharp contrast to the manners of his age; and his message, to its ways of thinking. The central doctrine of his preaching was in opposition to the righteousness of works, — repentance in view of the near approach of the kingdom of God. With his preaching he associated a baptism of repentance looking to the forgiveness of sins (Matt. iii. 11; Luke iii. 3; Acts xiii. 24). It was a confession of personal guilt (Matt. iii. 6), and an invitation into the circle of those who were expecting the kingdom of heaven. It was, however, a baptism only of water, as opposed to the baptism of the Spirit and fire, which was introduced by Christ (Matt. iii. 11; John i. 26, etc.).

John's fame extended far and wide through the land, and spread among all classes. Throongs came to his baptism at Bethabara, of publicans and soldiers, as well as Pharisees and Sadducees (Matt. iii. 7, xi. 7, etc.). There was a prevalent expectation that he might prove to be the Messiah; and the Sanhedrin sent out a delegation to question him about it (Luke iii. 15; John i. 20; Acts xiii. 25). His influence over the masses was very great; and it was dangerous, in their presence, to deny that he was a prophet (Matt. xxi. 26, etc.). John was more than reformer: he was the forerunner of Christ. He represented himself, in accordance with Isa. xl. 3, as a "voice crying in the wilderness," etc. (John i. 23). With ingenuous humility he rejected all claims of Messianic dignity, and points to the Greater One, whose shoes' latchet he was not worthy to unloose (Matt. iii. 11; John i. 27; Acts xiii. 25). He designated Christ more particularly as pre-existent to himself, though his junior in birth (John i. 15, 30), as the Son of God (John i. 34), and, with reference to Isa. liii. 7, as the "Lamb of God which taketh away the sin of the world" (John i. 29, 36). His public activity did not last more than two years at the most. He was cast into the prison of Machærus for his bold arraignment of Herod Antipas for his adulterous connection with Herodias (John iii. 24, etc.), and was subsequently beheaded, in obedience to an oath the king, in a moment of voluptuous festivity, made to Salome, Herodias' daughter (Matt. xiv. 3 sqq., etc.). According to Josephus, the reason for the beheading was jealousy at John's preponderant influence with the people (*Antiq.*, XVIII. 5, 2). The mission of the deputation to Christ from his prison is not to be attributed to any doubt that he was the Messiah, but to a feeling of discontent with his slow and unexpected method of procedure (Matt. xi. 2; Luke vii. 19, etc.). Christ pronounced John the Baptist to be the greatest among the prophets, although less than the least in the kingdom of heaven (Luke vii. 28). He was a "burning and shining light" (John v. 33, 35), and the Elijah whose coming prophets had predicted (Mal. iii. 1; John i. 21, etc.). He did no miracle (John x. 41); but he prepared the way of the Lord, and stands on a lofty plane of pre-eminence, for his self-denial, intrepid courage, and childlike humility. He

represents the completion of the old dispensation, which, like the morning star, was paling before the rising sun of the new economy (John iii. 30).

LIT. — See the various *Commentaries and Lives of Christ* [HOLMES: *John the Baptist*, Bampton Lecture, London, 1783; REYNOLDS: *John the Baptist*, London, 1874; SYMINGTON: *Vox Clamantis, Life and Ministry of John the Baptist*, London, 1882]. GÜDER.

JOHN is the name of twenty-three popes. — **John I.**, Saint, b. in Siena, and made Bishop of Rome, Aug. 13, 523. He was sent by Theodoric, King of the Ostrogoths, to Byzantium, to represent the cause of the Arians, against whom the emperor, Justin II., had issued an edict. Tradition says he was received with much honor at the Eastern capital. Returning to Ravenna, he was thrown into prison, where he died May 18, 526. — **John II.** (Dec. 31, 532–May 27, 535) had to make many queer shifts between the dogmatical prescripts of the Emperor Justinian and the dogmatical decisions of his predecessor, Hormisdas. — **John III.** (July 14, 560–July 13, 573). — **John IV.**, b. in Dalmatia, and consecrated Pope, Dec. 25, 640; d. Oct. 12, 642. He was zealous in establishing monasteries. In the debate on the Monothelitic confession of the Patriarch Sergius, he placed himself at the head of the opposite party, and defended the orthodoxy of his predecessor, Honorius. His synod in Rome of 641 condemned Monothelitism. — **John V.** (May or July, 685–Aug. 2, 686) was a Syrian by birth, and spent most of the time of his reign in bed. His alleged letters are probably spurious. — **John VI.** (Oct. 30, 701–Jan. 10, 705). — **John VII.** (March 1, 705–Oct. 18, 707) received from Justinian II. the canons of the Council of Trulla, but dared not pronounce upon them. — **John VIII.**, a Roman by birth, and made Bishop of Rome, Dec. 14, 872. He was a bold spirit, of restless ambition, and skilled in statecraft. He conceived large plans of extending the territory of the Pope over all of Central and Southern Italy, and of using the emperors in the interest of the papal power in Italy. They were all shattered. He crowned Charles the Bald king of France 875. The king made him large donations of territory. In 881 he crowned his successor, Charles the Fat, expecting to get aid against the Saracens. In this he failed. He recognized Photius as Patriarch of Constantinople in the hope of securing the aid of the Byzantine emperor to further his schemes in Italy. Finding himself disappointed, he retracted the recognition. He confirmed Methodius as bishop among the Slavs. He was murdered with a hammer, Dec. 15, 882. Three hundred and eight of John's letters are extant. See MANSI: *Concil.*, T. xvii. — **John IX.** (June, 898–July, 900) held two synods, — one in Rome, which gave Formosus redress, and another at Ravenna, against robbery of church property. MANSI: *Council.*, xviii. — **John X.**, raised, by the influence of the profligate Theodora, to the sees of Bologna and Ravenna, and in 914 to the bishopric of Rome. He gave himself up to worldly amusements, and was the first of the popes to enter armed into the camp. He led a successful campaign against the marauding Saracens. He was suffocated in prison in 929. — **John XI.** (March, 931–January, 936), a son of Marozia and Sergius III., was at one time impris-

oned by his half-brother, Alberic. — **John XII.** (Octavian) followed his father as Prince (Patricius) of Rome, from which position he was suddenly called, in his sixteenth or eighteenth year, to the papal office, Dec. 16, 955. Like his predecessors, he was ambitious to secure the supposed temporal rights of the Pope, and called in Otto I. across the Alps to his aid against King Berengar and the Greeks. Although Otto promised safety for the person of John, and continuance in the inheritance of Peter, yet the struggle between the Papacy and the emperors began with him. He secured from John an oath never to conclude a treaty with Berengar and the Greeks. John forgot his pledge, and in 963 was forced to flee before Otto as he returned in triumph to the city. The Romans were compelled to take an oath never to elect or consecrate a pope without the consent of the emperor or his son. John led a wanton life, and the Lateran rang with sounds of impure revelry and Pagan oaths over games of chance. He was convicted, by a synod held in St. Peter's in 963, of various crimes, — such as murder, fornication, perjury, — and deposed. After the departure of Otto, he returned to the city, was re-instated by a second synod, but died suddenly, on May 14, 964, in an adulterous bed, of apoplexy. See GIESEBRECHT: *Gesch. d. deutsch. Kaiserzeit*, and DÜMMLER: *Otto d. Grosse*, Leipzig, 1876. — **John XIII.** (Oct. 1, 965–Sept. 6, 972) was expelled from Rome by the nobility, but was restored and upheld by the Emperor Otto, who, at a synod of Ravenna, guaranteed to the Roman see the possession, not only of the city and circle of Ravenna, but every estate which it had ever held. Lives of him in MURATORI: *Script. rerum Ital.*, T. iii. pt. ii. — **John XIV.** (November or December, 983–Aug. 20, 984) perished in a dungeon of the Castle of St. Angelo, where he had been confined by Boniface VII. — **John XV.** (September, 985–April, 996) was expelled from Rome by John Crescentius, but managed to return, and to fill his private coffers with the wealth of the Church. — **John XVI.** (May, 997–March, 998), a Greek by birth, was made Pope by John Crescentius, but overtaken by Gregory V., and fearfully mutilated by him. — **John XVII.** (June 13–Dec. 7, 1003). — **John XVIII.** (Dec. 25, 1003–June, 1009) was, like his predecessor, a mere tool in the hands of the Roman Patrician, the son of John Crescentius. — **John XIX.** (July, 1024–January, 1033) was a layman when he grasped the tiara, by force and by bribery, after the death of his brother, Benedict VIII., and received on one day all the ecclesiastical orders. — **John XXI.** (Sept. 8, 1276–May 20, 1277) ought to be counted as John XX., but called himself John XXI. The confusion begins with John XVII., who is also called John XVIII., some antipope of the name John being counted John XVII. It is not altogether certain whether John XXI. is identical with Petrus Hispanus, the noted author of several medical and philosophical treatises. POTTHAST: *Reg. Pontif. Rom.*, vol. ii. — **John XXII.**, a Frenchman, b. in Cahors, of humble parentage, and elected, by the conclave, Pope at Lyons, Aug. 7, 1316. He had his residence at Avignon. In 1324 he showed himself the slave of the French king by the excommunication of Louis of Bavaria, who, in turn, called a general council, declared

John a heretic, secured, through a synod in Rome, his deposition and the election of Nicolaus V. to his place. John sanctioned the custom of saluting the Virgin with three *Ave Marias* in honor of the Trinity, deprived the towns of the right of electing their bishops, and left behind an immense sum of money, which he had secured by annats, and otherwise. He died Dec. 4, 1334. — **JOHN XXIII.**, a Neapolitan of fine talents, but corrupt morals; d. Dec. 22, 1419. He secured, by bribes and threats, his election, on May 17, 1410, to the papal throne. He was deposed, and imprisoned in Heidelberg; but, escaping, he fell at the feet of Martin V., and was made cardinal-bishop of Tusculum. G. VOIGT.

JOHN, Popess. See JOAN, POPE.

JOHN IV., Jejunator (the Faster), Patriarch of Constantinople 582-595; had a high reputation for piety. He became involved in difficulties with Popes Pelagius II. and Gregory I., by following the precedent of some of his predecessors in assuming the title of *Œcumenical* Patriarch. Gregory was intensely aroused by this assumption, declaring it to be a suggestion of Satan, and an indication of the near advent of Antichrist. John soon died, and the Greek Church placed his name on the calendar of the saints. A later and untrustworthy tradition states that Gregory had excommunicated him before his death.

The writings attributed to John (*Libellus pœnitentialis* and *Tractatus de Confessione et pœnitentia*) are of very doubtful authenticity. See *Life of John*, by Patriarch NICEPHORUS, and the Church History of SCHRÖCKH. WAGENMANN.

JOHN X., Patriarch of Constantinople, known for his connection with the measures of the Emperor Michael Paleologus, looking to the union of Christendom. He at first refused his aid, and declared the Latins heretics, for which he was thrown into prison. He there had leisure to investigate the history of the dissensions of the Greek and Latin churches, and to change his mind. He was released, and made patriarch, but, after the death of the emperor, retired to a cloister in 1283. He was again restored, and again exiled, dying 1298. The Greek Church excludes his name from the number of the orthodox. GASS.

JOHN OF ANTIOCH, surnamed *Scholasticus*; b. at Sirimis, in the neighborhood of Antioch; practised as an advocate in the latter city, and was a presbyter of the Church, when, during the reign of Justinian, he was sent as apocrisiarius to Constantinople. In the Monophysite controversies the emperor opposed the orthodox; and, as he could not compel Eutychius the patriarch to submit to his views, he had him deposed by a synod of 564, and John placed in his stead. John, however, is chiefly known to us through his *Collectio Canonum*, which he made while presbyter of Antioch. It contains eighty-six so-called apostolical canons. The *Nomocanon*, containing some additional *capita ecclesiastica* and a number of civil laws, is also ascribed to him. Both collections are found (Greek and Latin) in II. JUSTELLI: *Bibliotheca Juris Canonici*, Paris, 1662, t. ii. The date of his death is generally fixed at 578.

JOHN OF AVILA, the modern apostle of Andalusia; b. at Almodóvar del Campo, in the diocese of Toledo, 1502; d. at Montilla, May 10, 1569, began to study law at Salamanca, when he was

fourteen years old, but retired soon after to his home, where for three years he led a life of the severest asceticism. After studying theology at Alcalá, under Domingo de Soto, he began to preach at Seville, Cordova, Granada, everywhere producing the deepest impression. He was summoned before the Inquisition, but refused to answer. He was offered the highest preferments in the Church, but declined to accept. His health failed, however; and the last twenty years of his life he had to confine himself to teaching in a monastery. Several of his works, *De los malos lenguages del Mundo*, *Epistolario espiritual*, were translated into French, English, and German. A collected edition appeared in Madrid, 1757, in nine volumes quarto. His life has been written by Luis de Granada and Nicolas Antonio (*Bibliotheca Hispana Nova*, I.). BENRATH.

JOHN OF CHUR (Coire), surnamed *Rütberg*. The term "Friends of God" is applied to the mystics and pietists in the latter part of the fourteenth century, who yearned for a more vital type of religion than they found in the Church. Here and there they formed brotherhoods, and not infrequently laymen were their leaders. They flourished especially in the Rhineland, Cologne, Strassburg, and the Netherlands. Eckart (d. about 1329) and Tauler (1290-1361) belonged to their number, and also the author of the work called *The German Theology*.

John of Chur, the son of a rich merchant, was one of the "Friends of God." Suddenly arrested in a wild career, he gave himself up entirely to mystical contemplations. He renounced all his fortune, to which he had fallen heir by the death of his father, and distributed it for benevolent purposes. He regarded suffering as a special gift of divine grace; and even evil thoughts, doubts, and impure desires, he believed were to be patiently endured, rather than striven against, for they were dispensed by God. He taught that the perfect man "has become one with God when he wants nothing else except what God wills." About 1357 he sought to unite his friends who were of the same spirit into a society. From indications in his writings, we conclude that Chur, or Coire, in the canton of the Grisons, Switzerland, was his native city. In 1365 he determined to separate himself from the bustle of the town, and led with two companions, in a miraculous manner, by a black dog, he wandered to a mountain, where he built a chapel. He died about the year 1380. Little is known definitely about his life; but I am led by my investigations to conclude that he built his chapel on a mountain in the canton St. Gall, near the castle Rütberg. For this reason I have given him the distinguishing surname of Rütberg. Among the printed writings of John of Chur the principal one is *The Book of the Five Men* (*D. Buch von d. 5 Mannen*).

LIT. — DENIFLE: *D. Gottesfreund im Oberland u. Nikolaus v. Basel*, Munich, 1875; AUG. JUNDT: *Les Amis de Dieu au quatorzième siècle*, Paris, 1879. (C. SCHMIDT) AUG. JUNDT.

JOHN OF DAMASCUS, surnamed *Chrysorroas* (*gold-pouring*) on account of his eloquence, and called, among the Arabs, Mansur, is the last of the Greek Fathers, and the most authoritative theologian in the Oriental Church. The main

facts of his life are taken from John of Jerusalem, who wrote in the middle of the tenth century, and in a legendary style. He was born in Damascus (then under Saracenic rule), at the close of the seventh or the beginning of the eighth century. His father, Sergius, placed him under the instruction of the Italian monk Cosmas. At the death of his father, he was raised to high official position by the caliph. About the year 730 the Emperor Leo the Isaurian, out of revenge for a book John had written in defence of images, the use of which he was seeking to abolish, convicted him, by the aid of a forged letter, of treason to the caliph, who ordered one of his hands to be cut off. John prostrated himself before the Virgin, who restored the maimed part. Out of gratitude to her, whom he calls the "Mother of God, and mistress of all creation" (*De Fide Orthod.*, iii. 12, iv. 14), he renounced his office, to which he had been recalled, distributed his goods amongst his relatives and in alms, and entered the convent of St. Sabas, near Jerusalem. He was subsequently ordained presbyter of Jerusalem. In the last period of his life he defended with great zeal, against the Emperor Constantine Capronymus, the use of images, travelling through Syria, and even going to Constantinople, in this interest. It is probable that he returned to the convent, where he died some time between the years 754 and 787.

John's principal work is the *Fountain of Knowledge* (*πηγή γνώσεως*), which consists of three parts, — an application of Aristotle's Dialectic to theology, a Treatise on Heresies, and *An Accurate Exposition of the most Orthodox Faith* (*ἐκδοσις ἀκριβὴς πίστεως ὀρθοδόξου*). He developed a system of theology, using philosophy in the service of theology, comparing the latter to a princess who is waited upon by maids. In this, as also by his confessed dependence upon tradition, he shows himself to be the forerunner of mediæval scholasticism. In the department of theology proper he affirms that God's nature is unknowable, and that therefore negative attributes only can be predicated of him; e.g., infinity, incomprehensibility, etc. But, in his relations to that which is not himself, we may speak of him as good, just, etc. He vindicates the arguments for God's existence, instancing the cosmological proof, and that which argues from imperfect being to the idea of a perfect personal God. He investigates the Trinity, and finds in it a union of the fundamental ideas of Heathenism and Judæism, in that the plurality, as well as unity, is preserved. He finds an analogy to the trinitarian persons in the mind, word, and breath. In consonance with the Oriental Fathers, he teaches the subordination of the Second and Third Persons. His doctrine of the procession of the Holy Spirit is a modification of theirs, and approaches nearer that of the Latin Fathers: "The Spirit proceedeth from the Father through the Son" (*De Fide Ortho.*, i. 8). With reference to the decree of predestination, he says that God foresees our acts of free will, but does not fore-ordain them. In the department of *Christology*, John presses the reality and full validity of the two natures. The *person* of Christ is, as it were, the common meeting-ground of the humanity and the divinity. He affirms full liberty of both natures, but denies to Christ all

spiritual growth, and that his prayer was in the true sense prayer; it being only a means to teach men by example, or to honor God. The *work* of Christ was to restore what sin had ruined. Sin has its origin in the freedom of the will. By the Fall, man forfeited his immortality, but did not entirely lose the freedom of the will. God had made provision beforehand for the contingency of sin, creating woman, as well as man, that the race might be continued by propagation, and forming him with the capacity of suffering, that through it, after the Fall, he might be chastened (ii. 28). Punishment is an act of justice, but has also an educational purpose. Christ suffered death as a *ransom* to redeem us from the Devil (iii. 18, 27). God hereby asserts his justice, and manifests his love. Satan had a just claim to the race, which had to be paid off. The benefits of the atonement are appropriated through the choice of our own free will and the continued activity of Christ through the Spirit in the heart. In baptism the Spirit unites itself with the water at the prayer of consecration, and works, in believers, regeneration. In the Lord's Supper the elements are changed into the body and blood of Christ, and become part of the essence (*συστάσεις*) of our souls and bodies. Although he gives no fully developed theory of transubstantiation, yet he teaches it rhetorically, and also that the sacrament is a bloodless sacrifice.

In addition to his great work, a number of smaller writings have come down to us under his name. He commented upon the Pauline Epistles, wrote homilies, and composed some fine hymns [of which one of the most beautiful is the resurrection hymn found in many English hymn-books, "The Day of Resurrection, Earth, tell it out abroad," *ἀναστάσεως ἡμέρα*]. The interesting romance of Barlaam and Joasaph, in which monastic life is held up to admiration, may have been edited by him.

LIT. — The works of John of Damascus were edited by LE QUIEN in 2 folio vols., Paris, 1712. [See F. H. J. GRUNDLEHNER: *Joh. Damascenus*, Utrecht, 1876; JOSEPH LANGEN: *Joh. v. Damascus*, Gotha, 1879; J. H. LUPTON: *St. John of Damascus*, London, 1882.] AUGUST DORNER.

JOHN, Monophysite bishop of Ephesus; lived in the sixth century. He is the author of a Church History, in three parts, from the time of the earliest Roman emperors to 585. A part of it was discovered in 1853, among some Syriac manuscripts, and edited by Cureton, under the title *The Third Part of the Ecclesiastical History of John, Bishop of Ephesus*, Oxford, 1853; English translation by R. Payne Smith, Oxf., 1860. NESTLE.

JOHN OF MONTE CORVINO, the apostle of the Mongols; b. in Monte Corvino, Southern Italy, about 1250; d. 1332. He went into Persia, and proved very successful in winning the Mongols to Christianity. He was summoned back to Italy in 1288, to report in person about the great work. In 1291 he was commissioned to labor amongst the people of China, whose emperor, Kublai, had expressed a desire to have Christian teachers. He dwelt utterly alone for eleven years, surrounded by Pagans and unfriendly Nestorians, and suffering violent persecution. He baptized six thousand heathen, translated the Psalms and New Testament, and gathered a

school of boys. In 1305 seven assistants were sent to his aid, who carried to him the title of Archbishop of Pekin.

JOHN OF SALISBURY (called also **Parvus**, the **Little**), b. of Saxon parentage, between 1110 and 1120, in Salisbury (Sarum); d. in France, Oct. 25, 1180. He went to France, as the custom then was, and studied under Abelard and other teachers. He became eminent for his attainments in philosophy and theology. In 1148 he returned to England, with letters of recommendation from Bernard of Clairvaux, and Peter the Cistercian abbot. Theobald, Archbishop of Canterbury, appointed him his chaplain and secretary. The responsibility of the ecclesiastical concerns of Great Britain largely devolved upon him. He stood in relations of close intimacy with popes Eugenius III. and Adrian IV. By his influence, the claims of Alexander III. were recognized in England as against those of Victor IV. He was the intimate adviser of Thomas à Becket, and shared his misfortunes, going into exile with him to France. After that prelate's murder, he zealously interested himself in his canonization. In 1176 he was chosen bishop of Chartres, and lived to administer its affairs four years. One of the last acts of his life was a speech at the Lateran Council (1179), in which he warned against ecclesiastical assumption, and urged the gospel as the rule of life.

John's writings consist of many Letters to popes and other dignitaries, a work on ancient and Christian philosophy, entitled *Entheticus*, and two works on ecclesiastical and political ethics, designed for princes and statesmen, and entitled *Policraticus* and *Metalogicus*. He also wrote *Lives* of Anselm and Thomas à Becket, whose latter sufferings he does not hesitate to compare with the passion of our Lord. His complete works were edited, in 5 vols., by GILES (Oxford, 1848), and MIGNE (*Patrol. Lat.*, vol. xcix.). See H. REUTER: *Joh. v. Salisbury*, Berlin, 1842; SCHAARSCHMIDT: *Joh. Salisbury nach Leben u. Studien*, Leipzig, 1862.

WAGENMANN.

JOHN, Patriarch of Thessalonica at the close of the seventh and the beginning of the eighth centuries; was noted as a defender of image-worship; and wrote on that subject a dialogue between a Jew and a Christian, of which an extract was read aloud at the second council of Nicæa. See MANI: *Counc.*, XIII. p. 156.

JOHN (*Eleemosynarius*, the *Almsgiver*), so called because of his extraordinary benevolence; Patriarch of Constantinople from 606 to 616, when he died in the Island of Cyprus, whither he had fled before the persecution of the Persians. It is pleasing to add that benevolence was not his only virtue. He was a great lover of peace, forgiving towards his enemies, and willing to bear patiently his own ills, while he helped others to bear theirs. He is commemorated upon Jan. 23, and under that date the Bollandists tell many edifying tales about him.

JOHN FREDERICK, son of John the Constant, and elector of Saxony 1532-1547; b. at Torgau, June 30, 1503; d. March 3, 1554. Brought up in the lap of the Reformation, he became its unwavering advocate. Like his father, he was on terms of most intimate friendship with Luther, with whom he carried on an uninterrupted corre-

spondence. He increased the endowment of the university of Wittenberg from the sequestrated revenues of convents, and in 1548 founded the university of Jena. His relations to the imperial court were unpleasant. In 1536 he entered into a re-affirmation of the Smalcald league, by which the Protestant princes bound themselves to mutual protection for ten years. In 1544 Charles was left free to give his whole attention to affairs in Germany. A war broke out. Frederick was finally defeated, and taken prisoner, at Mühlberg, April 24, 1547. He remained in prison till 1552; and the electoral office was conferred upon his nephew, Moritz. He lived as a subject for two years after he was set at liberty. His fidelity under many vicissitudes has confirmed the waning courage of thousands. See BURKHARDT: *D. Gefangenschaft Joh. Fr. d. Grossmüthigen*, 1863; and the Histories of the Reformation.

JOHN, surnamed **Lackland**, king of England, May 26, 1199-Oct. 19, 1216; was born Dec. 24, 1167; the youngest son of Henry II. In 1205 his quarrel with the Church and the Pope began. The see of Canterbury was vacant. The monks elected their sub-prior, Reginald; and the king nominated John de Gray, bishop of Norwich. Neither the one nor the other pleased the suffragan bishops. All parties appealed to the Pope; and Innocent III. appointed Stephen Langton archbishop of Canterbury. As the king refused to recognize this appointment, the Pope laid interdict on his whole kingdom 1208, and excommunicated him personally 1209. John, however, who did not seem to care much about the Pope, went on his own way, very successful in curbing the refractory clergy, and suppressing occasional revolts. Innocent then determined to burst the last bomb. In 1211 he deposed John, and charged Philippe II., king of France, with the execution of the decree. This took effect. John, a loose, cowardly character, sometimes made audacious by his cruelty, or stubborn by his sensuality, immediately submitted, and not only accepted Stephen Langton, but even consented to hold his own kingdom as a fief of the papal see, and took an oath of fealty to Innocent. Utterly disgusted at this humiliation, and generally irritated by his irregularities, the barons rose against him, and compelled him to sign the *Magna Charta*, the basis of English freedom, at Runnymede, June 15, 1215. Innocent, now his ally, tried to come to his rescue, and condemned the charter. But a large national party was formed, comprising not only the barons, but also the clergy and the cities; and, in the war which ensued, John lost one part of the country after the other, until at last he became a true lackland. Having nearly escaped being drowned by fording the Wash, he died at Newark Castle, from dysentery, the result of gluttony and fatigue.

JOHN NEPOMUK, the most popular national saint of Bohemia; canonized by Benedict XIII. in 1729; b. between 1330 and 1340, in Pomuk; suffered martyrdom at Prague, March 20(?), 1393. The facts of his life are involved in obscurity. According to the Jesuit Bohuslav Balbinus (1670), he studied at the university of Prague, and afterwards became preacher at the cathedral. He was the confessor of Queen Johanna. Her husband, King Wenzel, sought in vain, by tempting promises, to induce him to reveal the matter of her

confessions. He subsequently resorted to imprisonment and torture to gain his end. Finding himself still unsuccessful, and incensed by a sermon which John preached in the cathedral, and in which he applied to himself the words, "In a little while ye shall not see me," the king ordered him to be apprehended, under cover of the night, and thrown from the bridge into the Moldau (1383). According to the same authority, miracles were performed in connection with his body. Thousands of lights appeared on the river, and his corpse was thrown upon a sand-bar. A heavenly odor issued from it, and the sick were cured at his shrine. Much of this account must be regarded as legendary. The facts are probably these: a John of Pomuk did live in the fourteenth century, was raised to high ecclesiastical dignity, and afterwards thrown, by command of the king, into the Moldau. But the most authentic sources put the date ten years later, in 1393 (March 20?), and know nothing of his being the confessor of the queen. They give conflicting reasons for the violent treatment of the king. These differences led, as early as 1511, to the supposition of Hajek of Lobocan, that there were two Johns of Pomuk, dying within ten years of each other. The Jesuit Bohuslav (1670) followed this supposition, and fully developed the legendary details. But an able investigator, John Dabrowsky (1787), refuted the hypothesis, and has finally settled it that there was only one. The tradition that John was the queen's confessor can be traced back to the year 1471, and no farther.

LIT.—BOHUSLAV BALBINUS: *Life of John Nepomuk, Acta Sanctorum*, Maii, iii. 16; OTTO ABEL: *D. Legende v. hl. Job. Nepomuk*, Berlin, 1855; P. ANTON FRIND: *D. geschichtl. hl. Joh. Nepomuk*, Eger, 1831. [See PALACKY: *History of Bohemia*.] G. LECHLER.

JOHN PHILOPONUS (called also *Alexandrinus* and *Grammaticus*), who lived in the latter part of the fifth, and first part of the sixth century, won a place among the philosophical and theological writers of his age. The chronology of his life is very uncertain, and no details are known. He was an Aristotelian in philosophy, and, in the Christological controversy of the time, allied himself to the Egyptian party, and was a Monophysite. His principal theological work, the *Διατητής*, is lost, and known only by quotations. He held, that, if Christ had more than one nature, he had more than one person. He was unjustly reported by Leontius to be the founder of the Tritheists. He sought in another work, *De Aeternitate Mundi*, to establish the Christian doctrine of the creation without the aid of the Bible. He also wrote works on the six days of creation, and on the date of the Paschal Supper, putting it on the thirteenth day of the month, one day before the Mosaic passover. He was a prolific author. There is no complete edition of his works extant. See SCHARFENBERG: *De Johanne Philop.*, Lips., 1768. GASS.

JOHN SCHOLASTICUS, a monk of the latter part of the sixth century, and a zealous advocate of the monastic life; became abbot of a convent on Mount Sinai, and died, at the age of one hundred, in 606. He received the name of Climachus, from a work entitled *κλίμαξ τοῦ παραδεισίου*. He here gives a sketch of the conditions of the soul through which men pass in their progress to the

perfect life. This course begins with the forsaking of the world, and mortification of the passions, and ends with a composed state, in which one enjoys already here the blessings of paradise.

LIT.—DANIEL: *Monarchi Vita Johannis Climaci*, etc. GASS.

JOHN THE CONSTANT, Elector of Saxony 1525–32; one of the most zealous of the princely supporters of the Reformation; b. in Meissen, June 30, 1468; d. Aug. 16, 1532. He early imbibed a love for a military life, and in several campaigns under Maximilian I., against the Hungarians and Venetians, he displayed great decision and courage. At the opening of the Reformation struggle he was already fifty years old. He followed it with interest from the very beginning, and early laid down an evangelical confession. He was an intimate friend and admirer of Luther, of whose sermons he frequently took notes. His prudence, probity, and firmness contributed not a little to the progress of the Reformation; and he bade the priests in his realm preach the gospel, and administer the sacraments according to the institution of Christ. He was threatened by a league of Catholic princes, formed at Breslau 1528, with exile from his land and people, unless he delivered up Luther, and restored the old order of things. He expressed his refusal to comply by marshaling his troops, which, however, it did not become necessary to use. At the second diet of Spire he signed a protest against the action of the majority, forbidding all religious innovations, or discussions of the mass, until the convention of an oecumenical council. He acknowledged obedience to the emperor, except where it conflicted with the honor of God and his soul's welfare. At the diet of Augsburg, in 1530, his conduct was heroic. In spite of the slighting treatment of Charles V., he did not retreat a step from his evangelical position, but determined to stand "by the imperishable Word of God." On Feb. 27, 1531, he entered into a league of defence with Protestant cities and princes for six years, which forced upon the emperor the religious peace of Nürnberg of July 23, 1532. On the 16th of August he was suddenly attacked with apoplexy on returning from a hunt, and died. Luther preached the funeral sermon from 1 Thess. iv. 14–18; and Melancthon pronounced a memorial address soon after, in Latin. John had not the gifts of statesmanship his brother Frederick possessed; but he was a man of fearless courage, deepest evangelical convictions, and unsullied life. Luther regarded him as a "pious, upright prince, without gall." He was a man of peace, but a good soldier of Jesus Christ. See SPALATIN: *Life of John the Constant*, in Mencke; RANKE: *Deutsche Gesch. im Zeitalter d. Reformation*, i.–iii. [other Histories of the Reformation, and also the *Lives of Luther*] OSWALD SCHMIDT.

JOHN THE LITTLE (*Jean Petit*), b. in Normandy; d. at Hesdin, July 15, 1411; was professor of theology in the university of Paris; and made, on the instance of the Duke of Burgundy (who had assassinated the Duke of Orleans, the brother of the king), a speech, in which he defended that murder with twelve reasons,—one in honor of each of the twelve apostles. The speech was condemned, not only by the university, but also by the Council of Constance (sess. 5), and the

orator was expelled from the university; but he was munificently rewarded by the duke. Compare BARANTE: *Histoire des ducs de Bourgogne*, 1821, tom. iii. pp. 108 sqq. TH. PRESSEL.

JOHN THE PRESBYTER, a half-mythical character of the twelfth century, whose fame aroused an intense curiosity, but whose very identity is a matter of uncertainty. The report spread through Europe, that, beyond Persia and Armenia, a powerful Christian was ruling, who had routed the Mohammedans in a great battle. He combined with his royal functions the consecration of a priest. Pope Alexander III. sent his physician, Philip, as legate, with letters addressed to John as the "King of the Indies, and most holy of priests" (*Indiorum regi, sacerdotum sanctissimo*). A second epoch in the reports and fables concerning him begins in 1245, with the mission of the Franciscans and Dominicans for the evangelization of Eastern Asia. They carried instructions from Innocent IV to search for the kingdom of the Presbyter John. Rubruquis, one of their number, reported that John was dead, but that "he had been a Nestorian, lived as a shepherd, and, after the death of Coirkhan, was made king." A third epoch in this legendary history begins with the account of Marco Polo, who reported the existence of a powerful Christian kingdom in Middle India which was named Abascia. The similarity of the names soon led to the inference that he referred to Abyssinia. The Catholic bishop, Jordanus of Quilon, in Southern India, called its king John. He was identified with the Presbyter; and this continued to be the universally received view of scholars till the seventeenth century. The present phase of the question is, that a certain King John did rule in Central Asia. The name had been corrupted from Jorkhan, which, in turn, was a corruption of Coirkhan. He was a Buddhist himself, but had Nestorians among his subjects. His daughter became a Christian, as did some of his descendants. See OPPERT: *Der Presbyter Johannes in Sage und Geschichte*, Berlin, 2d ed., 1870; [G. BRUNET: *La légende du prêtre Jean*, Bordeaux, 1877; F. ZARNCKE: *Der Priester Johannes*, Leipzig, 1879]. W. GERMANN.

JOHN, St., Eve of, was, like Christmas Eve, formerly celebrated among all Germanic nations with merry-makings of various descriptions, — lighting of bonfires on the hilltops, dancing around the fires with garlands and songs, jumping through the fires, partly as sport, and partly as a protection against witchcraft, etc. It is of Pagan origin, and refers to the summer solstice, falling on June 24. The Christian Church, however, adopted it very early, and interpreted its peculiar features in her own way. The fire was put into relation with John i. 8, explained as a symbol of baptism, and blessed by the priest; but in the nineteenth century this, as so many other popular customs, has nearly disappeared. See PACIANDI: *De cultu S. Joannis*, Rome, 1758; DE KHAUTZ: *De ritu ignis in natali S. J.*, Vienna, 1759; JACOB GRIMM: *Deutsche Mythologie*, p. 578.

JOHN, Knights of St. See MILITARY ORDERS.
JOHNSON, Samuel, D.D., first president of King's (now Columbia) College, New York; b. in Guilford, Conn., Oct. 14, 1696; d. in Stratford, Conn., June 6, 1772. He was graduated at Yale

College 1714; in 1720 was ordained a Congregational minister, but in 1723 was re-ordained in the Church of England; returned to America as missionary of the S. P. G., he settled in Stratford, Conn. In 1753 he was chosen first president of King's College, but resigned 1763. He was the author of *Elementa Philosophica* and *Elementa Ethica*, Philadelphia, 1752 (both anonymous, and printed by Benjamin Franklin), a *Hebrew Grammar*, 1767, besides minor theological works. Dr. Johnson was the most prominent American influenced by Bishop Berkeley while in America. See his *Life* by BEARDSLEY, N.Y., 1874; and UEBERWEG'S *History of Philosophy*, vol. ii. p. 450.

JOHNSON, Samuel, b. in Salem, Mass., Oct. 10, 1822; d. at North Andover, Mass., Sunday, Feb. 19, 1882. He was graduated at Harvard College 1842, and at the Divinity School 1843, but never associated himself with any religious denomination, although his views were more nearly Unitarian than any other. In 1853 he became pastor of a Free Church of Lynn, Mass., and held the position for some twenty years. He was prominent in the antislavery agitation, but rather as a sympathizer and pulpit advocate than as platform speaker. He was a man of very lovable disposition, of great modesty, industry, and kindness. He issued, in connection with Rev. Samuel Longfellow, *A Book of Hymns* (Boston, 1846); in 1868 *The Worship of Jesus*; and for many years before his death he had been at work upon a series, *Oriental Religions, and their Relations to Universal Religion*, of which *India* (Boston, 1872) and *China* (1877) have appeared. Although these two books are compilations, and not drawn from the sources, they have won a high place for their reliable and interesting contents, and appreciative spirit.

JOK'TAN was the son of Eber, the brother of Peleg, and father of thirteen sons (Gen. x. 25; 1 Chron. i. 19). According to the genealogical table of Genesis, the Shemitic race was, long before the emigration of the Abrahamites, divided into a northern branch (Peleg) and a southern (Joktan). The names of the thirteen sons of Joktan point towards Southern Arabia. Several of them have been identified with those of existing tribes, and the rest are probably identifiable in the same manner. The distinction which Genesis makes between the old Joktanite Arabs and the younger Ishmaelite Arabs is, indeed, an ethnographical fact well understood also by the Arabic ethnographers. KAUTZSCH.

JO'NAH (יֹנָתָן, ["dove"]), one of the Minor Prophets, was the son of Amittai, who, according to 2 Kings xiv. 25, uttered a prophecy concerning Jeroboam II. The Book of Jonah is distinguished from the other prophetic books by the fact that it is not the prophecy, but the personal experiences of the man, in which the interest centres. In order to escape the divine summons to preach repentance to Nineveh, he embarked from Joppa for Tarshish, but during a storm was, at his own advice and by the issue of a lot, thrown overboard, and swallowed by a great fish (i. 17). Three days afterwards he was thrown up upon the land, and, after a second summons, began preaching to the Ninevites. When both king and people began to repent, Jonah became indignant at the divine compassion, but was convinced by

God of his foolishness by a gourd (iv.). Such are the contents of the book; and many have regarded it as an allegory, or a poetic myth. The prevailing view at present among the representatives of modern criticism is, that it was a national prophetic tradition designed to serve a didactic aim, and with some elements of historic truth. The historical view appeals to the geographical and historical notices in the prophecy; as, for example, the evident accuracy of the description of Nineveh, the fitness of Jonah's mission at that particular period, when Israel was for the first time coming into contact with Assyria, etc. Those who deny the credibility make much of the miraculous story of the great fish; but this very incident is attested by our Lord's use of it (Matt. xii. 39, xvi. 4; Luke xi. 29). He here, in the most emphatic manner, compares himself with Jonah, whose deglutition by the whale typified his burial. But Christ was greater than Jonah. The latter escaped only from the peril of death: the former overcame death. If this be the right interpretation of our Lord's words, then the miraculous preservation of Jonah gets its significance from the fact that it happened to him as a prophet. The central purport of the book is not that repentance was preached to the heathen, but that the prophet of God must do whatever the Lord commands, that not even death can frustrate his calling, and that the prophet must leave the fulfilment to God. Following the line of these three thoughts, the book details historical facts which were a prophecy of Him in whom the prophetic calling culminated. As for the prophet's prayer (ii. 3-10), we may say, with Luther, that Jonah in the fish's belly did not utter these words with the mouth, in their present form; but he thereby indicates how he felt, and what the thoughts of his heart were while he was engaged in such a fearful contest with death.

It cannot be proved that the prophet left his work in its present form. The abruptness of the record leads us to suppose that it was originally one of a series of similar accounts. An old Haggadah calls Jonah a prophet of Elisha's school, and it is possible that it originated in one of these schools. Opinion has been divided about the date, some putting it as late as the period of the Maccabees. This view is entirely ruled out by the fact of its reception into the prophetic canon, and there can be no doubt that it was written before the Babylonian captivity. Jonah's tomb is still shown near the site of ancient Nineveh.

LIT. — The Commentaries of LUTHER, Wittenberg, 1520; LEUSDEN, Traj., 1657; H. A. GRIMM, Düsseldorf, 1789; SIBTHORPE, Stuttgart, 1843; KAULEN, Mog., 1862; [KLEINERT (in Lange), New York, 1875; HUXTABLE (in *Speaker's Commentary*), New York, 1876; PEROWNE, London, 1882]; GOLDHORN: *Exkurse z. B. J.*, Leipzig, 1803; REINDL: *D. Sendung d. P. J. nach Nineveh*, Hamburg, 1826; FRIEDRICHSEN: *Krit. Uebers. d. verschied. Ansichten über d. B. J.*, 2d ed., Leipzig, 1841; WRIGHT, *Jonah tetraglott.* (in four Shemitic versions), London, 1857. See also HENGSTENBERG: *Christologie*; EWALD: *Propheten*; [STUART MITCHELL: *Jonah the Self-willed Prophet*, Philadelphia, 1875; art. in SMITH'S *Bible Dict.* and the *Encyc. Brit.*, by Professor CHEYNE]. For further literature, see MINOR PROPHETS. VOLCK.

JONAS, bishop of Orleans 821-844, played an important part in the controversy concerning image-worship. In his work *De cultu imaginum* he assumes a position intermediate between the rationalistic argumentation of the iconoclast Claudius of Turin, and the superstitious instincts of the multitude. His *De institutione laicali* has considerable interest for the history of Christian ethics. The former work is found in *Bibliotheca Maxima*, xiv.; the latter, in D'ACHERY: *Spicilegium*, i. pp. 258 sqq. HAGENBACH.

JONAS, Justus, b. at Nordhausen, June 5, 1493; d. at Eisfeld, Oct. 9, 1555; studied canon law at Erfurt, and took his degree, but devoted himself after 1519 to theology, led to do so by Luther's proceedings in 1517, and encouraged by Erasmus. In 1521 he was appointed provost of Wittenberg, and became one of Luther's principal co-workers and one of his most intimate friends. In 1541 he removed to Halle: but in 1546 he was expelled from that place by Duke Maurice; and, though in 1548 he was allowed to return, he was not allowed to preach, and left again. After participating in the foundation of the university of Jena, he was made court-preacher at Coburg in 1551, and pastor of Eisfeld-on-the-Werra in 1553. His original writings are mostly polemical: *De conjugio sacerdotali*, 1523; *Wilch die rechte Kirch*, etc., 1537. A great number of Luther's and Melancthon's works he translated from Latin into German, or from German into Latin. His friendship with Luther is the most interesting fact concerning Jonas. He was one of the witnesses of Luther's marriage, carried on an intimate correspondence with him for twenty-five years, accompanied him on his last journey to Eisleben and stood at his bedside, and, an hour later, wrote a particular account of his decease to the elector, and finally had the melancholy privilege of preaching the funeral sermon upon the great Reformer, both at Eisleben and Halle. Jonas was rather a fiery character, but enjoyed the fullest confidence of friends and foes. His letters, of great interest for the history of the Reformation, have never been collected; but a great number of them are found in *Corp. Ref.* His life was written by REINHARD (Weimar, 1731), KNAPP (Halle, 1814), HASSE, in MEURER: *Leben d. Altväter d. Luth. Kirche*, 1864. OSWALD SCHMIDT.

JONCOURT, Pierre de, b. at Clermont in the middle of the seventeenth century; was appointed pastor of Middelbourg in 1678, and in 1686 at The Hague, where he died in 1715. In his *Entretiens sur les différentes méthodes d'expliquer l'Écriture* (Amsterdam, 1707) he violently attacked the allegorical method, and happened to use some expressions about Cocceius, who had carried this method to its extreme limits, which the synod of Nimeguen, 1708, compelled him to retract. He also published a revision of the translation of the Psalms by Clement Marot and Theodore Beza, Amsterdam, 1716.

JONES, Jeremiah, b. in the north of England, about 1793; minister of a dissenting congregation at Forest Green, Gloucestershire, where he d. 1724. Author of *A New and Full Method of settling the Canonical Authority of the New Testament*, London, 1726-27, 3 vols.; 3d ed., 1827.

JOP'PA, sometimes called **Japho** (Josh. xix. 46), the present *Yafa*, or *Jaffa*, is a very old city,

standing on a promontory jutting out into the Mediterranean, thirty-five miles north-west of Jerusalem. Originally a Phœnician colony, it was allotted to the tribe of Dan (Josh. xix. 46); and under the reign of Solomon it became the port of Jerusalem (2 Chron. ii. 16). Jonah started from there (Jon. i. 3). Several times taken and lost by the Maccabees, the city was a Roman possession in the time of the New Testament, when it was the scene of the raising of Tabitha to life by Peter (Acts ix. 36-43), and of Peter's vision on the housetop (Acts x. 11). In the fifth and sixth centuries it was the seat of a bishop. In the period of the Crusades it was several times destroyed. At present it has four thousand inhabitants, and a Greek, a Latin, and an Armenian convent.

JORDAN, The (Hebrew, *Yarden*, from a root signifying "to descend"), called by the Arabs *Esh-Sheriah*, rises among the mountains of Anti-Lebanon, from four different sources; descends 1,434 feet, and forms the lake *El-Huleh*; descends again 897 feet in a course of nine miles, and enters the Sea of Galilee 682½ feet below the Mediterranean; forms the "upper" and the "lower" plain; and finally empties itself into the Dead Sea, 1,292 feet below the Mediterranean, having descended 2,999 feet in a distance of 136 miles. It is mentioned a hundred and eighty times in the Old Testament, the first time in Gen. xiii. 10, where Lot beheld the plain of the Jordan as the garden of the Lord,—and fifteen times in the New Testament,—the first time in Matt. iii. 6, where John baptized the multitudes. As two and a half tribes of Israel were settled on the other side of the Jordan, the river must have been well known to the people. It was frequently crossed and recrossed; as, for instance, by Jacob (Gen. xxxii. 10), by the Israelites when entering the promised land (Josh. iii. 14), by Gideon pursuing Zebah and Zalmunna (Judg. viii. 4), by the Ammonites invading Judah (Judg. x. 9), by Abner (2 Sam. ii. 29), David (2 Sam. xvii. 22, xix. 15), Absalom (2 Sam. xvii. 24), Elijah and Elisha (2 Kings ii. 6-14), etc. The Jordan is not, and never was, a navigable stream. It has, however, been navigated in a boat in modern times by Costigan (1835), Molyneux (1847), Lynch (1848), and McGregor (1869). See art. on PALESTINE.

JORIS, Johann David, one of the most curious characters among the Anabaptist fanatics of the period of the Reformation; was b. at Bruges, in the beginning of the sixteenth century, and educated at Delft, where he married in 1524, and settled as a merchant. Having become acquainted with the Reformation, he adopted its ideas; but the ostentatious and expostulating manner in which he professed his faith caused him to be put in the pillory, and expelled from the city, with his tongue pierced by a red-hot iron. While roving about homeless, he fell in with the Anabaptists, was solemnly recognized as the anointed of the Lord by one of their martyrs, received visions and divine revelations, etc. After returning to Delft, he began to form an Anabaptist-Chiliasm-Adamic sect, whose messiah he was. The government tried in vain to stop this nuisance by catching the author. He always escaped, and sometimes in a manner so surprising, that people

were led to believe that he could make himself invisible. One of the characteristics of the sect was the absolute confidence which the members put in the head. For this messiah they were willing to sacrifice every thing, even life. Many of them were burnt at the stake, or perished in the dungeon. This confidence Joris used to gather a considerable fortune; and, with his family and his money, he removed, in 1544, to Basel, where he settled, under the name of Johann of Bruges, no one suspecting that the new, rich, and pious citizen had any thing to do with the notorious David Joris, whose pamphlets—peculiar mixtures of unintelligible mysticism and the coarsest sensuality, of which he published half a dozen every year—continued to cause grave disturbances. The truth oozed out, however, after his death (Aug. 25, 1556); and the magistrate of Basel instituted an investigation, after which his body, portrait, and books were burnt by the hangman, in the presence of an immense crowd, and all the survivors of his household were compelled to make public penance, June 6, 1559, in the cathedral. His sect did not die out till more than a century afterwards. See his Life, by NIPOLD, in *Zeitschrift f. hist. Theologie*, 1863, i., and 1864, iv.

JORTIN, John, D.D., b. in London, Oct. 23, 1698; d. there Sept. 5, 1770. He was graduated at Cambridge; took holy orders 1724; became archdeacon of London 1764. He was an admired preacher and a learned man. He wrote, *Remarks upon Ecclesiastical History*, London, 1751-54; reprinted, together with *Discourses concerning the Truth of the Christian Religion*, 1805, 3 vols.; *Life of Erasmus*, 1758-60, 3 vols.; reprinted 1808. See JOHN DISNEY: *Memoirs of John Jortin, D.D.*, London, 1792.

JOSCELIN, Bishop of Soissons 1126-52; sat among the judges of Abelard at the Council of Sens, and among those of Gilbert de la Porrée at the Council of Paris. In 1131 he accompanied St. Bernard on his missionary journey to the court of Bordeaux. His *Expositio Symboli* and *Expositio Orationis Dominicæ* are found in MARTENE and DURAND: *Ampl. Coll.*, ix.

JOSEPH (יֹסֵף), "may he [God] increase!" was the oldest son of Jacob by Rachel, whom Jacob loved above all his other children. Stirred up by jealousy and hatred, his older brothers sold him, in his seventeenth year, to a caravan of merchants. He was taken to Egypt, where he acted as the faithful servant of a court official, but was falsely accused by his master's wife, who had sought in vain to seduce him, and was thrown into prison. He secured his release by the happy use of the gift of interpreting dreams, and more especially the dream of Pharaoh (Gen. xli.). He was elevated to the most dignified position in the kingdom next to the throne, and developed a rare statesmanship in the measures he pursued, during the seven years of plenty, to prepare for the years of dearth. The famine of seven years was the occasion for Joseph's brothers coming down to Egypt. Joseph recognized them, and ultimately gave them and his father Jacob a cordial reception. He received a double blessing at his father's death, and extracted the promise from his brethren, that, at the return of the Israelites to Canaan, they would take his bones with them. The prom-

ise was kept, and the remains were buried at Shechem (Exod. xiii. 19; Josh. xxiv. 32).

Joseph's character justified Jacob's warm affection. He displayed throughout his entire life a profound fear of God and the marked influence of the divine Spirit. He won all hearts. As a statesman, he developed an exceedingly comprehensive, wise, and energetic activity, but always remained true to his own people. In his life divine providences are very prominent. God's wisdom used and overruled the base projects of men (Gen. i. 20). Joseph's sale was the occasion of the transplanting of Israel to Egypt, the best administered state of the ancient world. God did not send them in vain to that school, where they adopted much of its better culture, and likewise suffered the enmity of the world, that they might be taught the saving deeds of Jehovah.

The references to Egyptian customs and manners are of great importance in their bearing upon the authenticity of the story of Joseph's life. There was a time when scholars (von Bohlen, Knobel, etc.) adduced many contradictions to Egyptian customs; but the researches of modern Egyptologists (Ebers, Brugsch, etc.) have confirmed in a remarkable manner the notices of Genesis. Commerce by caravans has been carried on between Syria and Palestine and Egypt from time immemorial; and the three spices mentioned in Gen. xxxvii. 25 have always been amongst the principal objects of commerce. The name Potiphar ("dedicated to Phra," or Ra, the god of the sun) is a real Egyptian name. Great stress was laid upon dreams in Egypt. The title "chief of the bakers" (Gen. xl. 2) has been found on monuments by Ebers. Wine, the use of which at this time in Egypt has been denied, has been proved to have been in use; and a baker carrying a board with loaves of bread on his head has been discovered on the monuments. Even the title "father to Pharaoh" (Gen. xlv. 8) has been found in several places on the rolls, in the sense of counsellor, or minister. These, and many other details, have been abundantly corroborated; and the impression cannot well be avoided which Ebers embodies in the following words: "The whole history of Joseph must be declared, even in its details, to correspond throughout with the real state of affairs in ancient Egypt."

The chronological question is more difficult of satisfactory solution. Did Joseph's administration occur under the Hyksos kings, or later? We hold to the former view; and taking four hundred and thirty years (Exod. xii. 40) as the period of bondage, and regarding Rameses II. as the Pharaoh of the oppression, we are led back to the Hyksos dynasty, and perhaps to King Apopi, whom G. Syncellus also identified with the Pharaoh of Joseph. Brugsch justly lays stress upon the fact that a famine occurred about the time of his reign. It is to the destruction of the monuments of the Hyksos kings by a later dynasty that the absence of all records of Joseph and his family is due. The Mohammedans linger with peculiar delight over the story of Joseph's life, which Mohammed called the prettiest of all stories.

LIT. — The Histories of Israel of EWALD, KURTZ [and STANLEY, Lect. iv.]; HENGSTENBERG: *Die Bücher Moses und Ägypten* (1841);

EBERS: *Ägypten u. d. Bücher Moses*, 1868; and the article in RIEHM [and SMITH]. v. ORELLI.

JOSEPH II. (Roman emperor 1780–90) introduced into his hereditary Austrian possessions a series of ecclesiastical reforms, which, in many respects, remind one of those established in England by Henry VIII. Though touching the Church at very different points, — worship, inner organization, education of officers, relation to the State, etc., — they all point in the same direction, and reveal a common tendency, which, in church history, has received the name of "Josephinism."

It was evidently the emperor's object to form a national Austrian Church, congruent with the territory of the State, closely connected with the strongly centralized, secular government, and as far as possible independent of Rome. As, on many points along the boundaries, Austrian dominions ranged under the authority of foreign bishops, a new circumscription of the dioceses was necessary; and it was carried out with very little ceremony. A new oath of subjection to the temporal ruler was demanded of the bishops. All imperial decrees were sent to the bishops, and again by them to the pastors, who had to make them known to their flocks from the pulpit. Papal bulls and briefs, on the contrary, whether referring to dogmatics or jurisdiction, could not be published in the country without an imperial *placet*. Petitions to Rome for indulgences, for the establishment of new festivals, etc., were absolutely forbidden; and all rights of absolution or dispensation were vested in the bishops. The oath of obedience to the Pope, and the *professio fidei Tridentinae*, usual at the distribution of degrees, were abrogated. The bulls *In cæna Domini* and *Unigenitus* were torn out of the books of liturgy. All relations were broken off between the religious orders and their brethren in foreign countries, or even their generals, unless resident in Austria. The theological students were forbidden to visit the *Collegium Germanico-Hungaricum* in Rome, which institution was replaced by a *Collegium Germanicum et Hungaricum* in Pavia. The philological and theological schools in the monasteries were closed, and diocesan seminaries were opened under the superintendence of an imperial committee, etc.

No less comprehensive, and evincing the same character, were the reforms relating to the internal life of the Church. The Latin language was abolished, and the German introduced into the services. Pilgrimages outside of the country were forbidden. Rules were given with respect to the luxuriant ornamentation of the churches, the magnificent processions, the brilliant illuminations, etc. All religious orders not engaged in preaching, teaching, or nursing the sick, were dissolved. Between 1780 and 1786 the number of monasteries sank from 2,136 to 1,425, and that of monks and nuns from 64,890 to 44,280. An edict of Oct. 13, 1781, established religious toleration. The evangelical churches obtained a limited freedom of worship. Civil disqualifications arising from denominational differences were abolished. Even the position of the Jews was improved. The Roman curia became, of course, very alarmed at these proceedings; and in 1782 Pius VI. determined to go himself to Vienna and pay the emperor a visit. But he was received

with cold politeness, and returned, after a month's stay, humiliated and in despair. The early death of the emperor, however, prevented his reforms from taking root; and during his immediate successors much was again reversed. See the Biographies by GEISLER, Halle, 1783; MEUSEL, Leipzig, 1790; PERZL, Vienna, 1790; F. X. HUBER, Vienna, 1792; CORNOVA, Prague, 1801; GROSS-HOFFINGER, Stuttgart, 1835-37, 4 vols.; HEYNE, Leipzig, 1848, 3 vols.; RAMSHORN, Leipzig, 1861; MEYNERT, Vienna, 1832; [RIEHL u. REINÖHL: *Kaiser Josef II. als Reform. auf kirchlich. Gebiete*, Wien, 1881; G. FRANK: *Das Toleranz-Patent Kaiser Joseph II.*, Wien, 1882]. CARL MÜLLER.

JOSEPH OF ARIMATHÆA, a rich and pious Jew, who accorded burial to the body of Jesus in a tomb of his own. He was probably a member of the Sanhedrin (Luke xxiii. 50), and refused his consent to the sentence of Jesus to death. All the four evangelists (Matt. xxvii. 57-60; Mark xv. 43-46; Luke xxiii. 50-54; John xix. 38-42) refer to the part he took in the burial of Jesus. He asked the body of Pilate, and, in conjunction with Nicodemus, wound it in linen clothes, with spices, and deposited it in a rock-hewn tomb, in a garden, which had never been used. A wholly untrustworthy tradition makes him the apostle of England; and guides still show a thorn-bush at Glastonbury which purports to have sprung from a staff he stuck in the ground. See GRAAL.

JOSEPHINISM. See JOSEPH II.

JOSEPHUS, Flavius, b. in Jerusalem 37 or 38 A.D.; belonged to a rich and distinguished family; received a careful education, and joined, after living three years with a hermit, Banus, the sect of the Pharisees, when he was nineteen years old. In 64 he made a journey to Rome in order to effect the release of some Jewish priests who had been imprisoned; and through the instrumentality of Alityrus, a Jewish actor, he obtained access to the Empress Poppæa, and successfully fulfilled the mission. Shortly after his return to Palestine, the Jewish revolt against the Romans broke out (66). Like most of the wealthy men among the Jews, he was opposed to the revolt; but he was compelled to participate in it, and was chosen governor of Galilee. Besieged in the fortress of Jotapata by the army of Vespasian, he surrendered, after the lapse of a month and a half, and was taken prisoner; but when, two years later on (69), Vespasian was proclaimed emperor by the Syrian and Egyptian legions, he not only obtained his liberty, but accompanied the emperor to Alexandria, and received dotations and an annual pension. Living in Rome, he devoted himself to studies and literary pursuits, continuing to enjoy the imperial favor as long as the Flavian dynasty reigned. During the reign of Trajan he died, but the exact date of his death is not known. See HOËVELL: *Commentatio de F. J. vita*, Traj.-ad-Rh., 1835; TERWOGT: *Het leven van den joodschen geschiedschrijver, F. J.*, Utrecht, 1863; BAERWALD: *Josephus in Galilæa*, Breslau, 1877.

Josephus wrote in Greek. I. His first work, however, *History of the Jewish War*, was originally written in Aramaic, but translated into Greek by the author himself. It was sent to Vespasian, Titus, Agrippa II., and other distinguished per-

sons, and received many compliments. It is written with care; and, though it bears the marks of the taste of the time in its fictitious speeches and other rhetorical ornaments, it is generally trustworthy. Less careful is II., his *Jewish Antiquities*, finished in 93 or 94, and containing a history of the Jews from the beginning to 66. For the biblical part, the Bible is, of course, the principal authority of the author, though he does not hesitate to modify details which he fears might give offence. He also incorporates various elements of traditions, and extracts from earlier Greek treatments of Jewish history (Demetrius and Artapanus). Concerning his whole method of treating biblical history, and more especially his method of using the Septuagint and the original text, see ERNESTI: *Exercit. Flav.*, in *Opuscul.*; SPITTLER: *De usu versionis Alexandrinæ apud Josephum*, Göttingen, 1779; SCHARFENBERG: *De Josephi et versionis Alexandrinæ consensu*, Leipzig, 1780; BURGER: *Essai sur l'usage que F. J. a fait des livres canoniques de l'A. T.*, Strassburg, 1836; GERLACH: *Die Weissagungen d. A. T. in den Schriften d. F. J.*, 1863; DUSCHAK: *J. F. und die Tradition*, Vienna, 1864; PLAUT: *F. J. und die Bibel*, Berlin, 1867; TACHAUER: *Das Verhältniss d. F. J. zur Bibel und zur Tradition*, Erlangen, 1871. The post-biblical part is treated with great unevenness. The period between Alexander the Great and the Maccabees is nearly a blank, only filled out by a lengthy extract from Pseudo-Aristeus. For the history of the Maccabees the author had an excellent authority in the First Book of the Maccabees, but he has not taken great pains in utilizing it. The later history of the Asmoneans and of Herod is extracted from Strabo and Nicholas of Damascus. The relations of the Jews to foreign nations form the principal part of the narrative, and the representation of the inner history of the people has a rather legendary character. See NUSSBAUM: *Observationes in Flavii Josephi Antiquitates*, Göttingen, 1875; BLOCH: *Die Quellen d. F. J. in seiner Archäologie*, Leipzig, 1879. The eighteenth book of the work contains (3, 3) a short report of Christ, in which the author openly confesses that he believes in Jesus as the Messiah; but, though this famous testimony has been quoted by Eusebius (*Hist. Eccl.* i. 11), it is evidently spurious. See EICHSTAEDT: *Flaviani testimonii authenticia*, Jena, 1841; *Question. super F.*, Jena, 1845; GERLACH: *Die Weissagungen d. A. T. in den Schriften d. F. J.*, Berlin, 1863.

A curious work is III., his so-called *Autobiography*, written after the death of Agrippa II.; that is, after 100. It is not so much a biography as a plea for his activity in Galilee in the winter of 66-67, or a polemic against Justus of Tiberias. The latter had written a work in which he represented himself as the decided opponent of the rebellion, and Josephus as the true instigator of it. Of course, the former revolutionary leader, now living as a pensioner at the imperial court, could not let such an accusation pass by unnoticed. But Josephus seems to have become very much excited, and his book swarms with patent perversions of facts. IV. Quite otherwise with his apology of Judaism, generally known under the title *Contra Apionem*. It is a careful and conscientious work. See the monographs by ZIPSER (Vienna, 1871) and J. G. MÜLLER (Basel,

1877), the latter containing both the text and explanations. Besides these four works, about whose authenticity there can be no doubt, the so-called Fourth Book of the Maccabees is ascribed to Josephus, but by a mistake. See the monograph by FREUDENTHAL, Breslau, 1869. Another book, *Περὶ τοῦ παντός* ("On the all"), is quoted by Photius, John Philoponus, John Damascenus, and John Zonaras, as a work of Josephus; but it probably belongs to Hippolytus.

The first printed edition of Josephus's works, by FROBENIUS and EPISCOPIUS, appeared at Basel, 1544. Much improved texts were published by HUDSON (Oxford, 1720) and HAVERCAMP (Amsterdam, 1726). More recent editions have been published by OBERTHÜR (Leipzig, 1782-85), RICHTER (Leipzig, 1826-27), DINDORF (Paris, 1845-47), and BEKKER (pocket edition, Leipzig, 1855-56). A separate edition to the *Jewish War*, by CARDWELL, appeared at Oxford, 1837; and of the *Vita*, by HENKE, Brunswick, 1786. Several English translations have appeared: the most commonly known is that by WHISTON, London, 1737 (many editions). The *Jewish War* was translated by R. TRAILL, London, 1862. See also BOETTGER: *Topographisch-historisches Lexicon zu den Schriften des Flavius Josephus*, Leipzig, 1879; [J. v. DESTINON: *Die Chronologie d. Josephus*, Kiel, 1880 (35 pages); the same: *Die Quellen d. Flavius Josephus, I. Die Quellen d. Archäologie Buch xii.-xvii. = Jüd. Krieg B. i.*, Kiel, 1882.] E. SCHÜRER.

JOSH'UA (יְהוֹשֻׁעַ, "God, his help"), a brave and God-fearing Hebrew warrior of the tribe of Ephraim, who led the armies of Israel across the Jordan, conquered the promised land, and distributed the territory among the tribes. He was neither a prophet nor law-giver, like Moses, but completed the work which he had begun, of turning a people of slaves into a nation with a country. The Lord appeared to him appropriately in the form of a soldier with drawn sword (Josh. v. 13). Joshua makes his first appearance in the battle of the Amalekites, when he routed the enemy (Exod. xvii. 9). We next find him among the twelve spies sent to spy out the land (Num. xiii. 8, 16). It was at this time that Moses changed his name from Oshea ("help") to Joshua, which, in King James's version, is written in two places *Jesus* (Acts vii. 45; Heb. iv. 8). He was consecrated by Moses as his successor just before the close of the wilderness period (Num. xxvii. 18; Deut. xxxiv. 9).

The second period of Joshua's career began at the death of the great law-giver, which marked the termination of the wanderings in the wilderness. With the freshness of spring life the people prepared, under their new leader, to fight for the possession of the land promised to Abraham. Joshua seems at first to have hesitated, but, once fully assured of the divine command and aid (Josh. i. 5, 9), displayed great energy in preparing for the campaign, and skill and intrepidity in prosecuting it. Circumspect and careful in his precautions, as in the despatch of the spies (ii.), he was no less bold in conception, and rapid in his movements (x. 9, xi. 7, etc.). The undertaking was no easy one. The Canaanites were at this time in their most flourishing period (Ewald, ii. 340). The kings were bound together by trea-

ties, the land protected by fortresses and walled towns, and the armies provided with horses and chariots. But Joshua was backed by a people enthusiastic to enter into the land which they regarded as their own, and who fully recognized their leader's authority (Josh. i. 16).

The Jordan being crossed, Joshua took up a position at Gilgal. From there he fell upon Jericho, after which, with the single exception of the repulse at Ai, he swept over the land in an unbroken succession of victories, spreading consternation among all the tribes (ii. 9, 24, etc.). The battle of Gibeon, or Beth-horon, was the decisive one. So great was the victory, that Jehovah is described as having fought on the side of Israel (x. 12-15); and, with poetic license, the Book of Jasher boldly represents the Almighty as halting the sun in its course over Gibeon, and the moon over Ajalon. The kings gathered for a last resistance at Merom (xi.), but were utterly routed. During the war, which lasted five or six years, thirty-one kings had been slain, and six nations overthrown (xii. 24); and, if the land was by no means all subdued, enough had been conquered to insure to the Israelites safety of possession.

The third period of Joshua's career extends from the close of the war till his death. In the delicate work of distributing the territory among the tribes, he seems to have been no less discreet and successful than he had been brave and victorious on the battle-field. He acted in accord with Eleazar (xvii. 4, xxi. 1), and, with characteristic modesty, was himself content with a small portion (xix. 49, 50).

Like some modern soldiers, as Gustav Adolf, Cromwell, and Havelock, Joshua did not allow the confusion of the camp to interrupt the exercises of religion. He was a God-fearing commander, who made prayer and renewed consecration a preparation for battle and danger (iii. 5, etc), regarded the observance of the law as a condition of divine favor (xxiii. 6), and built altars in commemoration of the divine guidance and victories (iv. 6, 7, viii. 30, xviii. 1, etc.). He was a devout hero, who combined mildness with strength, and composure with daring. His closing words to the congregated elders and people (xxiii., xxiv.) contained no self-laudation, but directed their thoughts to the divine Helper, and urged them to cleave to Him, and keep the law (xxiii. 8). He died at the age of one hundred and ten. Joshua is a type of the greater Joshua (*Jesus*), the Captain of our salvation, who leads his people into the rest of the heavenly Canaan (Heb. iv. 8, 9).

No records exist for Joshua's life outside of the Bible, except one. Procopius, who flourished in the sixth century, relates that a Phœnician inscription existed in Tingis, Mauritania, with the words, "We are they who fled from the face of Joshua the robber, the son of Nun." Rawlinson accepts it as genuine (*Bampton Lect.*, 91); but Ewald gives reasons for denying its genuineness in the second volume of his History.

The dates of Joshua's life may be assigned with comparative certainty. From Josh. xiv. 7-10 we learn that Caleb was forty at the time he was sent out as a spy, or thirty-eight at the time of the departure from Egypt, and eighty-five when Hebron was assigned to him. As the wilderness period lasted forty years, he was seventy-eight or

seventy-nine at the time of the crossing of Jordan. This would give five or six years for the duration of the war. Supposing that Joshua was about the same age as Caleb, and regarding 1490 as the date of the exodus, then he crossed the Jordan (1450) at the age of seventy-eight, and concluded the war (1445) at the age of eighty-three. This would leave twenty-seven years until his death at one hundred and ten,—a period corresponding well to what is called a “long time” in Josh. xxiii. 1. See the *Histories of Israel* by EWALD, STANLEY, etc., and, for his typical significance, PEARSON: *On the Creed* (art. ii.).

JOSHUA, Book of, so called because he was the hero of it, begins the list of those historical books in the Old Testament (Josh.—2 Kings) which relate to the time between the death of Moses and the exaltation of King Jehoiachin at the court of Babylon, and which are put together in the Hebrew canon under the title *Former Prophets*. It falls naturally into three parts. 1 (purely historical). The history of the conquest of Israel (chaps. i.—xii.). 2 (geographical and legislative). The partition of the country among the tribes (chaps. xiii.—xxi.). 3 (historical). The dismissal of the transjordanic tribes, Joshua's exhortation to the assembled tribes, their renewal of the covenant, deaths of Joshua and Eleazar (chaps. xxii.—xxiv.). Joshua is by modern critics declared of composite origin, because the same peculiarity in the use of two names for the Divine Being (Jehovah and Elohim), which occurs in the Pentateuch, is found in it, and is considered to prove difference of authorship between the portions in which one or the other is uniformly used, and also the literary unity of Joshua with the Pentateuch, of which it is indeed a veritable and avowed continuation, or the existence of a *Hexateuch*, as the sixfold book is called. The writers were probably contemporaries, or else had access to contemporary documents; for the narrative is fresh and vivid, and the information throughout is that most likely to proceed from eye-witnesses. The very defects of the book in its geographical portion—e.g., no lists of the towns of Ephraim and Manasseh, imperfect lists for Zebulun and Asher—indicate the composition of these sections before the final settlement of the country. On the other hand, accounts of events which took place after Joshua's death, as the capture of Hebron by Caleb, of Debir by Othniel (xv. 13-20), and of Leshem by the Danites (xix. 47); such phrases as that the Jebusites “dwelt with the children of Judah at Jerusalem” (xv. 63), and the oft-repeated “unto this day” (e.g., iv. 9, v. 9); the mention of Rahab as still living when the author wrote (vi. 25); and other literary phenomena,—seem to show that the book, as a whole, is later than Joshua. That Joshua himself furnished materials for it is probable: indeed, he may have written large portions of it. But, although our present book bears traces of more than one hand in its materials, it has been unified and revised by some unknown editor; so that, as it comes before us to-day, it is a consistent narrative.

The two difficulties often urged against the book, on the score of science and of morals, are of little importance. The first relates to the sun standing still upon Gibeon (x. 13). But this passage is avowedly poetical, and no such violent change in

the universe as the supposed miracle would involve was dreamed of by the writer, who merely incorporated in his narrative a few lines from a justly celebrated historical poem. The second difficulty relates to the extermination of the Canaanites. It is sufficient to say, that the hopeless corruption of the Canaanites, and the religious interests of Israel and of humanity, demanded it. And as much of the later trouble of Israel came from their disobedience in stopping before the conquest was really concluded, and in allowing the idolatrous and licentious Canaanites to remain in any portion of the promised land, the wisdom of the divine command is manifest. “Shall not the Judge of all the earth do right?” Besides, the Israelites under Joshua were hardy warriors, and carnage to their eyes was not shocking, and they rightly considered the Canaanites as foes to Jehovah, and unworthy to live.

LIT.—Among modern commentators may be mentioned MAURER (Stuttgart, 1831), KEIL (Erlangen, 1847; English translation, Edinburgh, 1857; abridged, Leipzig, 1863; 2d ed., 1874), KNOBEL (Leipzig, 1861), FAY (in LANGE, Bielefeld, 1870; English translation, New York, 1872); CROSBY (New York, 1875); G. A. McLEOD (Cambridge, 1878); COLENSO: *The Pentateuch and the Book of Joshua* (London, 1879), *The Pulpit Commentary* (London, 1881); J. J. LIAS (Cambridge, 1882). See also Miss SMILEY: *The Fulness of Blessing* (New York, 1876), an allegorical commentary on Joshua, but very edifying and impressive.

JOSHUA, Spurious Book of, a compilation made among the Samaritans, but not recognized by them. It relates the history of Joshua, with numerous departures from the Hebrew text, mere Samaritan fables, and continues the Jewish history down to Alexander Severus. The only manuscript copy of it in existence belonged to Jos. Scaliger, and is now in the Leyden Library. It was reprinted by T. G. J. JUYNBOLL: *Liber Josue Chronicum Samaritanum*, Lud. Batav. [Leyden], 1848. It is written in Arabic in Samaritan characters. Another reproduction of Joshua's history is the Samaritan Chronicle of Abul Phetach. See ABULFATHI *Annales Samaritani*, edited by Ed. Vilmar, Gotha, 1866 (with Latin translation).

JOSIAH (*whom Jehovah heals*), king of Judah, son and successor of the murdered Amon; was put on the throne, at the age of eight years, by the people, who frustrated the designs of his father's murderers, and reigned thirty-one years (B.C. 641-609). The account of his reign is given in 2 Kings xxii.—xxiii. 30, 2 Chron. xxxiv.—xxxv. Nothing is told us, however, about the early history of the king, nor of the influences under which he grew up. The narrative in Kings begins with his repair of the temple in the eighteenth year of his reign; and that in Chronicles, with the *beginning* of his destruction of idolatry in the twelfth. But that these acts were not the first evidences of his pious character, which made him one of the best of Judah's kings, is manifest from the high praise of 2 Kings xxii. 2, xxiii. 25. The great event in his reign occurred in his eighteenth year, referred to above. During the repairs, which apparently had not been made since Jehoiada's day (2 Kings xii. 11 sq.), the book of the law was found in the house of the

Lord by Hilkiah the priest. Hilkiah gave it to Shaphan the scribe, who read it before the king. (The "book" was probably Deuteronomy: if it was the whole Pentateuch, then it must have taken at least ten hours to read it through aloud.) The king was so much terrified by the "book," that he rent his clothes, and immediately sent Shaphan and three others to Huldah the prophetess to learn the will of the Lord. She replied, that the Lord intended to punish the people for their long-continued disobedience, according to the warnings of the book; but, in consequence of Josiah's ready and sincere humiliation, the strokes were to be delayed until after his death. The king gathered together all the elders of Judah and Jerusalem, the priests and the prophets, and all the people, and read to them the "book of the law," and with them entered into a solemn covenant to keep all its words. Then began a vigorous cleansing of the city and the land of all traces of idolatry (2 Kings xxiii. 4-19). The "high places" (see art.) were also destroyed from Geba to Beer-sheba; i.e., from the northern to the southern boundary of the land of Israel. The reference to the high places at the gate of Joshua, "which were on a man's left hand at the gate of the city" (xxiii. 8), shows that this is the recital of an eye-witness. Josiah's destruction of Jeroboam's altar at Bethel was a fulfilment of prophecy (cf. 1 Kings xiii. 2). The great work of purification ended, the king returned to Jerusalem, and celebrated the passover so exactly according to the "book," that the sacred historian says, "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah" (xxiii. 22). So Josiah's passover exceeded Hezekiah's in pomp and solemnity (cf. 2 Chron. xxx.). Some suppose that the reason of the remark quoted was twofold, — the union of all the celebrants in one place, and the joint offering of sheep and bullocks, according to the requisition of Deut. xvi. 2, 5; cf. Exod. xii. Upon the last point 2 Chron. xxxv. 7 sqq. seems to lay particular weight.

Josiah lost his life in battle. Judah may have been at this time tributary to Assyria, or Josiah may have asserted his power over all Israel, as would seem indicated by his journey through the former northern kingdom to destroy idolatry, and therefore would repel any invader; but at all events, when Pharaoh-Necho, king of Egypt, entered Judæa on his way to Assyria, Josiah gave him battle at Megiddo, and was so sorely wounded that he died in Jerusalem. His death was the occasion for an outburst of popular grief so great as to become proverbial (Zech. xii. 11). Jeremiah wrote an elegy over him (2 Chron. xxxv. 25).

The newness to Josiah of the book of the law found in the temple is no proof of its recent origin, as some claim; much less that it was the product of a "pious fraud," and palmed off upon the king as a genuine work of Moses. Rather was it probably a genuine temple copy of a portion of the Pentateuch, most likely of Deuteronomy, which in those days of idolatry, and ignorance of the Jehovah worship, had been mislaid and forgotten. It need occasion no surprise that the king heard it with astonishment.

Even he may well have been little instructed in religion.

During his reign a nomadic horde of Scythians overran Asia (Herod., I. 104-106), of which no mention is made in the Bible, although we know they must have crossed near the lower portion of Judah. Jeremiah and Zephaniah were the prophets of Josiah's reign.

JOST, Isaac Marcus, b. at Bernburg, Feb. 22, 1793; d. at Francfort-on-the-Main, Nov. 20, 1860; was educated in a Jewish orphan-asylum at Wolfenbüttel; studied at Göttingen and Berlin; and was director of a Jewish school, first at Berlin, afterwards at Francfort-on-the-Main. He was a prolific writer; but his principal work is his *Geschichte der Israeliten* (1820-28, 9 vols.), of which a continuation, a tenth volume, appeared 1846-47.

JO'THAM (*Jehovah is upright*). — 1. The youngest son of Gideon, and the only one of his family who escaped the massacre of Abimelech, at Ophrah. He is chiefly remembered for his famous parable of the trees, by which he rebuked the Shechemites for their treachery. After he had delivered his warning, he disappeared from history. (See Judg. ix. 5-21.) — 2. The son and successor of Uzziah, or Azariah, king of Judah (2 Kings xv. 32-38). The date and length of his reign cannot be exactly determined. It was, however, prosperous; and he showed his piety by building, or rebuilding, "the higher gate" of the temple (2 Kings xv. 35), called in Jer. xx. 2 the "Benjamin Gate," and described by Ezek. viii. 3 as the gate towards the north, near the great altar; and the chronicler (2 Chron. xxvii. 3, 4) relates, that, "on the wall of Ophel he built much. Moreover, he built cities in the mountains of Judah, and in the forests he built castles and towers." He led a successful campaign against the Ammonites (2 Chron. xxvii. 5). Isaiah prophesied under him. KAUTZSCH.

JOVIANUS, Flavius Claudius, was commander of the imperial life-guard when Julian died (June 27, 363), and was proclaimed emperor by the army the following day. He was a kind and prudent man, but neither a great mind nor a perfectly pure character. A Christian himself, he immediately cancelled the laws of Julian against Christianity, revived the monogram of Christ on the imperial standards, and restored to the Christian clergy their privileges and revenues. But at the same time he showed perfect toleration with respect to Paganism, defended the Neo-Platonic philosophers against Christian fanatics, re-opened those temples which had been shut on the death of Julian, etc. He was a decided adherent of Athanasius, and invited him to Antioch to confer with him; but he showed himself perfectly impartial in his dealings with the Arians. He might have exercised a beneficial influence on the turbulent development of the Church; but he died suddenly, after a reign of only eight months, at Dadastana, on the road from Antioch to Constantinople, Feb. 17, 364. See DE LA BLÉRIE: *Histoire de l'empereur Jovien*, Amsterdam, 1740. WAGENMANN.

JOVINIAN, a Roman monk and "heretic," from the second half of the fourth century; d. probably before 406. Of his life very little is known. About 388 he lived in Rome, dressed poorly, went

barefoot, ate nothing but bread and water, and remained unmarried. He knew the Scriptures well, and wrote several pamphlets which attracted attention. His "heresy" consisted principally in his opposition to the ascetic tendencies then reigning. Between virginity, widowhood, and the married state, there is no moral difference, he said: between abstinence from food, and eating it properly, there is no difference. He especially protested against the establishment of a scale of virtue and a corresponding scale of blessedness, asserting that the divine element in human life is one and the same under all external circumstances; that all who are baptized to Christ, and born anew, have morally the same calling, the same dignity, the same grace, and the same blessedness. How deep an impression he made may be inferred from the fact, that in 390 Pope Siricius found it necessary to convene a synod in Rome, and have him condemned. This decision was communicated to other bishops, more especially to Ambrosius of Milan, in whose diocese Jovinian and his adherents had sought refuge; and in 395 Ambrosius convened a synod in Milan, where the condemnation was repeated. Augustine wrote against Jovinian (*Hæres.*, 82; *De Bono Conjugali*; *De Virginitate*), especially against his denial of the *perpetua virginitas Mariæ*, and his doctrine of the equality of all sins. But it is more specially Jerome's *Adversus Jovinianum* which throws light on this whole subject, though it is written with so much acrimony that it cannot be used without great caution. By modern church-historians — Flavius, Basnage, Mosheim, Walch, Neander, Baur, and others — Jovinian has generally been recognized as a representative of the true principle of Protestantism. See G. B. LINDNER: *De Joviniano et Vigilantio*, Leipzig, 1840.

WAGENMANN.

JUBILEE, Year of, among the Hebrews. See SABBATICAL YEAR.

JUBILEE, or JUBILEE YEAR, one of the meanest institutions of the Roman-Catholic Church; has no connection whatever, either historically or typically, with the jubilee-year of the Old Testament. It originated incidentally. In the last days of 1299 a rumor sprang up in Rome that every one who visited the Church of St. Peter on Jan. 1, 1300, would receive full absolution. As, in consequence of this rumor, immense crowds thronged the church on that day, — not only citizens of Rome, but also foreign pilgrims, — the attention of the Pope was aroused, and investigations were made in the papal archives concerning any probable foundation for the rumor. Nothing was found. Nevertheless, when an old peasant of one hundred and seven years told the Pope, that, one hundred years ago, his father had gone to Rome to obtain the jubilee absolution, and that an indulgence valid for a whole century was to be had in Rome at any day during that year, Boniface VIII. issued a bull (April 22, 1300) inviting all to come to Rome and receive absolution. The influx of pilgrims was enormous, swelling the power of the Pope and the pockets of the citizens. In 1343 the latter petitioned Clement VI. to shorten the term between each two jubilees, and celebrate the festival every fiftieth year. The Pope was merciful, and granted the petition. Other popes were still more merciful. Urban VI.

shortened the term to thirty-three years, April 8, 1389; Paul II., to twenty-five years, 1470. It was even determined that a pilgrimage to Rome should not be necessary in order to obtain the jubilee indulgence: it could be had in the nearest church by paying a sum of money equal to the expenses of the pilgrimage. After the Reformation, however, the institution lost its dignity, even in the eyes of the Roman Catholics themselves. Nevertheless it has not been abrogated. G. PLITT.

JUBILEES, Book of. See PSEUDEPIGRAPHS, OLD TESTAMENT.

JUD (pronounced *Yude*), **Leo** (Latin, *Leo Judæ*), in every-day life called *Meister Leu*, which name his descendants adopted; b. at Gemar in Alsace, 1482; d. at Zürich, June 19, 1542; studied at Basel, 1499-1506 (first medicine, afterwards, on the instance of Zwingli, theology), and was appointed pastor of Einsiedeln in 1518, and of the Church of St. Peter in Zürich in 1522. He was an intimate friend of Zwingli, and his true and steady assistant in the carrying-out of the Reformation in Zürich. In literary respects he was mostly active as translator. Of the so-called Zürich Bible he did the Old Testament. He also translated the New Testament into Latin. His Life was written by C. PESTALOZZI, Elberfeld, 1860. His was the German Bible used by Coverdale. See WESTCOTT'S *History of the English Bible*, pp. 213, 214.

JUDÆ'A was the name given to the lowermost of the three divisions of the Holy Land in the Saviour's time. It lay south of Samaria, and west of the Jordan. It was occupied, after the exile, by the captives from Assyria and Babylonia, but was made a portion of the Roman province of Syria A.D. 6, after Archelaus was deposed, and was ruled by a procurator under the governor of Syria, and whose residence was in Cæsarea, not in Jerusalem. The word first occurs in Dan. v. 13 (A. V., "Jewry"); and the "province" of Judæa is first mentioned in Ez. v. 8, and alluded to in Neh. xi. 3 (Hebrew and A. V., "Judah"). In the Apocrypha, Judæa and "country of Judæa" frequently occur. In New-Testament times the term was loosely used to include the transjordanic provinces (Matt. xix. 1, etc.).

The *hill country of Judæa* (Luke i. 65) was the central ridge of mountains stretching from north to south through Palestine.

The *wilderness of Judæa* is a wild, desolate, uninhabited region, extending from the hill country, near Jerusalem, south-east to the Dead Sea, with an average width of fifteen miles (Matt. iii. 1). Here John preached, and our Lord was tempted.

JU'DAH (*praise*; Greek form, *Judas*), a common name among the later Jews, particularly the Levites. Judah, the son of Jacob and Leah, although in age the fourth, virtually supplanted Reuben, the first-born, and enjoyed the respect of all his brothers by his energy of character. It was he who advised the selling of Joseph to Egypt (Gen. xxxvii. 26, 27), and who became surety for Benjamin (xliii. 9), and made that touching speech before Joseph (xlv. 18-34). In the matter of Tamar (xxxviii.) he does not appear in a favorable light; but even then his sense of justice and his inherent nobility came out. These traits characterized his descendants; and the prophecy of Jacob was fulfilled according to which the right

of primogeniture was given to him by his brethren, and he held the sceptre until Shiloh came (xlix. 8-12).
v. ORELLI.

JU'DAH, Kingdom of. See ISRAEL.

JU'DAH, Tribe of. See TRIBES OF ISRAEL.

JUDAIZERS. See JEWISH CHRISTIANS.

JU'DAS, one of the twelve apostles, carefully distinguished by the evangelists from Judas Iscariot; called also Lebbæus and Thaddæus (Matt. x. 3; Mark iii. 18; Luke vi. 16; John xiv. 22; Acts i. 13). His surnames Lebbæus and Thaddæus mean the same thing. The first comes from לב ("heart"), and the second from דג ("a mother's breast"): hence they mean *beloved child*. We know nothing about his history before or after his connection with Jesus. Tradition is also late and contradictory. According to Abdias he preached and was martyred in Persia: according to Nicephorus, he died naturally at Edessa, after laboring for a period in Palestine, Syria, and Arabia. The Syrian Church first distinguishes him from Thaddæus the missionary of Syria, then confounds him with the latter, and puts his martyrdom in Phœnicia.
SIEFFERT.

JU'DAS ISCARIOT, one of the twelve disciples, and the betrayer of Jesus; was the son of a certain Simon. The name Iscariot, it is now generally agreed, is a derivative of Keriōth, a town in the tribe of Judah (Josh. xv. 25). If it be true that this was the native place of Judas, then he was the solitary Judæan among the disciples, who otherwise were from Galilee. The references to Judas in the New Testament are as follows: (1) Mention of his name in the list of the disciples (Matt. x. 4; Mark iii. 19; Luke vi. 16); (2) Occasional allusions (John vi. 64, 70, 71, xii. 4 sqq., xvii. 12); (3) History of the betrayal (Matt. xxvi. 14-16, 21-25, 46-50; Mark xiv. 10, 11, 18-21, 42-46; Luke xxii. 3-6, 21-23, 47 sq.; John xiii. 2-11, 18 sq., 21-30, xviii. 2-9); (4) Account of his death (Matt. xxvii. 3-10; Acts i. 16-25). The name of Judas is always mentioned last in the lists of the disciples, and probably with reference to the infamy, which, ever after his betrayal, rested on his name. Matthew and Mark add after the name the defining clause, "who also betrayed him:" and Luke, "who was the traitor." John also adds the same information when he mentions his name; and, in the high priestly prayer of our Lord, Judas is called the "son of perdition" (John xvii. 12). The few notices which John gives of his career as a disciple previous to the events of the last night of Christ's life represent him as the treasurer of the Twelve, who carried the bag, and probably dispensed their charities, and purchased their provisions. He is also described as having been displeased with the self-sacrificing act of Mary, who poured the contents of the box of nard upon Christ's head, on the ground that it was a useless waste, and that the money it would have brought might do good to the poor. John represents this as the hypocritical plea of a "thief" (xii. 6) who had no sympathy with the poor.

Judas' treachery was the first act directly leading to the crucifixion of the Son of man. He was present at the Last Supper, partook, at least in part, of the sacred meal, and, with the rest of the disciples, his feet were washed by the condescen-

sion of the Lord. While the disciples were still at the table, Jesus announced that one of them should betray him; and, recognizing the one who was to do the act, he bade the traitor consummate his work with despatch,—an injunction which the rest of the company did not understand at the time (John xiii. 27). Some time before this, Judas had entered into a conspiracy with the Jewish authorities, who promised to pay him thirty pieces of silver for delivering Christ up into their hands. Going out from the upper chamber into the night (John xiii. 30), he consummated his treachery, and, returning with a band of soldiers, found Christ in the garden, and pointed him out. The synoptists in the account of this event agree in all the details. John's narrative presents an apparent divergence. According to the synoptists, Judas, stepping forward, gave the Master a kiss, which, by arrangement, was a signal for the band. Jesus then replied to the traitor, "Friend, do that for which thou art come" (Matt. xxvi. 50). According to John, Jesus was not recognized at first, but, on the approach of the soldiers, asked them who they were seeking, and, after their amazement, repeated the question. It must not be forgotten, in reading the accounts, that it was night. It is inherently probable that Jesus first addressed the soldiers, and that Judas, whom we are to conceive of as having at first not seen him, then went forward and kissed him. The manner of Judas' death is related by Matthew, whose account is supplemented by the references of Peter in his address after the ascension (Acts i. 16-25). Disappointed, perhaps, with the ultimate issue of his deed, and remorseful at having been the cause of Christ's death, he threw his ill-gotten silver upon the floor of the temple, went forth and hanged himself. It was probably at the edge of a precipice; and falling headlong, as Peter adds, his body was broken asunder. Dr. Hackett discovered a spot which seemed to him to be the probable scene of this tragedy (*Commentary on Acts*, Notes on i. 18), and satisfied the details of both accounts. A ragged, weather-beaten, forlorn-looking tree near Jerusalem is called the Judas tree, and is pointed out to the traveller as the one from which the disciple committed suicide.

Two questions force themselves upon the attention in the study of the character of Judas: What was Christ's purpose in admitting him to the number of the twelve disciples? and what motives had Judas in betraying Christ?

I. THE ADMISSION OF JUDAS TO THE COMPANY OF THE DISCIPLES.—The difficulty of arriving at satisfactory results in the discussion of this question arises from the theanthropic personality of Christ, and the meeting in him of a divine and human knowledge. Different theories have been urged to account for Christ's admission of Judas. (1) Christ made the choice with the prevision that Judas would betray him. He knew that he was a thoroughly depraved man. He selected Judas *because* he knew he would betray him (Calvin, Hengstenberg, Plumptre, and others), or in obedience to the Father (Luther, Godet, etc.). If the words of John, "Jesus knew from the beginning . . . who it was that should betray him" (vi. 64), admit only of the interpretation that he knew it from the very first choice

of the disciples, then this view is the only tenable one. (2) Jesus admitted Judas into the college of the disciples, recognizing his good qualities, and hoping to train him into a devoted follower, as he did Peter. He did not foresee his treason, just as he did not know the day of judgment. Judas was led by his Messianic hopes, and a certain admiration of Jesus, to join himself to his followers. Jesus gradually became familiar with the inveterate depravity of his nature, as it expressed itself in hypocrisy, an inordinate love of money, etc. This is the view of Neander, Lange, Ebrard, Weiss (*Com. on John*, Note on chap. vi.), and others. In Christ's presence, men became either better or worse. Judas might have become better; but in reality he became worse.

II. MOTIVES OF THE BETRAYAL. — The treachery of Judas stands out in the sharpest contrast to the goodness of Christ. It perhaps represents the culmination of human ingratitude, as the cross represents the culmination of divine love. Luke and John both ascribe Judas' deed to the influence of Satan entering into him (Luke xxii. 3; John xiii. 2, 27). The evangelists do not give us an exhaustive analysis of the motives of his deed. (1) The immediate motive advanced by them was avarice. Thirty pieces of silver was not much, but great crimes have been committed for sums more paltry. There were, no doubt, other motives mixed up with this. A grave crime is often the resultant of many motives. (2) He desired to save himself. He felt that Christ could not go on much longer as he had been going. The bitter enmity of the Jews would inevitably burst upon him, and the disciples might share the destructive consequences of the storm. Motives of self-interest led him to secure himself with the chief priests. (3) He was actuated by malice. His character threw a shadow across the pathway of Christ. He recognized the purity of the Master, and in the presence of it he felt himself condemned. He shrank from that pure and benevolent eye. Such words as "Ye are clean, but not all," the commendation of Mary (John xii.), and the reproof of miserliness, festered in his bosom. Vice, as it often does, in his case became vindictive, and, in the hope of excusing itself, struck at virtue. Other motives have been assigned for Judas' action. (1) He betrayed Christ from motives of patriotism. (2) He was carrying out a subtle plan by which he expected to force Christ to manifest his Messianic power, and realize the triumph of the Messianic kingdom. This, the view of Archbishop Whately, supposes that Judas had confidence in Christ, and believed he would not suffer himself to be put to death. Both these views are at variance with the accounts in the Gospels.

The crime of Judas some have attempted to extenuate on the ground that he was the executive of a divine and irresistible purpose to bring about Christ's death, which was necessary to the salvation of the race. The Peratæ and Cainites, two Gnostic sects of the second century, went so far as to represent him as the true apostle, whose deed liberated Christ from the bondage of matter. All representations of this kind founder on the words of Christ, "Woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born"

(Matt. xxvi. 24). Dante places Judas, together with Brutus and Cassius, in the lowest apartment of hell. The last words of Judas, "I have sinned in that I betrayed innocent blood" (Matt. xxvii. 4), were not words of repentance, but of remorse and despair. They were uttered in the spirit of Macbeth after he had murdered Duncan, —

"I am afraid to think what I have done.
Look out again, I dare not."

Peter's denial differed from Judas' crime by being a sin of "sudden lapse." Judas was deliberate in his planning, and malevolent in his intent.

LIT. — ZANDT: *Comment. de Juda proditore*, Lips., 1769; DAUB: *Judas Ischarioth*, Heidelberg, 1816-18; the Commentaries on Matthew and John, and an excellent article in SMITH'S *Bible Dictionary* by Dean PLUMPTRE, and the addition in the American edition by Professor EDWARDS A. PARK. D. S. SCHAFF.

JU'DAS OF GALILEE, mentioned by Gamaliel in Acts v. 37, and by Josephus (*Antiq.*, XVIII. 1, 6; *War*, II. 8, 1; cf. *Antiq.*, XX. 5, 2; *War*, II. 17, 8) as the leader of an insurrection against the Roman enrolment under Augustus. The Jewish rabbi and historian agree in their facts, but differ curiously in their estimation of the event; for the former evidently regarded the insurrection as of temporary importance, and its failure as a proof of its godlessness; while Josephus regarded it as the beginning of the Zealot movement, which broke out with such terrific force under Gessius Florus. K. SCHMIDT.

JUDAS MACCABÆUS. See MACCABEE.

JUDE, The Epistle of, one of the seven Catholic Epistles of the New Testament; was written by "Jude, a servant of Jesus Christ, and brother of James" (ver. 1). The author does not call himself an apostle, nor does any thing in the Epistle indicate that he was known by that title. He distinctly indicates that he was not an apostle in verse 17, where he speaks of the "apostles of our Lord Jesus Christ." For this reason it is more than probable that the author was a different person from Judas Lebbæus, one of the Twelve. This is made certain by his fraternal relation to James (ver. 1), who can be none other than the brother of our Lord, and the head of the Church in Jerusalem. (See JAMES, THE BROTHER OF OUR LORD.) Jude was, therefore, one of the Lord's brothers (Matt. xiii. 55; Mark vi. 3), and the son of Mary. Jude addressed his letter, not to any local congregation, but to the Church at large. Its circle of readers was even larger than that addressed by James, including not only the believing Jews outside of Palestine, but all believers, without distinction of birth or locality. It is true, however, that certain local perversions of the truth, and moral decay, formed the occasion of the Epistle. It contains references and warnings to those that had given themselves up to fornication (ver. 8), and were walking after their own lusts (ver. 16). But they were not simply practical libertines (De Wette), but combined with their moral laxness errors of doctrine. They were, in fact, false teachers (Dorner, *Doctr. of the Person of Christ*, i. p. 104), as is evident from verse 4, which speaks of "certain men who had crept in," and had perverted the teaching of the "common salvation" (ver. 3). These teachers were still in communion with the Church (ver. 12); but their doctrines tended

to derogate from the honor of Christ. They engaged in dreamy speculations (ver. 8), and from them proceeded their immoral conduct, and the depreciation of Christ and the angels.

These teachers, however, are not to be identified with the Gnostics of the second century. The descriptions in the Epistle are too general in their character to warrant this view. Nevertheless, the false teaching described in the Epistle of Jude belongs to the germ-period of Gnosticism. Hegesippus (Euseb., *H.E.*, IV 22) was not without authority for saying, that, after the death of James, difficulties manifested themselves in the Church, which he associates very closely with the Gnosticism of a later period. The errorists of Jude resemble the Nicolaitans of the Apocalypse; and Thiersch, Ewald, and Huther find the resemblance so strong as to regard their errors as a later form of the Nicolaitan heresy. Whether these tendencies were really prevalent over the whole Christian Church, or not, Judas writes as though they were, and exhorts the believers to hold fast to the teaching of the Apostles (vers. 3, 17).

The date at which Jude wrote his Epistle cannot be determined with definiteness from the use it made of other writings, and the use they made of it. The Book of Enoch is not only referred to in verse 6, but is also quoted (ver. 14 sq.). This work in its original form was certainly written in the time of the early Maccabean princes (Lücke, Ewald, Dillmann, Hilgenfeld, Langen), and probably in the reign of Jonathan (Sieffert, *De Apocryphi libri Henochi origine et argumento*, 1867). The *Assumptio Mosis*, which seems to be referred to in verse 9, was probably written before 44 A.D. Jude also betrays a knowledge of Paul's writings. The Second Epistle of Peter, on the other hand, shows an acquaintance with Jude (Guericke, Wiesinger, Bleek, Weiss, etc.). We have, however, no right to conclude, because the destruction of Jerusalem is not mentioned among the examples (cf. ver. 5 sqq.), that that event had not already occurred before the Epistle was written. There was no good reason for Jude to have mentioned it. The fact that he, the brother of James, feels himself called upon to warn against the false teachers, indicates that he wrote after that brother's death (69 A.D.). The date of composition may therefore be pretty confidently set down between 70 and 80 after Christ.

The genuineness of the Epistle has been called in question by Luther, Grotius, Semler, the Tübingen school, etc. It is true that the testimonies of antiquity in regard to it are vacillating. The Muratorian Canon mentions it, but denies that Jude was the author. Tertullian and Clement of Alexandria are acquainted with it, and so likewise Origen, who, however, mentions doubts about its genuineness. The Peshito did not originally contain it, and Eusebius placed it among the *Antilegomena*. Jerome, through whose influence it came to be generally accepted, says that it was rejected by the majority on account of its apocryphal quotation. These testimonies unfavorable to the genuineness are to be explained by the fact that the author was not an apostle, and that he quoted from the apocryphal Book of Enoch, but are not a sufficient argument against it.

LIT.—The *Commentaries* on Jude by WITSIUS (Basel, 1739), SCHMID (Lips., 1768), SEMLER

(Halle, 1782), LAUXMANN (Gröningen, 1818), STIER (Berlin, 1850), ARNAUD (Strassburg and Paris, 1851), FRONMÜLLER, in LANGE (Bielefeld, 1859 [English translation by MOMBERT, New York, 1867]), ALFORD (3d ed., London, 1866), HUTHER, in MEYER (4th ed., Göttingen, 1877), J. C. K. HOFMANN (Nördlingen, 1876), J. R. LUMBY, in *Speaker's Commentary* (New York, 1881). See also the *Introductions* to the New Testament]. SIEFFERT.

JUDGES OF ISRAEL. (This article treats of the persons so named in the Book of Judges: for the use of the word in a wider sense see COURT.) Three facts characterized the period of the judges. (1) Israel shared the land with the heathen peoples; because, through laziness, fear, and other reasons, it had failed to carry out the divine command to exterminate the latter. The consequence was successive relapses into idolatry, and successive subjections to the idolaters, lasting until the Lord in his mercy raised up the successive deliverers. (2) A lack of unity. The people kept together during Joshua's life and the lives of the elders that outlived Joshua, and who had seen all the great works of the Lord that he did for Israel (Judg. ii. 7); but the connecting bonds were lax, and it was not long before jealousy between the tribes kept them asunder. Judah was at first the leading tribe (i. 1, 2), and to her belonged Othniel, the first judge; then the leadership passed to Ephraim, first under Deborah, until Jephthah had his break with the tribe. After him no tribe gained especial ascendancy. It was not, indeed, until Eli, at the end of the period, uniting in himself the priestly and the judicial elements, drew the people together, that a nation was evolved. In consequence of this lack of unity, we read in Judges of individual undertakings only and conquests. Twice, indeed, under Othniel and Ehud, "all Israel" joined in the struggle; but Deborah seems to have collected only Ephraim, Benjamin, Manasseh, Zebulun, Issachar, and Naphtali; Gideon ruled over only Manasseh, Asher, Zebulun, and Naphtali; Jephthah fought the Ammonites with the assistance of only Gilead and Manasseh; and Samson ruled only Judah and Dan. Thus the repeated remark of the historian is strikingly true: "In those days there was no king in Israel: every man did what was right in his own eyes" (Judg. xvii. 6, xxi. 25). Of course from such a state of things one would expect no security for life or property; and for proof that there was none see Deborah's statement, v. 6. Nor would religion prosper. Israel was a theocracy, and the holy place was where the tabernacle was. Accordingly there the people assembled to learn Jehovah's will, so that they might follow his direction (xx. 18, xxi. 2; cf. i. 1, x. 10). But the book plainly shows, that, after all, the influence of the tabernacle was slight. It is a striking fact, that from Phinehas, at the beginning of the period, to Eli, at its close, not a single high priest is named,—a sure proof of their small importance. On the other hand, the repeated apostasies, and such unions of idolatry and the Jehovah worship as in the case of Gideon's ephod (viii. 27) and Micah's house of gods (xvii. 5), speak volumes on the real state of religion. The ark itself was an object of superstitious reverence (1 Sam. iv. 3).

(3) The *third* characteristic was the change in the divine revelations (cf. 1 Sam. iii. 1). In the beginning, God dealt personally with men, then through angels, then through prophets, until finally even these ceased after Malachi. The period of the judges marks the transition from the second to the third species of divine revelations. The angel of the Lord appeared at the beginning of the period with what read like farewell words (Judg. ii. 1-3); but, besides the passing allusion in Deborah's song, only two important actions are done or announced by angels,—the call of Gideon (vi. 11 sqq.) and the birth of Samson (xiii. 3). In 1 Sam. no angel is mentioned; in 2 Sam., only one (xxiv. 16 sqq.). In the days of the judges, on the other hand, the prophetic office was developed. Deborah was a prophetess (Judg. iv. 4); two unnamed prophets are spoken of (vi. 8; 1 Sam. ii. 27 sqq.); and at the close of the period appears Samuel, a prophet in the full meaning of the term. By him the schools of the prophets, or, more correctly, unions of prophets, were established (1 Sam. x. 5, 10).

In general, the period of the judges was both a close and a beginning. It closed the nomadic, unsettled life of the wandering and the conquest: it prepared the way for the orderly and regulated life of the monarchy. In Egypt, Israel had become a people without a country: in the period of the judges the people took root in the territory God gave them. It was a time of personal heroism; but these heroes of Israel are not to be confounded with the heroes of mythology, as some would do. It was a time of noble words, as well as deeds. Deborah's ode is a masterpiece, and a model for all time; Jotham's fable (Judg. ix. 7 sqq.) equals any, although it is the oldest of all; the speeches of Gideon and Jephthah are fine specimens of rugged eloquence; and, finally, Samuel was a teacher sent from God, faithful, fearless, fertile, from whose lips dropped pearls of wisdom. It was the time of the strongest theocracy in form, but the weakest in power; for only while the accepted representative of Jehovah, the judge, lived, did the people worship Jehovah.

The name *Judge* (שֹׁפֵט) implies chiefly, but not only, judicial activity in the strict sense. Some of them, e.g., Samson, were probably not judges at all; but, on the other hand, others were, e.g., Deborah (Judg. iv. 5), Samuel (1 Sam. vii. 15-17), and his sons (viii. 1-3). Again: the "judge" was not hereditary ruler, not king (hence Abimelech, who, on the strength of his father's [Gideon's] authority, claimed kingship, cannot be reckoned among the Judges); but he was divinely appointed ruler, and had the piety of the people in charge. But the "judge" was always the savior of his country.

The following was the *order* of the judges: 1. Othniel, who delivered Israel from Chusan-rishathaim, the king of Mesopotamia, their lord for eight years, and judged forty years; 2. Ehud, from Eglon, king of Moab, with his allies Ammon and Amalek, masters eighteen years, "and the land had rest eighty years;" 3. Shamgar, from the Philistines; 4. Deborah; and 5. Barak, from Jabin, king of Canaan, "and the land had rest forty years;" 6. Gideon, from the Midianites, Amalekites, and "the children of the East," judged forty years; 7. Tola judged twenty-three years;

8. Jair judged twenty-two years; 9. Jephthah, from the Ammonites, judged six years; 10. Ibzan judged seven years; 11. Elon judged ten years; 12. Abdon judged eight years; 13. Samson, who *began* to deliver Israel from the Philistines, judged twenty years; 14. Eli judged forty years; 15. Samuel; 16. His sons, Joel and Abiah.

The *chronology* of the period is confused. If the successive dates are added, the result is four hundred and ten years from Othniel to Samson. To this add the forty years of Eli's administration, and there result the four hundred and fifty years of Paul's statement (Acts xiii. 20). But that this sum is too large is proved by Jephthah's statement, that from the conquest to his day was three hundred years (Judg. xii. 26), and by the statement in 1 Kings vi. 1, — that from the exodus to the fourth year of Solomon's reign was four hundred and eighty years. The simplest explanation of this manifest discrepancy is that several of the judges were contemporaries. Proof of the supposition is derived from the juxtaposition of Shamgar and Ehud (Judg. iii. 31, iv. 1), without statement of the length of Shamgar's judgeship, both coming in the eighty years of iii. 30; and from x. 7, which recounts a simultaneous oppression by Philistines and Ammonites. We may therefore consider the period divided into six forty years: i e., from Othniel to Samson were two hundred and forty years, which harmonizes with Judg. xi. 6, 1 Kings vi. 1. The other numbers are then parallel numbers. [BALDEWEG: *Das Zeitalter der Richter*, Zittau, 1877.] E. NÄGELSBACH.

JUDGES, Book of. The book falls into *three* divisions. 1st, Chaps. i. 1-iii. 6. In regard to this division, three queries have been raised, — whether it should embrace more or less matter; whether the events of chap. i. are contemporary with, or earlier than, those of ii.-iii. 6; and whether chap. i. is written by the author of the greater part of the book. In answer, we state that the division should be considered introductory to the book, even if i. 1-ii. 5, and ii. 5-iii. 6, are derived from different sources; for the whole Book of Judges treats of the alternation of infidelity and punishment, repentance and delivery. Of this history, ii. 11-iii. 6 is a summary, while i. 1-ii. 5 is, in turn, an introduction to the summary, setting before us the obedience or disobedience of the respective tribes to the divine command to drive out the Canaanites, upon which the subsequent fate of Israel depended. In this struggle with Canaan, Judah and Simeon were particularly faithful; and to Judah was given the leadership (i. 2), although, later on, Ephraim, not so faithful in extermination (i. 29), seems to have obtained it. This entire first section joins directly on to the Book of Joshua, and shows how badly Israel fulfilled the task plainly set before them at Joshua's death, — so badly, that the angel of the Lord rebuked them severely, and prophesied that the remaining Canaanites should be adversaries, and their gods a snare (ii. 1-5). The author explains the failure, in part, on the idea that the generation which arose after Joshua, and the elders that outlived him, "knew not the Lord, nor yet the works which he had done for Israel" (ii. 10). In order to set forth this point clearly, the author recurs again to the last official act of Joshua recorded in Josh. xxiv. 28, and retells the succes-

sive deaths of the fathers, and then summarizes the history of the period of the judges. Chap. iii. 1-6 contains these two ground thoughts of the book, gives a list of the nations left to prove Israel, and adds the new ideas that these nations taught the Israelites how to war (iii. 2), and that they lived peaceably together, even to the extent of intermarriage.

2d, Chaps. iii. 7-xvi. This division, the main part of the book, contains the six great periods of the history, with their subdivisions: (1) Othniel (iii. 7-11); (2) Ehud (iii. 12-30), with allusion to Shamgar (iii. 31), a contemporary judge; (3) Deborah and Barak (iv. and v.); (4) Gideon (vi. 1-viii. 35), with the history of Abimelech (ix.), and allusion to Tola and Jair (x. 1-5), contemporary judges; (5) Jephthah (x. 6-xii. 7), and allusion to Ibzan, Elon, and Abdon (xii. 8-15), contemporary judges; (6) Samson (xiii.-xvi.).

3d, Chaps. xvii.-xxii. The third division contains a local history, — Micah the Ephraimite and his house of gods (xvii.-xviii.); and a tribal history, — the destruction of Benjamin (xix.-xxi.). That these two histories were put at the end of the book is proof that the author had a plan for his work. They throw a flood of light upon the moral and religious condition of the people, and thus serve his purpose, and are a vital part of the book. The stories fall in the earlier part of the period: in proof cf. xviii. 1 with i. 34; and, for the second, cf. xx. 27 sq. with Josh. xxii. 13, xxiv. 33.

The Book of Judges is of single authorship, although the materials may have been derived from various sources. The only note of time of composition is given in xviii. 30. "Jonathan and his sons were priests to the tribe of Dan until the day of the captivity of the land." This doubtless refers to the Assyrian captivity, either under Tiglath-pileser (2 Kings xv. 29), B.C. 742, or Shalmaneser, or Sargon (2 Kings xvii. 6), B.C. 721; and therefore the book was written after that occurred.

LIT. — Modern commentaries are by STUDER (Bern, 1835; 2d (title) ed., 1842); BERTHEAU (Leipzig, 1845); KEIL (Leipzig, 1863 [English translation, Edinburgh, 1865]); CASSEL, in LANGE (English translation, New York, 1872); HERVEY, in *Speaker's Commentary* (New York, 1875); DOUGLAS (Edinburgh, 1881); cf. WELLHAUSEN-BLEEK (*Einleitung*, Berlin, 1878), and WELLHAUSEN (*Geschichte*, c. vii.). See also BALDEWEG: *Das Zeitalter d. Richter*, Zittau, 1877]. E. NÄGELSBACH.

JUDGMENT, The Divine. The word "judgment" is in the Bible used in three senses: 1st, Pictorially as the *place* of judgment, inclusive, however, of the act (Ps. i. 5, cxix. 84, cxliii. 2; Eccl. xi. 9, xii. 4); 2d, Condemnation (Mark iii. 29; John v. 29; 2 Pet. ii. 4; Jude 6); 3d, The single acts of judgment upon individuals or nations, particularly punishments (Ps. x. 5, cxix. 75). Such judgments as are executed upon earth through miracles, or in the ordinary course of God's providence, are only relative, and look forward to a future absolutely right and absolutely complete divine judgment which is appointed to every soul after death (Eccl. xi. 9; Heb. ix. 27), and to the whole race at some future definitely fixed time called "The [judgment] day of Jehovah," or "the day of judgment" (2 Pet. ii. 9,

iii. 7; 1 John iv. 17; cf. Rev. xiv. 7). So the prophets declare. Thus Joel, after describing the plague of locusts which would visit Judah, passes on to speak of the judgment which was to come upon all nations (iii. 1 sqq.); and so Amos (v. 18 sqq.); and from that time Isaiah speaks of the exile as an imminent judgment upon Israel (iii. 14), after which there would be a deliverance through the Messiah, and finally Jehovah would come to judge all those who had not accepted the Messiah (xxxiv. 1 sqq., lxvi. 15 sqq.; Dan. vii. 22 sqq.).

Thus it is shown that the idea of a world's judgment was familiar to the Old Testament; but its aim was not to show God's desire to reward every man according to his work, but rather to display his love towards those who accept his grace. Since man can refuse this grace, God would separate the sinners from the righteous, and thus render it possible to have his will done on earth as in heaven. The motive to this separation is simply the saving and perfection of the Church upon the earth.

The doctrine of the divine judgment is completed in the New Testament. That it is by no means in its idea a manifestation of abstract distributive justice is proved by the person chosen to be the judge, who is none other than the Son (John v. 22), and who judges, as the Son of man, the head and redeemer of his Church, and for his Church's sake. He judges his Church, in the first place, in order that it may be holy, calling upon it to suffer persecution and trial so that its virtues may increase. But when the world threatens to destroy his Church, then he comes to avenge her (Luke xviii. 7, xxi. 22; Rev. vi. 10, xix. 2). Hence it follows that the persons who are to be judged on the last day are those who do not belong to Christ's Church, those who are his living or dead enemies (John v. 24). Those who have fallen asleep in Christ live with him in heaven (1 Thess. v. 10), and are awakened in the first resurrection (Rev. xx. 11 sqq.), and are in the second resurrection, i.e., to judgment, active participants (Matt. xix. 28; Luke xxii. 30; cf. 1 Cor. vi. 2, 3). What Paul says (2 Cor. v. 10; Rom. xiv. 10) does not contradict this view; for he is speaking of a manifestation of the works of the body, not of a judgment of the doers. The Old-Testament saints, also, although they had tenanted Sheol with the unbelievers (e.g., Samuel with Saul, 1 Sam. xxviii. 19, cf. xvi. 19 sqq.), are not the objects of the judgment; for they have been delivered from Sheol by Christ, and are now in heaven (Matt. xxvii. 57; cf. John viii. 56).

The judgment falls naturally into two parts, — that of the living and that of the dead, or those upon the earth and those in Sheol. The first part is in two acts: First, immediately upon Christ's second coming he will "cast alive into the lake of fire" the antichrist and the false prophet (Rev. xix. 20; cf. Isa. lxvi. 24): the rest of the people will be allowed to live under favorable spiritual influences exerted by the children of God among them (Rev. xx. 1 sqq.). After an æon has passed, the wicked will be destroyed by fire from heaven (xx. 9): there thus will be no more living. Then the second act begins the judgment of the dead. Sheol gives

up her dead (xx. 12). All descendants of the first Adam who have not been regenerated, consequently all heathens, all merely nominal Christians, and all unbelieving Jews, will all be judged according to their works (Matt. xvi. 27, xxv. 31 sqq.; Rom. ii. 6-8; Rev. xx. 12 sqq., xxii. 12). And herein lies a great hope. The judge is the Son of man, the Saviour. The object of the judgment is not abstract distributive justice, but the completion of his Church. The question he asks is, therefore, Who has shown himself by his works savable? who by patience in well doing has sought for glory and honor and incorruption? (Acts x. 35; Rom. ii. 7.) And those who stand this test, though they never heard the gospel preached, shall be saved through the blood of the Lamb, and to these sick souls the leaves of the tree of life will bring health (Rev. xxii. 2). But those who cannot stand this test are forever lost.

EBRARD.

JUDITH. See APOCRYPHA, OLD TESTAMENT.

JUDSON, Adoniram, the Apostle of Burmah, and one of the first and most devoted of the foreign missionaries of the American churches; b. Aug. 9, 1788, at Malden, Mass.; d. on board of a vessel off the coast of Burmah, April 12, 1850. His father was the pastor of the Congregational Church at Malden at the time of his birth. He graduated first in his class, at Brown University, in 1807. He then taught school for a year at Plymouth, during which time he published *Elements of English Grammar* and *The Young Ladies' Arithmetic* (both, Boston). In the fall of 1808 he entered Andover Seminary, although "not a professor of religion, or a candidate for the ministry, but as a person deeply in earnest on the subject, and desirous of arriving at the truth" (Wayland). The following May he made a profession of his faith in the Third Congregational Church at Plymouth, of which his father was then pastor.

Mr Judson's attention was first drawn to the subject of missionary effort in heathen lands by the perusal, in 1809, of Buchanan's *Star in the East*; and in February, 1810, he finally devoted himself to that work. About this time he entered into intimate relations with that illustrious band of young men — Mills, Nott, Richards, etc. — who had previously formed their foreign missionary association. On Jan. 1, 1811, he was sent to England, by the American Board of Missions, to promote measures of affiliation and co-operation between it and the London Missionary Society. He returned unsuccessful in the immediate design of his journey, but was appointed, with Nott, Newell, Hall, and Rice, a missionary to the Indian Empire. He was ordained, with these four men, on Feb. 6, 1812, at Salem, Mass. Mr. Judson sailed on the 19th, from New York, with Mrs. Judson and Mr. and Mrs. Newell, for Calcutta, where he arrived June 17. On the voyage his views on the proper mode of baptism underwent a change; and, after his arrival in India, he and Mrs. Judson were baptized by immersion in the Baptist Church of Calcutta. In consequence of this change of views, he at a subsequent period passed under the care of the American Baptist Missionary Union. The East India Company forbade his prosecution of missionary labors in India; and, after various vicissitudes, he landed

in July, 1813, at Rangoon, Burmah, taking up his residence at the Mission House of Mr. Carey. Mr. Judson at once devoted himself with assiduity to the acquisition of the language, in which he afterwards became a proficient scholar. After six years of labor, the first convert, Moung Nau, was baptized at Rangoon, June 27, 1819. He was the first Burman accession to the Church of Christ. From 1824 to 1826, during the war of England against Burmah, Mr. and Mrs. Judson suffered almost incredible hardships. He himself was imprisoned for seventeen months in the jails of Ava and Oung-pen-la, being bound during nine months of this period, with three, and during two months with no less than five, pairs of fetters. His sufferings from fever, excruciating heat, hunger, repeated disappointments, and the cruelty of his keepers, form one of the most thrilling narratives in the annals of modern missionary trial. Mrs. Judson suffered no less than her husband, although not subjected to imprisonment. Her heroic efforts to relieve the sufferings of the English prisoners received the tributes of warmest gratitude and praise at the time. In 1826 Mr. Judson transferred the headquarters of the mission to Amherst in the Tenasserim provinces.

On Oct. 24, of that year, Mrs. Ann Hasseltine Judson died. She was born in Bradford, Mass., Dec. 22, 1789, and had been married on Feb. 5, 1812. She entered with great enthusiasm into missionary effort, and established a school at Rangoon for girls. In 1821 she paid a visit to America. Her health was never robust; but she combined with strong intellectual powers a remarkable heroism and fortitude. During the imprisonment of her husband she was unremitting in her self-sacrifice, and walked fearless and respected from palace to prison among the excited Burman population.

In 1830 Mr. Judson began preaching to the Karens. In 1835 he completed the revision of the Old Testament in the Burmese language, and in 1837 that of the New Testament. In the latter year there were 1,144 baptized converts in Burmah. After an absence of more than thirty years, the now worn missionary returned, in 1845, for a visit to his native land. On the voyage his second wife died (Sept. 1) at St. Helena. She was the widow of the missionary, Dr. Boardman, and was married to Mr. Judson in 1834. Mr. Judson's arrival in the United States was the signal for an enthusiastic outburst of admiration for the missionary, and interest in the cause he represented. Everywhere crowded assemblies gathered to see and hear him. He, however, shunned the public gaze, and was diffident as a speaker. As early as 1823, Brown University had honored him with the degree of D.D. On July 11, 1846, he again set sail for Burmah, having married, a few days before, Miss Emily Chubbuck of Eaton, N.Y., who afterwards wrote under the name of "Fanny Forester." He arrived safely at Rangoon, and spent much of the remaining period of his life in editing a dictionary of the Burmese language. His health, however, was shattered; and he died while on a voyage to the Isle of Bourbon, in its interests. His body was buried in the ocean.

Mr. Judson was a man of medium height and slender person. He was endowed with strong

intellectual powers, and sought in his Christian life, by the perusal of the works of Mme. Guyon and others, a fervent type of piety. His confidence in the success of missionary effort was peculiarly strong. Being asked, on his visit to America, whether the prospects were bright for the conversion of the world, he immediately replied, "As bright, Sir, as the promises of God." Adoniram Judson was one of the most heroic and devoted, as well as one of the earliest, missionaries which America sent forth to heathen lands. His name will ever continue to shine amongst the galaxy of apostolic laborers. He has merited, and will ever continue to be known by, the proud title of the Apostle of Burmah. See J. D. KNOWLES: *Life of Mrs. Ann H. Judson*, 3d ed., Boston, 1829; STUART: *Lives of Mrs. Ann H. and Sarah B. Judson, with a Biographical Sketch of Mrs. Emily C. Judson*, 1853; FRANCIS WAYLAND: *Life and Labors of Rev. Adoniram Judson, D.D.*, 2 vols., Boston and London, 1853. D. S. SCHAFF.

JUGGERNAUT (more correctly *Jagannatha*), a town on the seacoast of Orissa, in Bengal, India, famous for its temple with its idol, and formerly for disgusting human sacrifices. It is the holiest of Hindoo shrines, and annually visited, it is said, by upwards of a million pilgrims. The temple may be described as a city of temples; for most of the Hindoo divinities have temples within the enclosure. Krishna (one of the incarnations of Vishnu) is, however, honored by the principal idol, bearing the epithet *Jagannâtha*, "the lord of the world," whence the name *Juggernaut*; and with it are Siva and Sudhadra, each a block of wood, six feet high, surmounted by a hideous representation of a human face. Krishna is painted dark blue, Siva white, and Sudhadra yellow. Each idol has a special chariot; but Krishna's is the largest, forty-three feet and a half high, thirty-four feet and a half square, rolling on sixteen wheels, each six feet and a half in diameter. Every March the great festival of Juggernaut is celebrated. On this occasion the famous idols are drawn one mile and a half out of the city, to their country-house, by means of ropes pulled by thousands of pilgrims. It is said that formerly many of these threw themselves beneath the wheels, voluntary sacrifices to the great Jagannatha. But nothing of the kind happens now. The worship of the idol is characterized by obscenity; yet the British, who took the town in 1803, down to 1855, actually supported it; at first by a tax upon the pilgrims, and then by direct grant. But this disgrace is now no more.

JULIAN (Flavius Claudius Julianus), Roman Emperor 361-363; b. 331; was a son of Constantius, the younger half-brother of Constantine the Great. When Constantine's sons succeeded their father (in 337), Constantius was put to death, and Julian and his older half-brother were spared only because they were considered harmless. Julian was educated in the Christian faith. Eusebius of Nicomedia was his tutor; and when, after the death of the great bishop (in 342) he was removed from Constantinople to Macellum in Cappadocia, his every-day company were the Christian clerks of the place. He copied religious books, built a chapel, and participated, as a lector, in conducting the service, though he was probably not

baptized. Nevertheless, that one of his teachers, who, according to his own words, exercised the deepest influence on him, was Mardonius, a man whose whole mental development was based on the ideas of Greek Paganism, though externally he was a Christian. The grammarian Nicocles and the rhetorician Ecebolius, under whom he studied when (in 350) he was recalled from Macellum to Constantinople, were Christians of the same description: hence the explanation of his so-called apostasy. In 351 he was again banished from Constantinople. While sojourning in Nicomedia, Pergamum, and Ephesus, he became acquainted, through Libanius and Maximus, with the highest form of Pagan civilization,—Neo-Platonism; and on the instance of Maximus he formally abandoned Christianity, and embraced Paganism. But his cousin, the emperor, was a fanatic adversary of Paganism. He had closed the temples, forbidden the sacrifices, and all but destroyed the whole worship. Julian was consequently compelled to conceal the change which had taken place within him, and this compulsory hypocrisy made the young enthusiast passionate and bitter. In 355 he was again called to the court, made Cæsar, married to the emperor's sister Helena, and appointed governor of Gaul. In this position he developed an unsuspected military and administrative ability; and when (in 360) the emperor ordered the best part of the army of Gaul to the East, the soldiers refused, and proclaimed Julian Augustus. He managed this delicate affair with great tact. He asked the emperor to sanction what had taken place, and only when the emperor threateningly refused to do so did he march towards the East at the head of the whole army. On the frontier of Thracia the news of the emperor's death reached him (October, 361), and in December he entered Constantinople sole ruler of the Roman Empire. In March, 363, he departed from Antioch, where he had resided for nearly a year, and entered upon the campaign against the Persians. The first encounters with the enemy were successful; but on June 26, 363, while fighting in the midst of the battle, without armor, he was deadly wounded by a spear,—Persian or Roman, Pagan or Christian, nobody knows. Of his last hours, legend gives us very different reports. The most widely known, because of its glittering dramatical point, is that contained in Theodoret's *Hist. Eccl.*, iii. 25, according to which he cried out, while in the agonies of death, "Thou hast conquered, Galilean."

The most conspicuous feature of the short reign of Julian is his attempt at restoring Paganism. As soon as he was proclaimed Augustus, he threw off the mask. On his way towards the East he re-opened the temples, which had been closed. On entering Constantinople, he dismissed the Christian officers from the palace, the Prætorian guard, and the administration. The cross was removed from the military standards, the courtroom, the imperial statue, etc., and Pagan emblems were substituted. A decree ordered all decaying temples to be put in repair, all destroyed ones to be rebuilt at the cost of the destructors. Confiscated temple estates or temple treasures should be restored by the despoilers. Paganism should once more be made the religion of the State, and enjoy all the preferences and privileges of a State

establishment. It must be noticed, however, that the restoration thus attempted was not simply a re-action against Christianity, but much more—a fundamental reform of Paganism itself. It was not the old, *naïve*, popular worship which Julian wished to revive: it was a new, subtle, theological system, based on the philosophy of the Neo-Platonists, which he wanted to establish. All the practical lines of his plans run back to the mysteries as the model. The Paganism which Julian labored to restore was the mystery transformed from an esoteric science into a popular education, from an exclusive institution to a general social function. The return to Paganism was to be made dependent upon a kind of inauguration, with peculiar ceremonies. A priesthood was to be created, not only hierarchically organized, with the emperor at the head as *pontifex maximus*, but also socially distinguished from the mass of the people. A priest should be a man of philosophy and asceticism, shunning the inns and the theatres, and occupied in prayers, and caring for the poor; for Julian was not afraid of borrowing from Christianity itself. Charity is a specifically Christian virtue, entirely unknown to antique civilization; and Julian admired the relations which Christianity had created between rich and poor. He consequently wanted to ingraft the new principle on his restored Paganism; but this character of his work—its being a reform, rather than a restoration, of Paganism—explains the singular coldness with which it was met by the Pagans themselves. While residing in Antioch, he must have noticed many indications, not only of lack of sympathy with his plans, but of direct aversion to them; and he must have received some impression from them, coming as they did from those among his subjects to whom he wanted to appear as a liberator.

The question, what Julian finally meant to do with Christianity, is not easy to answer. He despised it, perhaps he hated it: at all events his hand fell heavy upon it. Not only were the Christians excluded from all public offices, but the Church lost all its privileges. It was bereft of the support from the State, and in some cases even compelled to pay back what it had received in earlier times. It lost its right of jurisdiction, of legalizing wills, of receiving donations, etc. The clergy was again made subject to taxation and conscription. The hardest blow, however, was the school law of June 17, 362. It ordered that all candidates for positions as teachers should obtain the confirmation of the secular authorities, that is, indirectly from the emperor himself; and such a law could not fail, in the course of time, practically to exclude the Christians from the schools and from all higher education. With respect to the internal affairs of the Church the emperor refrained altogether from interfering with them. He treated all parties in the same manner. Immediately after his accession he allowed the orthodox bishops, who had been exiled by the Arian Constantius, to return, and gave them back their confiscated property. But it is more than probable that he looked with great satisfaction at the internal dissensions which tore the Church. Actual persecutions he did not institute, but he connived at injustice and violence. While riots began to take place in the provinces,

and mobs to fall upon the Christians, the emperor remained silent and passive; and in some cases he openly applauded government officers, though they had actually overstepped their instructions in their chicaneries against the Christians. Before he left for the Persian war, a rumor sprang up, that, on his return, he had decided to change his policy of indifference with respect to Christianity, and open a direct attack on the Church. This rumor is often referred to by contemporary Christian writers, and specially spoken of by Ephraëm Syrus in his four poems against Julian (written in 363; edited by Overbeck, Oxford, 1865). It is probably not altogether fictitious, but its substance is not recognizable any more. Julian's Epistle to Basiliius, dated some days before he went away to the camp, and containing open threats, is, no doubt, spurious.

LIT. — The principal source for the life of Julian is, of course, found in his own works, edited by C. Hertlein, Leipzig, 1875-76, two volumes, and containing eight orations, an address to Themistius, and another to the Athenians, a Symposium held in Olym by the deceased emperors, *Misopogon*, "the beard-hater," a satire, and eighty-three Letters. Of his work against the Christians, only fragments have come down to us. Among Pagan writers, Ammianus Marcellinus, Eutropius, Zosimus, are the most important; among Christian writers, Gregory Nazianzen, Ephraëm Syrus, Rufinus, Socrates, Sozomenus, and Theodoret. Of modern treatments of the subject we mention those by NEANDER, Berlin, 1812; TEUFFEL, Tübingen, 1844; STRAUSS: *Der Romantiker auf dem Throne der Cäsaren*, Mannheim, 1847; RODE, Jena, 1877; [NAVILLE, Neuchâtel, 1877; KELLERBAUER, Leipzig, 1877]; ALFONOW (Russian), Kasan, 1877; TORQUATI (Italian), Rome, 1878; RENDELL, London, 1879. [See also *Juliani imperatoris librorum contra Christianos quæ supersunt*, edited by NEUMANN, and the German translation by the same, *Kaiser Julian's Bücher gegen die Christen*, both Leip., 1880; JOH. G. E. HOFFMANN: *Julianos der Abtrünnige, Syrische Erzählungen*, Leiden, 1880; RAGEY: *La persée de Julien l'Apostat*, Paris, 1881; and SCHAFF'S *Church History*, vol. 3]. ADOLF HARNACK.

JULIAN CÆSARINI, or CESARINI, belonged to a distinguished Roman family, and attracted the attention of the curia by his successive activity as a teacher of *humaniora* and canon law in the university of Padua. Having entered the papal service, he was made a cardinal in 1426, and used in many difficult affairs. The Hussite question was confided to him, and he entered Bohemia at the head of a crusading army; but the army was defeated, and the cardinal fled (1431). From 1431 to 1438 he presided over the Council of Basel with great distinction. In 1438 and 1439 he was active in Florence and Ferrara, and in 1440 he went to Hungary to stir up a war against the Turks. He succeeded; but in 1444 the Hungarians were defeated at Vama, and the cardinal perished on the flight, probably assassinated.

JULIUS is the name of three popes. — Julius I. (337–April 12, 352) sided with Athanasius in the Arian controversy, and sent his legates to the Council of Sardica, which, "from regard to the memory of the apostle Peter," conceded to the Pope the right of accepting appeals from

bishops who had been deposed by a provincial synod. His letters are found in MIGNE: *Patr. Lat.*, viii.; his life, in MURATORI: *Rer. Ital. Script.*, iii. 1. See FRIEDRICH: *Geschichte des Primates*, Bonn, 1879. — **JULIUS II.** (Oct. 31, 1503–Feb. 20, 1513), b. at Albisola, near Savona, 1443, in humble circumstances; was educated to become a merchant, but entered the service of the Church, when his uncle, Francesco Rovere, became a cardinal; and was made a cardinal himself (1471) when the uncle ascended the papal throne. Under Sixtus IV., however, he was not much used. Under Innocent VIII. he exercised more influence. Alexander VI. was his deadly enemy. He fled to France; and, though he afterwards condescended to conduct the negotiations for the marriage of Cæsar Borgia, a reconciliation never was effected. During the last year of the reign of Alexander VI. he was compelled to keep himself concealed in order to escape the dagger and the poison of the Pope. After the short reign of Pius III., he himself ascended the papal throne. His great object was the aggrandizement of the States of the Church, the formation of an independent state of military and political consequence in Central Italy under the Pope; and he partially succeeded. But the means he employed — the most unscrupulous diplomacy, the fiercest and bloodiest wars — were such that people turned away from him with horror. To wrench the Romagna from the Venetian, he formed the League of Cambray with Germany, France, and Spain; but, when he had reached his goal, he wheeled around, and formed the Holy League with Venice and Spain against France, and for the purpose of obtaining Ferrara. At one moment his position was very dangerous. Lewis XII. stood in Italy; Maximilian thought of making himself pope; even the cardinals abandoned his cause. But he succeeded in drawing, first England, afterwards even Germany, into the Holy League; the result of which was that the French left Italy; and Ferrara, Parma, and Piacenza were incorporated with the Papal States. In the fields of science and art he was as ardent and energetic as in those of politics and war. He built the largest part of the Church of St. Peter, founded the Museum of the Vatican, undertook extensive excavations in Rome, etc. He kept Bramante, Michel Angelo, Raffaello, and others, in his service, and paid them well. Nevertheless, when he died, he left a treasure worth half a million of ducats. His bulls are found in CHERUBINUS: *Magnum Bullarium*, Lyons, 1655, tom. i. See M. BROSC: *Papst Julius II.*, Gotha, 1878. — **JULIUS III.** (Feb. 7, 1550–March 23, 1555), b. in Rome, 1487; was made a cardinal in 1536, and acted as papal legate at the opening of the Council of Trent, 1545. In this position he did every thing in his power to thwart and frustrate the plans of Charles V. Nevertheless, as soon as he had ascended the papal throne, he became the emperor's willing follower almost in every case. He lacked power of will, and capacity for action. In the events then occurring, both in Germany and England, he took very little part. His bulls are found in CHERUBINUS: *Magnum Bullarium*, Lyons, 1655, tom. i. See RAINERIUS: *De creatione Julii III.*, Rome, 1550; the works of VERGERIUS, and the diaries of MASSARELLI, in DÜL-

LINGER: *Urkunden d. Concils von Trient*, Nördlingen, 1876; [also BALAN: *Giulio II. nel 1511, e Giulio III. nel 1551 e 1552*; 2d ed., Mirandola, 1876]. R. ZOEPFFEL.

JULIUS AFRICANUS, Sextus, one of the most prominent ecclesiastical scholars from the first half of the third century; was an older contemporary of Origen; wrote during the reign of Heliogabalus and Alexander Severus, and died after 240. The date and place of his birth and death are unknown; but Suidas says he was a native of Libya. He lived in Emmaus (Nicomolis), in Palestine; went once to Alexandria to hear Heraclius; was another time sent on a mission to Heliogabalus to work for the rebuilding of the city; maintained friendly relations with that Abgar whose name is connected with Bardesanes; and used the archives of Edessa. The circumstance that he was sent to Heliogabalus, and afterwards dedicated one of his works to Alexander Severus, indicates that he was a distinguished person. His principal work was his *Chronographia*, a world's history, beginning with the creation, 5499 B.C., and ending with the third year of the reign of Heliogabalus. It is first mentioned by Eusebius, who appears to have used it very largely in his Chronicle. Only fragments of it have come down to us, the most complete collection of which is that by Routh, in *Reliq. Sacr.*, ii. Two epistles of exegetical import are still extant, — one to Origen, on the genuineness of the story of Susannah in the Book of Daniel; and another to Aristides, on the genealogies of Christ in Matthew and Luke. Of the latter we have only fragments, collected by F. Spitta (*Der Brief des Julius Africanus an Aristides*, Halle, 1877). Of the work *Κεστοί*, "embroiderings," a large compilation in many books, dedicated to Alexander Severus, two books on military matters have come down to us. Besides these, quite a number of other works are ascribed to Julius Africanus. See MIGNE: *Patrol. Græc.*, x.; [and II. GELZER: *Sextus Julius Africanus u. d. byzantinische Chronographie*, I.: *Die Chronographie*, Leipzig, 1880]. ADOLF HARNACK.

JUMPERS, a designation applied to some Welsh religionists of the last century, who introduced into their worship the practice of dancing and jumping. Under date of June 27, 1763, John Wesley wrote from Wales, "There is here [at Lancroyes] what some call a great reformation in religion among the Methodists; but the case is really this: they have a sort of rustic dance in their public worship, which they call religious dancing, in imitation of David's dancing before the ark." This practice started with the Welsh Methodists, and was confined to a small circle. It was at first simply one of the bodily manifestations which followed the fervent preaching of the Methodists. In favor of the more formal practice two passages were quoted, "David danced before the Lord with all his might." Michal saw David leaping and dancing before the Lord" (2 Sam. vi. 14–16), and "Rejoice ye in that day, and leap for joy" (Luke vi. 23). William Williams, the famous Welsh hymn-writer, and for many years a devoted pastor in Wales, advocated and adopted the practice. The jumping usually followed the sermon, and was preceded by the singing of a verse of some hymn, which was

repeated again and again, sometimes forty or even more times. The jumping was accompanied with all kinds of gestures, and often lasted for hours. Mr. Wesley regarded these religionists as sincere men, with the love of God in their heart; but "they have little experience of the ways of God or the devices of Satan" (Tyerman, *Life of John Wesley*, ii. pp. 480, 481). It is doubtful whether this practice has any followers now in Wales. In the middle ages the sect called the Dancers (see art.) indulged in the same odd religious rite; and the Shakers (see art.) still perpetuate it. See EVANS: *Denominations of the Christian World*, London, 1811; and TYERMAN: *Life of John Wesley*, vol. ii. pp. 480, 481.

JUNILIUS, a native of Africa, a contemporary of Cassiodorus; lived in Constantinople, where he held a high position in the civil administration under Justinian. In 551 he published a book (*Instituta regularia divine legis*) generally but erroneously called *De partibus divine legis*, after the heading of the first chapter. The work, which is one of the first attempts in the field of biblical introduction, is dedicated to Bishop Primosius; and in the dedication the author states that he has derived the contents of his work from a certain Paulus, a native of Persia, and a pupil of the famous school of Nisebis. The work is found in Migne, *Patr. Lat.*, lxxviii., and has recently been edited by Kihn, Freiburg, 1880. See G. A. BEEKER: *Das System des Kirchenvaters*, i., Lübeck, 1787; KIHN: *Theodor von Mopsuestia und Junilius Africanus*, Freiburg, 1879. W. MÖLLER.

JUNIUS, Franciscus (Du Jon), b. at Bourges 1545; d. at Leyden 1602; studied theology in Geneva; was appointed pastor of the Walloon congregation in Antwerp 1565; accompanied the Prince of Orange as camp-preacher in the campaign of 1568; settled in 1573 at Heidelberg, on the invitation of the elector, and worked with Tremellius on the translation of the Old Testament; and was in 1592 made professor of theology at Leyden. Besides his translation of the Old Testament, he wrote exegetical, philological, and polemical treatises, which have been collected in two volumes folio, also containing his biography, Geneva, 1613, republished under the editorship of Abraham Kuypers, Amsterdam, 1882 sqq.

JUNKIN, George, D.D., LL.D., a prominent Presbyterian clergyman and educator; b. near Kingston, Penn., Nov. 1, 1790; d. in Philadelphia, May 20, 1868. He graduated at Jefferson College; studied theology under Dr. John M. Mason in New York; was pastor of the churches at Milton and McEwensville, Penn.; and in 1832 became president of Lafayette College. He occupied this position till 1841, when he accepted the presidency of Miami University, which he resigned in 1844 to return to his old place at Lafayette, which he filled till 1848, when he became president of Washington College at Lexington, Va. Here he remained till 1861, when his loyalty to the Union forced him to return to the North. Dr. Junkin exercised a large influence upon the Presbyterian Church; was a keen and logical debater, and one of the leaders and warmest adherents of the Old School branch after the division. He appeared as the accuser of Albert Barnes, although belonging to a different presbytery. He was moderator of the Old School Assembly

in 1844. Among his works are *Treatise on Justification*, Philadelphia, 1839, *The Little Stone and the Great Image, or Lectures on the Prophecies*, etc. (delivered before Lafayette College, 1836-37), Philadelphia, 1844, *Commentary on the Hebrews*, Philadelphia, 1873, etc.

JURIEU, Pierre, b. at Mer, Dec. 24, 1637; d. at Rotterdam, Jan. 11, 1713; studied theology at Saumur and Sedan; travelled in Holland and England; and was appointed professor of theology at Sedan, 1675, and, after the suppression of that institution in 1681, at Rotterdam. Even his first works, *Examen du livre de la réunion du Christianisme*, 1671, *Traité de la Dévotion*, 1674 (translated into English), etc., as well as his lectures at Sedan, gave him a prominent position in the Reformed Church; and his fame and authority were greatly enhanced by his *Apologie pour la morale des Réformés*, 1675 (against Bossuet), *Lettres Pastorales*, 1686-87, etc., as well as by his zeal and disinterestedness in aiding his persecuted brethren of the Reformed Church. But the miseries and calamities he witnessed after the revocation of the Edict of Nantes led him, as so many others, to seek for consolation in the apocalyptic prophecies of Scripture (*Accomplissement des Prophéties*, 1686); and this circumstance, in connection with the great vehemence which he exhibited in his controversies with Bayle and others, made him many enemies; and at one time even his own orthodoxy was impugned. His *Histoire critique des Dogmes et des Cultes*, 1704, translated into English (London, 1715, 2 vols.), was his last great work. A. SCHWEIZER.

JURISDICTION, Ecclesiastical. Occasioned by the admonition of Paul, that Christians should not bring their cases of litigation before unbelieving judges (1 Cor. vi. 1 sqq.), and modelled after the practice of the synagogue, which had received the sanction of the State (Josephus: *Antiq.*, 14, 10), there early developed among the Christians a form of ecclesiastical jurisdiction devolving upon the head of the congregation, and comprising not only ecclesiastical, but also civil affairs. As, no doubt, most, if not all, of the judges of the State, were Pagans at the time when Christianity was publicly recognized by the government as the reigning religion, it was simply a measure of due protection, when, by a decree of 331, Constantine formally legalized the institution, and extended its compass so far that the ecclesiastical court became competent, even in cases in which only one of the litigant parties chose to go before it. Half a century later on, when the judges of the State had become Christians themselves, it was found undesirable, because unnecessary, to give the ecclesiastical jurisdiction so wide a scope; and, by a decree of Arcadius and Honorius (398), the competence of the ecclesiastical court was made dependent upon the agreement of both parties. Its general definition by the Roman law may be summed up in this way. With respect to the laity,—all common crimes were to be punished by the civil courts, the Church simply following after with the penance; but all infringements of the order of the Church, doctrinal or disciplinary, were to be punished by the Church herself (c. 17, 23, 41, 47, *Cod. Theod. de episc. et clericis*, XVI. 2; and c. 1, *Cod. Theod. de relig.*, XVI. 11). With respect to

the clergy, — originally all common crimes committed by the clergy were reported to the bishop, who then deposed the culprit, and surrendered him to the civil courts for punishment; but by Justinian (*Nov.*, LXXIX., LXXXIII. princ. CXXIII. cap. 8, 21, 22) the clergy was made amenable, even in civil cases, to the ecclesiastical jurisdiction only.

As Christianity became established in the Frankish Empire and Germany, the principle of ecclesiastical jurisdiction was introduced; but the institution developed very slowly. With respect to civil suits, the State, or rather the ruler, granted, first, that no clerk should be bound to appear before a secular court, either as plaintiff or as defendant, without the consent of his bishop (*Concil. Aurelian.*, III. a. 538, can. 32; IV. a. 541, can. 20); second, that, when both parties belonged to the clergy, the case should always be decided in an ecclesiastical court (*Concil. Matiscon.*, I. a. 581, c. 8; *Concil. Toletan.*, III. a. 589, c. 13); third, that, whenever a clerk was implicated in a case, a mixed court should be formed, of which his bishop was a member (*Capit. Francofurt.*, a. 794, c. 30; *Caroli Magni leges Langobard.*, c. 99); and, finally, that the clergy could be cited only before the ecclesiastical courts (the principle of Justinian recognized by the *Constit. Frederici* II. a. 1220, c. 4). With respect to criminal cases, all jurisdiction belonged originally to the State, both among the Franks and the Germans. For all common crimes, not ecclesiastical, such as murder, theft, adultery, etc., the clergy were punished by the secular courts. Only the bishops formed an exception: they were judged by the synods, though the State had a right to take part in the prosecution. But in 614 an edict of Clotar II. (*Pertz: Monum. German.*, iii. 14) granted that only the lower clergy, inclusive of the sub-deacon, and only the minor and patent crimes, were amenable to the secular jurisdiction, while under other circumstances a mixed court should be formed, with the bishop for its president. Finally, towards the close of the eighth century, the clergy was completely exempted from the secular jurisdiction, also in criminal cases (*Capit. Francof.*, a. 789, c. 38, a. 794, c. 39; *Capit. Longobard.*, a. 803, c. 12): the police authorities could only arrest the criminal monk or priest, not prosecute, and still less punish him. It must be observed, however, that practice did not in this field keep step with theory. Even in Italy, those cities which did not belong immediately to the papal dominion continued to assert their right of jurisdiction over the clergy in all criminal cases, though synod after synod, and pope after pope, from Urban II. to Leo X., continued to fulminate their curses against them.

From an early date the right of ecclesiastical jurisdiction developed along a double track, conquering new territory both through the *cases* and through the *persons* that it succeeded in bringing under its authority; and, such as it once for all stands defined by canon law, it is indeed fully equipped to supersede at any given opportunity, the right of secular jurisdiction altogether. According to canon law, the *cases* subject to ecclesiastical jurisdiction are: I. *Causæ mere, pure, intrinsece spirituales*, belonging to faith, doctrine, sacraments, liturgy, ceremonies, etc., most of

which fall entirely outside of the competency of a civil court; while others — as, for instance, marriage cases — contain one or more elements, which, being defined as of sacramental nature, — such as prohibited degrees of kinship, divorce, etc., — necessarily bring them before the ecclesiastical court; II. *Causæ ex pure spiritualibus dependentes, extrinsece spirituales*, such as vows, oaths, wills, engagements to marriage, patronage, ecclesiastical benefices, burial, tithes, etc.; and, finally, III. *Causæ civiles ecclesiasticis accessoriæ mixtæ*, such as pecuniary questions arising from marriage, inheritance, legitimate birth, etc. But, as canon law includes under the last head all that can be brought under ecclesiastical jurisdiction by the so-called *denunciatio evangelica*, there is, indeed, no case imaginable which the ecclesiastical court is incompetent to decide. The *persons*, who, according to canon law, are subject to ecclesiastical jurisdiction, are ecclesiastics of all degrees and orders, any one who by the tonsure is designated as belonging to the clerical state, monks and nuns, ecclesiastical institutions of all descriptions, schools and universities, with their teachers and pupils, pilgrims and crusaders, and, as it is the duty of the Church to take care of all *personæ miserabiles*, also poor people, widows, orphans, and penitents. Of course, all persons not belonging under "this head" have a right to prefer a secular court in all secular affairs; but if a question should arise, whether or not a certain person belongs under "this head," it is the ecclesiastical court which gives the answer.

As above mentioned, this idea of an ecclesiastical jurisdiction superseding or absorbing the jurisdiction of the State was nowhere fully realized. But, on the other hand, the Church of Rome never ceased to fight for its realization; and, when the modern State began to develop, sharp conflicts arose. Already, during the first half of the thirteenth century, the encroachments of the ecclesiastical courts called forth determined protests in France; and in that country they never attained competency in cases about real estate, even though there were a will in the case. As the controversy between Philip the Fair and Boniface VIII. ended favorably to the liberty of the Gallican Church, several edicts were issued during the fourteenth century, circumscribing the competency of the ecclesiastical courts; and the parliaments were not slow in enforcing those edicts against the refractory clergy. By the edict of 1539 the Church was practically deprived of all jurisdiction over lay people, except in purely spiritual cases, such as vows, oaths, etc.; and the fundamental maxim from which the whole French process developed during the seventeenth century. *Toute justice émane du roi*, was in direct opposition to that on which canon law was founded. During the Revolution, finally, by the Civil Constitution of the clergy, Aug. 24, 1790, all ecclesiastical courts were suppressed; and the bishop retained a kind of jurisdiction only over the inferior clergy of his diocese and in purely ecclesiastical affairs. The legislation of the first empire and the Restoration did not materially alter this state of affairs, though the Code Napoleon laid matrimonial cases under ecclesiastical jurisdiction. In 1820, however, the Bishop of Metz established, on his own account, a court, to which

he invited his flock to resort for advice and judgment. The example was followed in other dioceses; and such courts still exist in France, neither forbidden nor recognized by the State.

In Germany the opposition to the jurisdiction usurped by the Church also began in the thirteenth century. Laymen were forbidden, under severe penalties, to cite other laymen before an ecclesiastical court (*Sachsen spiegel Landrecht*, Buch iii. art. 87, § 1; *Hamburger Statuten 1270*, ix. 15); and in real actions ecclesiastics were demanded to appear before the secular judge (*Schwäbisches Landrecht*, art. 95). Nevertheless, the principle of *denunciatio erangelica* continued in active operation till the middle of the fifteenth century, and a well-marked boundary-line was not drawn between the jurisdiction of the Church and that of the State until the middle of the sixteenth century. In consequence of the *Hundert Beschwerden der deutschen Nation*, 1522, all *causae mixtae* and a great number of *causae extrinsece spirituales* were referred to the courts of the State; and since that time a re-action against the right of ecclesiastical jurisdiction has been steadily at work in Germany. In Austria the ecclesiastical courts are, at present, competent only in cases concerning faith, sacraments, and discipline. Even marriage cases belong exclusively under the civil courts. In Prussia, where, according to the reigning idea of the State, all jurisdiction ought to belong to the State, it is only a regard to the conscience of the Roman-Catholic part of the population which has prevented the government from abolishing the ecclesiastical jurisdiction altogether. Even in purely disciplinary affairs, the so-called "Falk Laws" have confined the ecclesiastical authority within very narrow bounds.

In the various countries in which the Reformation took root, various lines of policy were pursued, though the general principle seems to be nearly the same. With respect to all civil affairs, Luther said, "With the burgomaster's business I will not meddle;" and he consequently surrendered this whole field of ecclesiastical jurisdiction to the State. Nevertheless, when a consistorial constitution was established, the consistory stepped adroitly into the shoes of the bishop, and the *forum ecclesiasticum personarum et rerum* again flourished in many Lutheran countries until the replacement of the principle of territorialism by that of toleration, and still more the separation of the Church from the State, gradually caused it to disappear. The development was very unequal, however, in the various countries. In Prussia all marriage cases were referred to the civil courts in 1748; in Hanover, not until 1869. The Presbyterian churches also exercised some kind of jurisdiction in civil affairs through their synods, but only in some countries (as, for instance, Holland) and for a short time. In England the ecclesiastical court is still competent in marriage cases, will cases, etc. With respect to purely spiritual and ecclesiastical affairs, the Lutheran churches were often so closely united with the states to which they belonged, that the minister of worship and public education changed their catechisms and text-books according to his ideas; while a police-officer counted the persons present at service in the church, and fined the absent. But by degrees, as the idea of

separating the Church from the State gains ground, they have succeeded in regaining control over their own affairs, — a point in which the Presbyterian churches always have excelled them.

MEJER.

JUSTIFICATION. The doctrine of justification by faith, and by faith alone, was the one in which the churches of the Reformation, especially the Lutheran Church, recognized their essential and central teaching. It was known as the article of the standing or falling church (*articulus stantis vel cadentis ecclesiae*), the one upon which hung the very existence of evangelical Christianity. This was expressed by one of the German princes, a most faithful confessor of the gospel, when he told one of his theologians just starting out for a disputation with the Catholics, that that which lay nearest to his heart was that they should return with the little word *sola*, referring to the proposition, "Man is justified by faith alone" (*sola fide justificari hominem*). It is not surprising, that, in the development of this doctrine over against the attacks of the opposing party, various shades of distinction should have manifested themselves. We shall first direct our attention to the teaching of the Scriptures, and to the conception of that teaching in the Church prior to the Reformation.

The classic and biblical use of the Greek word *δικαιοῦν* ("to justify") differs in a remarkable manner. In the first case it designates the re-action of offended justice upon the offender, — to make *righteous*; i.e., to remove the offence against justice from the offender, by his condemnation or punishment (Herodotus, Thucydides, Plato). In the second it means the very opposite; namely, to exculpate, to declare *righteous*, be it that the individual himself is blameless, or that, having offended justice, he is exculpated, made free of guilt, by the divine goodness, and thereby is declared and treated as having satisfied the divine demands, and as being righteous. The Old-Testament use of the term prevails in Matthew (xi. 19, xii. 37) and Luke (vii. 29, x. 29, xvi. 15). Its first use in the strict New-Testament sense occurs in the account of the penitent publican (Luke xviii. 14), who is said to have been regarded as just by God (*δικαιοῦσθαι*). It is, however, in the Pauline writings, especially the Epistles to the Romans and Galatians, that the word occurs in the specific sense. After describing, in the Epistle to the Romans, the law and its works as incapable of justifying, or making righteous, inasmuch as the law only serves to give a knowledge of sin (iii. 20, vii. 7 sqq.), the apostle takes up a righteousness of God with which the law has nothing to do, and which is mediated by faith in Christ, and extends to all believers. This righteousness is described as passing over to offending humanity by reason of grace on God's part, and of the redemption of Christ, on account of whose atoning death God had determined that there should be no contradiction between his own justice and the justification of believers (iii. 26). Then, after having established the proposition of justification by faith in chap. iii., Paul passes over, in the next chapter, to show that this idea does not contradict God's revelation in the Old Testament. The believer is the object of justification, and becomes so, not on account of his own deeds, or in the way of a debt, but on account of grace, he renouncing all

trust in meritorious works of his own, and putting his confidence alone in God. To justify is also termed to reckon for righteousness (iv. 22, λογίζεσθαι δικαιοσύνην). Faith is joined with this conception as that which is reckoned for righteousness. The faith which is attributed to Abraham is described as trust in the divine power and purpose to perfect the divine promises. While here a comparison is instituted between Abraham and his spiritual children, the usual New-Testament expression is, that it is *faith in Christ* which is reckoned for righteousness. Christ is represented as the one who makes this possible (Gal. ii. 16). He is also represented as being made by God righteousness unto us (1 Cor. i. 30), and as having been made sin on our behalf, that we might become the righteousness of God in him (2 Cor. v. 21). We are righteous by reason of communion with Christ. He died and rose; so that we are regarded as having died and risen with him (Rom. vi. 11; 2 Cor. v. 14; Col. ii. 11 sqq.). This communion is achieved on our part by faith in Christ, or the faith of Jesus. The divine act of justification leans upon the divine purpose (*πρόθεσις*), which excludes absolutely all condemnation (Rom. viii. 28-33). Hereby the righteousness of God (Rom. i. 17, iii. 21) is made manifest. From this justification, which marks the entrance of the sinner into the condition of salvation, that active justification is to be distinguished which constitutes the conclusion of the entire work of salvation, and which is the object of Christian hope (Gal. v. 5). Here belong such passages as Rom. ii. 13, 16; 1 Cor. iv. 5; 2 Cor. v. 10. At this point we are brought in contact with the activity of faith in love and constancy and the works of faith (Gal. v. 6, etc.). The simplest solution of the apparent contradiction between Paul and James (Jas. ii. 14 sqq.) is, that James does not refer to the entrance into the state of salvation, as Paul so frequently does (Rom. iii. 4; Gal. iii.), but has in view the conduct of the believer after entering this state.

Turning, now, to the post-apostolic conception, we find the Greek expositors explaining *δικαίων* as *δικαίων ὑποφαίνειν*, so that the New-Testament use of the term is understood; but the distinction of declaring "righteous" as the foundation and as the consummation of the state of grace is not sufficiently indicated. In the Latin Church the term *justificare* is used, now in a narrower sense, and now in a broader, the imputation of "righteousness" including an impartation of it. Augustine gives the norm for the doctrine of the middle ages when he says, "God justifies the ungodly, not only by remitting the evil he has done, but also by imparting love, which rejects the evil, and does the good," and "the ungodly is justified by the grace of God; i.e., from being ungodly, is made righteous."

Here begins the confusion of justification with sanctification, which is apparent in the teachings of the scholastics and mystics. It remained for the Reformers to make a sharp distinction between them; justification being defined simply as the gracious act of God, who for the sake of Christ, and by the imputation of his righteousness, declares or regards the sinner just. Man only receives, and does not give; is passive, and not active, according to the Reformers. The Roman

Church, on the other hand, regards justifying faith as *fides formata*, i.e., faith which is inspired by love; so that this love, active in faith, is really that whereby and on account of which man is justified, or whereby man renders himself worthy of forgiveness and sanctifying grace. Love is an act of free will. The evangelical doctrine of justification, on the other hand, which has its roots in the sense of sin as guilt, regards such a feeling of love in the heart for God as being a consequence of God's act, removing guilt, and drawing him to himself. This justifying activity of God presupposes nothing in man except a sense of sin, which is a product of divine grace, or the divine Spirit operating upon man's conscience, and implanting a knowledge of God's holiness and of his own violation of that holiness in his conduct. This frame of heart is a receptive condition for justifying grace: hence arises faith, which proceeds from knowledge implanted by the Holy Spirit (*notitia*), and passes on to assent (*assensus*) and trust (*fiducia*). Here love for God is for the first time felt (1 John iv. 10, 19); and from it proceeds sanctification, or the fruits of righteousness. Thus faith works through love (Gal. v. 6). Thus the Scripture distinctly renders to God all the glory, depriving man of all meritoriousness. Man, like an empty vessel, is filled more and more by God, and assumes likeness with Christ.

There was a danger of regarding faith more as a theoretical assent, and unduly emphasizing justification by putting sanctification in the background. The imputation of Christ's merit was made prominent in such a way that vital union with Christ was more or less lost sight of. There was a peril of the old man, with its sinful lusts, being lulled to sleep without having been sanctified. To resist this evil, Andreas Osiander appeared against the school of Melancthon, which was inclined to modify the Lutheran view. He substituted a real impartation of Christ's righteousness for the judicial imputation. Christ is righteous so far as he is the essential righteousness of God; and man is made righteous by laying hold of it by faith, and thereby receiving the divine nature of Christ to reside in him. God regards him as righteous, therefore, because he sustained the relation to Christ of the branch to the vine. But in this view the humanity of Christ and his ethical mediation are not properly brought out. The Formula of Concord, on the other hand, emphasizes that Christ is our righteousness in his entire divine-human personality, and redeems us by his perfect obedience.

The distinction between the Lutheran and Reformed doctrines of justification becomes apparent from another stand-point. Schneckenburger brought out this difference with great acuteness. It arises, in part, from a difference of view about man's natural state and the relation of the divine decree of predestination to human freedom. The theologians of the Reformed Church regard the natural condition of fallen man from the standpoint of misery and want, and consequently look upon salvation as that which effects their removal, and imparts a positive benefit. The divine election is the all-efficient principle in this process, and reveals itself in the call which excites faith. By this faith the sinner apprehends Christ, and

is made one with him, a new man (Eph. iv. 21). He thus becomes conscious of justification as a divine justifying decision. In the Lutheran system, on the other hand, the justification of the sinner as sinful is the principle, the first step, from which all else proceeds. It is the divine decision, based upon the satisfaction of Christ for sin, by which God declares the sinner righteous, and adopts him as his child. In this case the divine decision of justification is the efficient force which engenders faith in the heart of the subject. This work is completed by the participation in the sacraments. Justification does not insure the permanent continuance of the subject in the state of grace: he may fall away from it. A renewal of repentance on his part insures the renewal of justification. This is the doctrine of the Lutheran Church. According to the Reformed doctrine, however, the sinner cannot fall away from this state.

It is apparent that the difference in the two conceptions is owing to the different place which the doctrine of election has in the two systems, it being the all-determining principle in the Reformed system.

The doctrine of the Reformed Church is logically the more perfect, as it starts from the divine decree of election, and passes on, by logical necessity, to the absolute efficiency of the act of justification, which nothing can overthrow. For this reason, some Lutheran theologians, as Nitzsch, Von Hofmann, Philippi, and Dörner, have shown a leaning to the Reformed view. But it may be questioned whether the freedom of man's will is not cramped by the Reformed doctrine. In the Lutheran system it has more room to exert itself. And this relation of man to God in justification admits, to a greater extent, of the voluntary activity of the soul. In this respect the Lutheran view seems also to be more in accordance with Christian experience.

[The (German) editors desire to supplement the statement about the relations of the Lutheran and Reformed doctrines of justification by referring to the art. LUTHER, and by the following definition of the Formula of Concord (see JACOBS: *Book of Concord*, p. 657). "Thus far is the mystery of predestination revealed to us in God's Word; and if we abide thereby, and cleave thereto, it is a very useful, salutary, consolatory doctrine; for it establishes very effectually the article that we are justified and saved without works and merits of our own, purely out of grace, and only for Christ's sake. For before the ages of the world, before we were born, yea, before the foundation of the world was laid, when we, indeed, could do nothing good, we were, according to GOD'S PURPOSE, chosen, out of grace in Christ, to salvation (Rom. ix. 11; 2 Tim. i. 9). All opinions and erroneous doctrines concerning the powers of our natural will are thereby overthrown; because God, in his counsel before the ages of the world, decided and ordained that he himself, by the power of his Holy Spirit, would produce and work in us, through the Word, every thing that pertains to our conversion," etc. We must call attention to the difference which exists between the views of the Lutheran Church as embodied in its symbols, and the views which were subsequently developed, for which see SCHWEIZER:

Centraldogmen, and JULIUS MÜLLER: *D. evangelische Union*, 1854.] KLING.

JUSTIN MARTYR, the first Christian apologist whose works have come down to us; suffered martyrdom under Marcus Aurelius, as we gather from the Acts of his Martyrdom, preserved by Metaphrastes (tenth century), which seem to be reliable. The *Chron. paschale* places the martyrdom in 165. He is mentioned for the first time by Tatian as the "most wonderful Justin" (*Or. c. Gr.*, 18), and quoted by Tertullian as the "philosopher and martyr" (*Adv. Val.*, 5), and by Hippolytus as "the martyr" (*Philos.*, viii. 16), and is the first Christian after the apostles, the notices of whose life are sufficiently numerous, and enough of whose writings are preserved, to enable us to form a clear picture of the man and his system, both of which are of unusual value for church history. Irenæus mentions a work against Marcion (*σύνταγμα κατὰ Μαρκίωνος*) as by Justin; and Eusebius (*H. E.*, IV 17, 26) ascribes quite a number of writings to him. The oldest manuscripts are the *Regius Parisinus* (1364) and *Claramontanus*, in England (1541), both of which contain eleven of Justin's writings, arranged in the same order. The only genuine works are the two *Apologies*, the *Dialogue with Trypho* (all of which are mentioned by Eusebius), and a few fragments. The exact date of these works cannot be determined. Eusebius ascribed the larger *Apology* to the year 140-141, and the smaller one to the reign of Aurelius. Recently the former has been put between 144 and 160; but it seems to have been written in the reign of Antoninus, and before 147. The *Dialogue with Trypho* also belongs to the reign of Antoninus (138-161). Those who favor a later date are influenced by the presumption that Marcion's activity in Rome occurred in the last years of Anicetus (150-155, Keim, *Gesch. Jesu*).

From Justin's own mouth we learn the following details (*Ap.*, i. 1): He was born in Neapolis (the ancient Shechem), in Palestine, of heathen (Greek?) parentage. He grew up as a "disciple of Plato" (*Ap.* ii. 12). His attention was drawn to Christianity by the pious conduct of the Christians and the steadfastness of their martyrs. In the Introduction to the *Dialogue* he relates the stages through which he passed before becoming a Christian. He was successively a Stoic, a Peripatetic, a Pythagorean, and a follower of Plato, and hoped to have finally reached the goal of intellectual contentment in the Platonic philosophy. His delusion was laid bare by an aged Christian, who showed him that human investigation could at best reach the true idea of God, but not the living God himself. He must be heard and seen to be known. He was then pointed to the Old Testament, especially to the prophets. Justin devoted himself to the study of their prophecies, was convinced, and at once consecrated his life to the diffusion of the Christian faith. In Rome he debated with Marcion, publicly disputed with the cynic Crescens, and took up the cause of his persecuted fellow-Christians in his *Apology*, which he addressed to the emperor. In this work he portrays the "doctrines and lives of the Christians," and exonerates them from the charges of atheism and secret criminal practices. Christianity is derived from God, and proves its divine origin by the

fulfilment of prophecy, and the fact that it was made known by prophets and the Son of God. The Christians were not mad in worshipping the crucified Christ; for he was the Son, the Logos of God in the flesh. He has shown the way to righteousness and God. As the teachings of Christianity are pure and wholesome, and agree with that which had been recognized to be good before Christ's appearance, and as they are at variance only with idolatry and vice, the hatred against Christians is unreasonable, and their persecution due to the agency of demons, whose kingdom Christ came to destroy.

Justin went from Rome to Asia Minor. After this visit he wrote the *Dialogue with Trypho*, to show that the God of the Jews was the God of the Christians likewise, and that the authority of the Old Testament was recognized by Christians. He labored further to prove that Jesus was the prophesied Messiah, sent by the God of Abraham for the salvation of the world, and that his followers were the true Israel. In these works Justin professes to present the system of doctrine as it was held by all Christians, and seeks to be orthodox (*ὀρθογνώμων*) on all points. The only difference he knows of as existing between Christians concerned the millennium. Thus Justin is an incontrovertible witness for the unity of faith in the Church of his day, and to the fact that the Gentile type of Christianity prevailed. According to him, Christianity consisted in faith in God, the Father of the world, in Jesus Christ his Son, and in the prophetic Spirit, or, in one word, faith in Christ, the Son of God. This was the rule of faith. His attitude towards the Scriptures is important. The Old Testament he regarded as the "Holy Scriptures," inspired by the Holy Ghost. He, however, nowhere mentions a collection of apostolic writings. The accounts of the life of the Lord he calls *ἀπομνημονεύματα τῶν ἀποστόλων* ("Memorials of the Apostles"), but never mentions the authors by name, and quotes almost exclusively Christ's words. From these quotations it is evident that he had the Gospels of Matthew and Luke before him. He only quotes one passage from Mark, and not a single one from John; but it is now pretty generally agreed that he was acquainted with John's Gospel. He says that these writings "were also called Gospels," were written by apostles or their companions, and were read in the services of the Christians. They were God's word, because they contained Christ's utterances and doctrine. The unity and apostolic character of the faith of the Christians at that time are the sufficient reasons why Justin was not concerned about the question of the canon.

Justin does not mention Paul by name. This fact, and the stress he lays upon the Old Testament, have been used as evidence by Credner, Schwegler, Baur, and Hilgenfeld, that he represented the Ebionitic or Jewish type of Christianity. This view is sufficiently contradicted by Justin's failure to understand how God could choose one nation from among the nations as especially his own, and the juxtaposition in which he places Abraham and Socrates. The Mosaic law was given on account of the godlessness and wickedness of the Jews, who in the future have no part to play. Finally Justin's Chiliasm is thoroughly unjewish.

Justin's doctrine of the justification of the sinner is not the Pauline doctrine. He adopts the moral or legal view of Christianity. He goes back to the will and its freedom. Reason and freewill are not only of divine origin, but the reason is a part, or seed, of the creative reason. All men, like Socrates, are free to choose between the evil and the good. This notion determines his conception of grace and salvation. Baptism cleanses from previous sins, but it is only offered to the penitent. In the Eucharist we "receive a nourishment which is the flesh and blood of the Christ, who became flesh; and by it our flesh and blood by a change (*κατὰ μεταβολήν*) are fed" (*Ap. i. 66*). This is the earliest notice of the doctrine of the eucharist.

In the doctrine of the Logos, Justin has been represented as the author of new views; but he was not altogether original. It was customary before his day to call the Son of God the Logos. He used the idea to prove that God had a son who became flesh, and placed the material in the hands of the Church to formulate that doctrine clearly. But he also gave the occasion, by his use of the doctrine, for the subordinationism of a later period. This is clear when we remember that he did not use it to prove the equality of the Son with the Father, but only to justify faith in the Son of God, who alone was fitted to assume human nature. The deity of Christ, and the propriety of prayer to him, he proved from the Old Testament alone.

LIT. — Justin's works have been edited by R. STEPHENS, Paris, 1551; SYLBURG, Paris, 1593; [MORELL, Paris, 1615]; MARAN, Paris, 1742 (with a translation of the *Apologies*, the *Dialogue*, etc.); MIGNE, Paris, 1852; but especially OTTO, Jena, 1842; 3d ed., 1876–81, 3 vols. (with valuable critical notes and indexes). See art. *Justinus d. Apologet* in Ersch-Gruber; SEMISCH: *D. apost. Denkwürdigkeiten Justins*, Hamburg, 1848; AUBÉ: *S. Justin philos. et martyr.*, Paris, 1875; ENGELHARDT: *D. Christenthum Justins d. Märtyrers*, etc., Erlangen, 1878; A. STÄHELIN: *Justin d. Märtyrer und sein neuer Beurtheiler*, Leipzig, 1880. See also CREDNER-VOLCKMAR: *Geschichte d. Canons; Supernatural Religion*, i. pp. 287 sqq., and the Notes; [English translation of Justin in CLARKE'S *Anti-Nicene Christian Library*, Edinburgh, 1867]. v. ENGELHARDT.

JUSTINIAN I. (Roman emperor, Aug. 1, 527–Nov. 14, 565), b. at Tauresium in Illyrium, May 11, 483; was a Slav by descent; his original name was Uprauda. The good fortunes of his uncle, Justin I., — a Dacian peasant who served in the Imperial Guard, owed his advancement to the size of his body and the strength of his limbs, and in 518 saw fit to snatch the imperial crown, — brought him early to Constantinople. He received an excellent education; and, though he never learned to speak Greek without a foreign accent, he was well prepared when he succeeded to the throne.

The most brilliant feature of the reign of Justinian I. was his legislation, or rather his codification of the already existing Roman law, executed by several committees, of which Trebonius was the inspiring soul, and resulting in the so-called *Corpus Juris Justiniani*. By this work he conferred a great and lasting benefit, not only on the Roman

Empire, but on civilization at large. Of a questionable value, however, were his conquests of Africa, Southern Spain, and Italy, by his two famous generals, Belisarius and Narses. He was unable to preserve these conquests; and, what was still worse, he was unable to give the conquered countries a better government than that they had enjoyed under their barbarian rulers. Altogether objectionable, finally, was his ecclesiastical policy, — that part of his activity on which he bestowed the greatest amount of industry and care.

Justinian I. was a Christian, orthodox, full of zeal for the purity of the faith, and waging a perpetual war against Paganism and heresy. The lower classes of the population were still Pagan in many places, as, for instance, in Peloponnesus and the interior of Asia Minor; and in the upper strata of society there reigned a wide-spread religious indifference. The latter, Justinian I. compelled to conform, at least externally, to Christianity; and with respect to the former he boasted of conversions by the thousands. The philosophical schools of Athens he closed in 529, and banished the teachers. They went to Persia; but, by the intercession of Chosroes, they were afterwards allowed to return. Less leniently he treated the Christian heretics, — the Montanists, Nestorians, Eutychians, and others; and the marvellous success of the Mohammedan invasion of Egypt and Syria half a century later is generally ascribed to the total disaffection of the population, which resulted from the ecclesiastical policy of Justinian.

The inhabitants of Egypt, Syria, and parts of Asia Minor, were Monophysites, and rejected the decrees of the Council of Chalcedon (451) as tainted with Nestorianism. Between orthodoxy and Monophysitism a compromise was brought about by Zeno's *Henotikon* (482); but that document, which the bishops of the Eastern Church had been compelled to subscribe to, was absolutely rejected by the Western Church, and formally anathematized by Felix II. In order to heal the schism thus established between the Eastern and the Western Church, Justinian repealed the *Henotikon* immediately after his accession. But then something had to be done with the Monophysites in order to prevent a schism within the Eastern Church. The empress Theodora, who was a secret Monophysite, persuaded her husband that the true reason why the Monophysites refused to accept the decrees of the Council of Chalcedon, was that the writings of Theodore of Mopsuestia, Theodoret, and Ibas, had not been condemned; and that non-condemnation the Monophysites considered as implying a positive

confirmation. The emperor then issued a decree condemning the above writings, and the condemnation was repeated by the fifth œcumenical Council of Constantinople (553). The Monophysites were satisfied; but what was won in the East was lost in the West by the breaking-out of the Three Chapter controversy, so called because, in Justinian's decree of condemnation, there were three parts, or "chapters," relating to Theodore's writings and person, to Theodoret's treatise, and to Ibas' letter respectively. See art. **THREE CHAPTERS.**

At last the old emperor himself lapsed into heresy. He adopted the Aphthartodocetic views of the incorruptibility of the human body of Christ, and issued a decree to force them upon the Church. But Aphthartodocetism is simply Monophysitism, and thus his principal dogmatical labors met with a somewhat similar fate to that which has overtaken his chief architectural monument. He built the Church of St. Sophia in Constantinople; and this church, once the most magnificent cathedral of Christendom, is now a Turkish mosque.

LIT. — The principal source to the life of Justinian I. is PROCOPIUS. Among modern biographies we mention ISAMBERT: *Vie de Justinien*, Paris, 1856, 2 vols. See also T. C. SANDARS's edition of the *Institutes* (6th ed., London, 1880), MOMMSEN's edition of the *Digest* (Berlin, 1868-79), and KRÜGER's edition of the *Codex* (Berlin, 1875-77). Compare art. *Justinian* by Professor JAMES BRYCE, *Encyclopædia Britannica*, vol. xiii. pp. 792-798, and by the same in SMITH and WACE, *Dictionary of Christian Biography*, vol. iii.

JUVENCUS, Cajus Vettius Aquilius, a Spaniard by birth, and presbyter of his native church; wrote, about 330, a *Historia evangelica*, or *Versus de quatuor Evangeliiis*, a poetical transcription of the gospel history, in 3,233 Latin hexameters. The text which he used, and to which he kept very closely, was partly the Greek original, partly the oldest Latin translation, the so-called *Itala*. The contents thus derived, he moulded in forms borrowed principally from Virgil, but also from Lucan, Lucretius, and Ovid, and generally arranged with adroitness. The result has, at all events, interest, as the first Christian epic: in its own time, and during the middle ages, it enjoyed a great reputation. It was first printed at Deventer, 1490; afterwards often, as, for instance, in MIGNE: *Patr. Lat.*, vol. xix. Several other poems, especially, the *Liber in Genesin*, have been ascribed to Juvencus, but erroneously, as it would seem. See A. R. GEBSER: *Diss. de J. Vita et Scriptis*, Jena, 1827. WAGENMANN.

K.

KAABA (*square house*), the sacred shrine of the Mohammedans, in which is the Black Stone. It stands within the court of the great mosque at Mecca; is oblong in shape; built of large, irregular, and unpolished blocks of stone; is about forty feet in height; has no windows, and only one door, which is raised seven feet above the ground. The (reddish-) Black Stone is a fragment of volcanic basalt, sprinkled with colored crystals. According to Mohammedan tradition, it was originally white, but was blackened by the kisses of sinful mortals. It is inserted in the north-east corner of the building, some five feet above the floor; is an irregular oval, and about seven inches in diameter. It has a band of silver around it. The Kaaba may be called the centre of the Mohammedan world. All Moslems turn toward it in prayer. It is, however, far older than Mohammed; the worship of the Black Stone being well-nigh primitive with the Arabs, who came to kiss it, and make seven circuits of the Kaaba. The keep of the sacred stone was in Mohammed's family long before his birth; and it was to his uncle, Abu Talib, the guardian of the Kaaba, that he owed his protection for years. Arab tradition attributes the Kaaba's first erection to Adam and Eve, and its second to Abraham and Ishmael, to whom Gabriel brought from heaven the Black Stone. Its actual age is unknown; but it was rebuilt in Mohammed's thirty-fifth year (605 A.D.), and he is said to have put the Black Stone in its place. For an interesting description of the Kaaba, see RICHARD F. BURTON'S *Pilgrimage to El Medinah and Mecca*, London, 1855, 3 vols. (vol. iii.).

KA'DESH (*En-mish'pat, Ka'desh-bar'nea, Mer'ibah-Ka'desh*). Scarcely any biblical site has proved a more vexed question than this. Some have unnecessarily inclined to look for two sites to meet the conditions of the text. Later investigations have freed the question of many difficulties, and tended to fix the location at an oasis about ninety miles southerly from Hebron, bearing the name Qadis, the Arabic equivalent of the Hebrew Kadesh.

Kadesh is first mentioned (Gen. xiv. 7) as on the route of Chedorlaomer, from the wilderness of Paran northward; again as a boundary limit eastward for locating the homes of Hagar (Gen. xvi. 14) and of Abraham (Gen. xx. 1). Later it appears as a city in the southern boundary of the Negeb, or south country, southward of the hill country of the Amorites, northward of the Wilderness of Paran, in the Wilderness of Zin, westward of the territory of Edom. (Cf. Num. xiii. 17, 26, xx. 14, 16, xxvii. 14, xxxiii. 36, xxxiv. 4; Deut. i. 19, 20.) A notable fountain, called the "Well of Judgment," was at Kadesh (Gen. xiv. 7), proceeding from a cliff (Num. xx. 8). A wilderness about it bore its name (Ps. xxix. 8). It was a suitable abode for the host of Israel (Deut. i. 46). A mountain was just north of it toward Canaan (Num. xiii. 17; Deut. i. 20, 24). It was distant from Mount Sinai an eleven-days' journey (Deut. i. 2).

Kadesh was an objective point of the Israelites when they left Sinai for the borders of the promised land (Deut. i. 6, 7, 19-21). Thence the spies were sent into Canaan (Num. xiii. 17, 26). There the people rebelled, through fear and a lack of faith, and were sentenced to a forty-years' stay in the wilderness (Num. xiv.). Kadesh seems to have been the headquarters or rallying-place of the Israelites during their wanderings (Deut. i. 46). They re-assembled there for a final move toward Canaan (Num. xx. 1). There Miriam died and was buried; the people murmured for lack of water; the rock gave forth water miraculously. Moses, having sinned in spirit and act at this time, was sentenced to die without entering Canaan (Num. xx. 1-13). Thence Moses sent messengers to the kings of Edom and Moab, requesting permission to pass through their territory (Num. xx. 14-21; Judg. xi. 16, 17). Being refused this permission, the Israelites journeyed to Mount Hor, and thence made a circuit around Edom and Moab toward the Jordan (Num. xxi. 4; Deut. ii. 1-8). Kadesh is named prominently as a landmark in the southern boundary-line of the promised land (Num. xxxiv. 4; Josh. xv. 3; Ezek. xlvi. 19, xlviii. 28). Its location is admitted to be a key to both the wanderings of the Israelites and the boundary of their domain.

All the conditions of the Bible-text are met in Qadis, as in no other suggested site. A Wady Qadis, a Jebel Qadis, and an 'Ain Qadis are there. Wady Qadis is an extensive hill-encircled region of sufficient extent to encamp and guard a host like Israel's. Large portions of it are arable. Extensive primitive ruins are about it. Springs of rare abundance and sweetness flow from under a high cliff. By name and by tradition it is the site of Kadesh. Just north of it is a lofty mountain, over which is a camel-pass toward Hebron. It lies just off the only feasible route for an invading army from the direction of Sinai, or from east of Akabah, and is well adapted for a protected strategic point of rendezvous prior to an immediate move northward. It is at that central position of the southern boundary-line of Canaan which is given to Kadesh in its later mentions in the Bible-text. Its relations to the probable limits of Edom and to all the well-identified sites of Southern Canaan, and its distance from Mount Sinai, conform to the Bible record.

Rowlands, in 1842, was the first modern traveler to visit 'Ain Qadis, and identify it with Kadesh. His identification has been accepted by Ritter, Winer, Kurtz, Tuch, Keil, Delitzsch, Fries, Kalisch, Knobel, Bunsen, Menke, Hamburger, Muhlau and Volek, Wilton, Palmer, Wilson, Alford, Wordsworth, Tristram, Edersheim, Geikie, Bartlett, Lowrie, and many others. Trumbull visited this site in 1881, and added confirmatory evidence of its identity with Kadesh.

Dean Stanley, resting on ambiguous references in the Talmud, Josephus, Eusebius, and Jerome, advocated Petra as the site of Kadesh; but that, being in the heart of hostile Edom, is clearly

inadmissible (Deut. ii. 5, 8). Burckhardt proposed the entire 'Arabah as the site; and, after him, others suggested various points in or near the 'Arabah; e.g., Robinson, 'Ain el-Weibeh; Von Raumer, 'Ain Hasb; Olin, Wady el-Fikreh; Berghaus, Reuss, and Buddæus, a point near Ezion-geber: Laborde, Emshash in Wady Jerāfeh; Dr. William Smith, 'Ain esh-Shehābeh; Bertou, Kadessa on Jebel Mādūra. Rabbi Schwarz named Wady Gaian, not far from Wady Qadis; Henry Crossley made an ingenious argument for Elusa, or El Khalaseh; but only 'Ain el-Weibeh has had any considerable support against 'Ain Qadis among scholars.

Dr. Robinson presses the claim of 'Ain el-Weibeh; and he is followed by Hitzig, Von Gerlach, Clark, Hayman, Espin, Porter, Stewart, Payne Smith, Fausset, Durbin, Coleman, and others. For this site are urged its proximity to the supposed but disputed borders of Edom and the traditional Mount Hor, and the fact that it is a much frequented watering-place of caravans to-day. The chief objections to this identification are, that it would have brought the Israelites into a defenceless position in the face of their enemies; that it is not on the route otherwise indicated as taken by them toward Canaan; that it would be counted on the eastern, rather than the southern, border-line of Canaan, according to the description of that boundary; that it occupies no such central position in the southern border-line as the text gives to Kadesh; that it shows no such cliff as the narrative indicates; that in name, traditions, or neighboring ruins, there is no trace of its conformity with the requirements of the text; moreover, that the arguments employed in its favor as against 'Ain Qadis by Robinson and his followers are largely based on the strangely erroneous assumption that 'Ain Qadis is located in Wady el-'Ain.

LIT. — WILLIAMS: *The Holy City*, London, 1845 (Appendix, pp. 487-492); WILTON: *The Negeb*, London, 1863 *passim*; PALMER: *Desert of the Exodus*, London, 1871, vol. ii. chap. 4; ROBINSON: *Biblical Researches in Palestine*, Boston, 1874, vol. ii. pp. 175, 194; SMITH: *Bible Dictionary*, American edition, New York, 1872 (*sub voce* "Kadesh"); KEIL and DELITZSCH: *Commentary on the Pentateuch*, Edinburgh, 1880, vol. iii. pp. 82 sq., 133 sq.; KURTZ: *History of the Old Covenant*, Edinburgh, 1872, vol. iii. pp. 197-210; CLARK: *The Bible Atlas*, London, 1868, p. 24 sqq.; TRUMBULL: *Kadesh-barnea*, New York, 1883.

H. CLAY TRUMBULL.

KADI, the title of an assistant judge among Mohammedans: the chief judge is called *molla*. and both belong to the higher clergy, because Mohammedan civil law is based upon the Koran.

KAFFRARIA (from the Arabic, *Kafir*, "infidel"), the common but not official name of those regions of south-eastern Africa which are inhabited by the Kaffres. One part is under English rule, and was in 1866 incorporated with the Cape Colony; another is still independent. The Kaffres form the handsomest and best gifted tribe of the negro type. They have developed a remarkable political organization, but in religion they are very backward. They seem hardly to have any idea of a Supreme Being; their whole religion

being confined to a kind of ancestry-worship. Various forms of superstition, however, have grown luxuriantly among them; as, for instance, belief in witchcraft, the medicine-man, etc. The Moravian Brethren sent the first Christian missionaries to them 1798: in 1820 followed the Wesleyans. At present the Anglican Church, the Dutch Reformed Church, the German Baptists, and others, labor with success among them. See I. SHOOTER: *Kafirs of Natal*, 1857; L. GROUT: *Zulu-land*, 1867; W. HOULDEN: *Past and Future of the Kaffre Races*, 1867.

KALDI, Georg, b. at Tyrnau, Hungary, 1570; d. in Presburg, 1634; entered the Society of Jesus; taught theology at Olmütz, and was finally appointed director of the College of Presburg. He translated the Bible into Hungarian (Vienna, 1626), in opposition to the translation by the Reformed Caspar Karoly, 1589. A volume of his sermons appeared at Presburg, 1631.

KALTEISEN, Heinrich, b. at Ehrenbreitstein; d. at Coblenz 1465; was educated in the Dominican convent of Coblenz; studied in Vienna and Cologne; and was successively appointed inquisitor-general of Germany, *magister sacri palatii* (1443), and bishop of Tronhjem (1452). He owed most of his reputation to his dispute with the Hussites at Basel (1433). The speech he delivered on that occasion lasted three days, and is found in H. CANISIUS: *Lect. antiq.* He was a prolific writer, but most of his works have remained unprinted.

KANT, Immanuel, was b. at Königsberg, April 22, 1724; lectured in Königsberg from 1755 till his death; and d. in Königsberg Feb. 12, 1804. He never travelled away from the centre of his activity, where he had been introduced into life, and did his life's work; but he read books of travel, and conversed with travellers, thereby obtaining exact acquaintance with the features of many parts of the world. He lived the life of the philosophic recluse, concentrating his attention on abstract study; and yet he gathered around his table men of all classes, so keeping up a large degree of intercourse with the society of Königsberg. There is no more marked example of concentrated philosophic thought than is afforded by this even-going life spent in this town in Northern Prussia. The thinker was the greatest of abstract thinkers the world has yet seen. Kant was of Scotch descent, his grandfather having emigrated from Scotland at the end of the seventeenth century. The family name was written "Cant," and is still common in Scotland; but German pronunciation turned it into "Sant," and that was certain to become "Zant;" to guard against which calamity the philosopher changed the spelling to "Kant." He was the child of honest, industrious, religious parents; his mother having been a woman of lofty ability and character, whose influence for good over him Kant acknowledged in the most explicit terms. In early years Kant was devoted to the study of classics and mathematics. He entered upon study for the ministry, and completed his theological course, and occasionally preached, but did not give himself to the professional career. His first efforts in preparation for the press were concerned with the structure of the universe; and in 1755 he published *A General Theory of the Heavens*, a

fact which may be noted by those who recall the enthusiasm with which he spoke of the starry heavens and the conception of duty as the two things which most overawed his spirit. This work he described as an *Essay on the Mechanical Origin of the Structure of the Universe*, in which he seeks to explain the origin of worlds by the forces of attraction and repulsion. So much was he addicted to physical research, that he afterwards lectured on physical geography and fortification, and for a time gained a considerable part of his support by teaching the latter subject. In the same year he published, in Latin, *A New Elucidation of the First Principles of Metaphysical Knowledge*. This he publicly defended as his thesis when supporting his application to be allowed to teach in the university in the rank of *privat-docent*, or non-professorial teacher. This essay contains the ground of his theory, afterwards elaborated in the *Critique of Pure Reason*. From this time onwards, he taught in the university, lecturing on a great variety of subjects, including, besides the two named, philosophy, natural theology, and anthropology. In 1770 he was appointed professor of philosophy in his own university, and this fixed his sphere for life. As a lecturer he was very attractive, clear in style, varied in the range of illustration, exceedingly suggestive and stimulating. The most important autobiographic remark he made — and it has found general currency in consequence — was, that by Hume he was awoken from dogmatic slumber. He was by natural bias a metaphysician, and had been deeply pondering metaphysical questions from his early years; but the sceptical assault of Hume on the experiential philosophy convinced him that something more was required than a dogmatic scheme, if philosophy was to maintain its position. In this way he entered upon the *critical* method with the view of distinguishing the products of experience from the elements in consciousness which are given by the mind. His aim was a thorough-going discrimination between the *a posteriori* and the *a priori* elements in knowledge. It thus became a search for the *transcendental* in consciousness, or the forms of knowledge which transcend experience. These two words, “critical” and “transcendental,” naturally describe the Kantian philosophy as a scheme of knowledge.

According to Kant, the *forms* of the mind are the native and necessary conditions of knowledge. Our knowledge is of phenomena, or appearances possible to us under the forms which our mental constitution imposes. It follows that we do not know things in themselves, but only such appearances as are possible to us under the conditions of knowledge to which we are limited. The sensory involves recognition of an outer world, and the forms of the sensory native to mind are space and time. These two impose their formal conditions on all experience: accordingly we know only appearances under these forms peculiar to us as intelligent beings. In reducing all knowledge of the outer to the phenomenal in this way, he seems only to help Hume, instead of refuting him. Kant does not, however, affirm that external things do not exist, or that there can be any rational ground for such an affirmation: he maintains only that our knowledge through the senses

is knowledge of appearances under recognized mental conditions, — an unsatisfactory theory of external perception, however true in what it affirms. With this beginning, the lines of development for the theory are fixed. When the understanding or reasoning power proceeds to work up into systematized order the multifarious facts recognized through the senses, the categories or pure conceptions of the understanding — unity, plurality, totality, etc. — “prescribe laws *a priori* to phenomena.” In this higher region, also, all that is known is determined by phenomena and the forms which the understanding imposes. When we rise still higher, to contemplate the universe as a whole, there cannot be any thing but a further illustration of our subjection to the forms which the mind imposes. The reason gives us the ideas of God, the universe, and self. These are the forms prescribed by the highest faculty we possess; but we are not able to say more of them than that they are forms of the reason regulative of intellectual procedure, but not criteria of truth. Thus the idea of God is in our mind; but we have not thereby any knowledge of God, or certainty of his existence. The argument which was all in all to Descartes was nothing to Kant. The error appearing in Kant's theory at the outset clings to it throughout, leaving us still to seek an adequate theory of knowledge. Kant leads to a sceptical result, if we are content to treat his intellectual scheme, developed in the *Critique of Pure Reason*, as a complete theory, and do not advance to his moral philosophy or practical reason as a necessary part of it. The direct historical result of his *Critique* has been the development of a succession of transcendental theories in Germany which have rapidly worked themselves out of favor, and of a theory of Agnosticism which has been eagerly embraced and defended by the experiential school. See AGNOSTICISM.

The ethical scheme of Kant may, however, be taken as part of his theory of knowledge, and in strict justice ought to be so regarded; in which case it appears that the requirements of practical life give us certainty as to the divine existence and government, under which liberty is the birth-right of the moral agent. From pure reason he passes over to treat of practical reason, which is given “for the government of will, to constitute it good.” Here we become familiar with the categorical imperative, whose formula is, “Act from a maxim at all times fit for law universal.” This makes universality the test of moral law; and though the formula is too abstract, and needs to have its application expounded, it concentrates on an essential characteristic of moral law, and makes the destruction of the self-seeking spirit essential to the moral life. This implies an ideal of moral excellence in the human mind, to which, indeed, Kant had made reference in the *Critique of Pure Reason* (*Transcendental Dialectic*, bk. I., sect. 1), and which is treated as a grand certainty in human knowledge, as it is the imperative requirement of human life. From this follows freedom of will as involved in the imperative “thou shalt,” implying “thou canst.” With these things follow the divine existence and government as certainties, and the recognition of a supersensible world, to which man belongs, and

in which he is free from the dominion of physical law. Thus the ethical scheme is the completion of the theory of Kant, and in some sense a rectification of the whole, even while it must be admitted that a reconstruction of the intellectual side is needful, if a true harmony is to be made out.

After every deduction has been made which rigid criticism seems to require, Kant's name stands out as the most noted in the roll of modern philosophy. He is decidedly the most powerful and rigid thinker, whose work must influence the whole future of mental philosophy. Enthusiastic admirers have claimed for Hegel precedence; but all the signs of recent years are against the claim, showing that Hegel is abandoned, and that the return is upon Kant for a new start. Whatever judgment men may incline to form of the comparative merits of Kant and Hegel, moral conceptions cannot be left out of account in judging of a theory of knowledge.

LIT. — A collected edition of Kant's works was edited by Rosenkranz and Schubert, Leipzig, 1838-42, 12 vols. — English Translations. By SEMPLE: *Metaphysics of Ethics*, Edinburgh, 1836 (republished, 1869, 1870); by the same: *Religion within the Boundary of Pure Reason*, Edinburgh, 1838; by MEIKLEJOHN: *Critique of Pure Reason*, London, 1858; by ABBOTT: *Theory of Ethics*, London, 1873 (enlarged edition, 1879); by the same: *Critique of Practical Reason, and other Works*, London, 1873 (new edition, 1881); by MAX MÜLLER: *Critique of Pure Reason*, London, 1882, 2 vols. A translation of Kant's *Anthropology* appeared in *Journal of Speculative Philosophy*, St. Louis, vol. ix., x., xi., beginning with No. 33. — Works on Kant's Philosophy. MAHAFFY: *Kant's Critical Philosophy for English Readers*, London, 1871; the same: *Translation of Kuno Fischer's Commentary on the Critique of Pure Reason*, London, 1866; MONCK: *Introduction to the Critical Philosophy*, Dublin, 1874; EDWARD CAIRD: *Philosophy of Kant*, London, 1877; WATSON: *Kant and his English Critics*, London, 1881; J. H. STIRLING: *A Text-book of Kant*, London, 1881; J. G. SCHURMANN: *Kantian Ethics and the Ethics of Evolution*, London, 1881; A. WIER: *The Critical Philosophy of Kant*, London, 1881; ANDREW SETH: *The Development from Kant to Hegel*, London, 1882; ADAMSON: *Philosophy of Kant*; JAMES EDMUNDS: *Claris to an Index of Kant's Ethics*, Louisville, Ky., U. S. A.; W. WALLACE: *Kant*, London, 1882. For biography of Kant, see DE QUINCEY's translation of WASIANSKI's *Last Days of Kant*, ABBOT's *Memoir*, prefaced to enlarged edition of the *Theory of Ethics* (1879), and J. H. W. STUCKENBERG: *A Life of Kant*, London, 1882. An abridgment of the *Critique of Pure Reason*, with notes and introduction by G. S. MORRIS, was published, Chicago, 1882. — Works upon the religious views of Kant are, PÜNJER: *Die Religionslehre Kants*, Jena, 1874; P. BRIDEL: *La philos. de la relig. de Kant*, Lausanne, 1876. H. CALDERWOOD.

KAPFF, Sixt Karl, the most perfect representative of the type of piety prevailing in Würtemberg in the last generation; the son of a minister; b. in Güglingen, Würtemberg, Oct. 22, 1805; d. in Stuttgart, Sept. 1, 1879. From earliest childhood he was religiously disposed; and at the university of Tübingen he engaged in daily prayer with his

intimate friend William Hofacker. After filling the positions of [vicar at Tuttlingen] teacher at Hofwyl, and *Repetent* in Tübingen, he became, in 1833, pastor of the colony of Pietists at Kornthal [seven miles from Stuttgart]. In 1843 he was made *Dekan* at Münsingen, and in 1847 at Herrenberg; in 1850 was transferred to Reutlingen, and two years afterwards to Stuttgart, where, for the remainder of his life, he was *Prälat* and the greatly beloved and influential pastor of the *Stiftskirche*.

Kapff was a genuine Suabian, and combined the genial manners, trustfulness, and sympathetic warmth of the Suabian character. He was a friend to ministers all over Würtemberg, and attracted all classes to him who had an interest in religion. As a preacher, he did not represent any sharply-defined theological or ecclesiastical tendency. His sermons had much in them of the supernaturalism of the old Tübingen school, but more warmth and sympathy than belonged to it. He had an eye to the domestic and social wants of his people, and drew largely upon his everyday intercourse with them for his subjects. He was not eloquent, but spoke in an earnest, conversational tone, that won the heart. His influence as pastor was very great, his annual pastoral calls amounting to three thousand. He also took the warmest interest in the ecclesiastical affairs of Würtemberg, and in foreign missions as advanced by the missionary institution in Basel. Thus, for more than a quarter of a century, he was the centre of the pious circles of the land.

He published quite a number of collections of sermons and smaller works. Of these the principal are, *83 Predigten ü. d. alten Evangelien*, Stuttgart, 3d ed., 1875 [10,000 copies]; *80 Predigten ü. d. alten Episteln*, 6th ed., 1880 [14,000 copies]; *Communionsbuch*, 19th ed., 1880 [70,000 copies; posthumously published, *Casualreden*, Stuttgart, 1880, etc. See his *Lebensbild*, by his son CARL KAPFF, Stuttgart, 1881]. BURK.

KARAITE JEWS. The name "Karaites" is from the Hebrew *kara* ("to read" or "recite"), and denotes the radical difference of the Karaites from the Rabbinites. While the latter adhered to tradition, the former rejected the same, and strictly adhered to the letter of the Bible: hence they were called also "Textualists." The founder of Karaism was Anan, the son of David. His uncle Solomon, who was patriarch of the exiled Jews, died childless in 761 or 762 A.D.; and thus Anan was the legitimate successor to the patriarchate. He was, however, prevented from obtaining the dignity on account of his rejecting the traditions of the fathers; and his younger brother, Chanaja, was elected in his stead. Anan, not being willing to submit to such a slight, appealed to the caliph, Abujafar Almansar, who was at first disposed to favor his claim; but the rabbinic party succeeded at last, and Anan was obliged to flee. He retired to Jerusalem, where he built a synagogue, and where he soon was recognized as the legitimate prince of the captivity. The schism became formal, and anathemas and counter-anathemas followed. Anan's works are unfortunately lost, and his doctrinal system is only known from statements and allusions in the works of Arabic historians. His advice to his followers was to "search the Scriptures deeply." Of Christ as the founder of Christianity Anan spoke in the terms

of the highest respect. He declared Jesus of Nazareth was a very wise, just, holy, and God-fearing man, who did not at all wish to be recognized as a prophet, nor to promulgate a new religion in opposition to Judaism, but simply desired to uphold the law of Moses, and do away with the commandments of men. And Anan therefore condemns the Jews for having treated Jesus as an impostor, and for having put him to death without weighing the justice of his pretensions. (Comp. DE SACY: *Christomathie Arabe*, i. 326; WOLF: *Bibl. Hebræa*, i. p. 1086.) Anan's death is commemorated in a prayer, which his followers offer up for him every sabbath to the present day. After his death (765-780) his son Saul was elected, who was succeeded by Benjamin ben Moses Nahavendi (about 800-820), the greatest luminary among the Karaites. He introduced many reforms amongst his co-religionists, which were so highly appreciated by the followers of Anan, that they deserted the name Ananites, and henceforth called themselves *Karaites*, i.e., Scripturalists, or *B'ne* and *Baale Mikra*, followers of the Bible, in contradistinction to *Baale Ha-kabala*, or followers of tradition.

After Nahavendi, the next conspicuous Karaite was Daniel ben Moses el-Kumassi (820-860). We may also mention Eldad ha-Dani (about 880-890), the famous traveller; Chawi-el-Balchi, the Karaite freethinker and first rationalistic critic of the Bible, who flourished after 880. About the year 900, Karaism was finally fixed, both in its opposition to Rabbinism and in the fundamental articles of faith by which its followers demand to be judged. These articles are thus expressed in their confession of faith as translated by Rule:—

"1. That all this bodily (or material) existence, that is to say, the spheres and all that is in them, is created; 2. That they have a Creator, and the Creator has his own soul (or spirit); 3. That he has no similitude, and he is one, separate from all; 4. That he sent Moses, our master (upon whom be peace!); 5. That he sent with Moses, our master, his law, which is perfect; 6. For the instruction of the faithful, the language of our law, and the interpretation,—that is to say, the reading (or text) and the division (or vowel-pointing); 7. That the blessed God sent forth the other prophets; 8. That God (blessed be his name!) will raise the sons of men to life in the day of judgment; 9. That the blessed God giveth to men according to his ways and according to the fruit of his doings; 10. That the blessed God has not reprobated the men of the captivity, but they are under the chastisements of God, and it is every day right that they should obtain his salvation by the hands of Messiah, the Son of David."

The British Museum acquired in the summer of 1882 a large number of Oriental manuscripts, some containing Arabic commentaries on the Bible, with the Hebrew text written by Karaite Jews. One of these is dated 959 A.D. The Hebrew is not written in the square character, as the Talmud required, and as has hitherto been supposed to have been the case among the later Hebrews. The commentaries are in Arabic, but contain large quotations from Anan's commentaries in Aramaic, thus proving that Anan, the founder of the Karaites, wrote in Aramaic.

The number of Karaite Jews is not very large at present. We find them in the Crimea (where they number six thousand), Constantinople, Damascus, Jerusalem (where they number only ten

families). They have a printing establishment at Eupatoria. Everywhere their morality is unexceptionable: their honesty and general probity are proverbial.

LIT.—PINSKER: *Likute Kadmonist*, Vienna, 1860; FÜRST: *Geschichte des Karäerthums*, Leipzig, 1862-69, 3 vols.; JOST: *Geschichte des Judenthums und seiner Sekten*, ii. pp. 263 sq., 294, 300 sq., 396, iii. 426; GRAETZ: *Geschichte der Juden*, v. 174 sq.; GINSBURG: *The Karaites, their History and Literature*, 1862; RULE: *History of the Karaite Jews*, London, 1870; art. *Caraite*, in *Bibliotheca Sacra*, Andover (January), 1864; STEINSCHNEIDER: *Jewish Literature*, § 14.

B. PICK.

KARENS, a race of people widely scattered over Burmah, and dwelling in temporary villages. Their origin has been a subject of much discussion; some regarding them as the aborigines of the land; others, as immigrants from Thibet. Up to the time of their conversion, they were severely oppressed by their Burman masters. They afford an interesting study to the student of foreign missions. About the year 1828-30, Drs. Boardman and Judson for the first time came in contact with the Karens, found them a shy and wild people, but very susceptible to the influences of the gospel. This susceptibility was, perhaps, due in some measure to the absence of any very definite forms of religion, and any priesthood among them. Dr. Boardman's attention was attracted to them more especially by his acquaintance with a Karen slave, Kho-Thah-byu, whose freedom had been purchased by the missionaries. He had been a man of flagitious life, and had committed no less than twenty-four murders. But, converted to the Christian faith, he became a veritable apostle to his countrymen, and for many years was indefatigable in his efforts to win them to Christ. In 1878 the fiftieth anniversary of the foundation of the mission was celebrated by the dedication of a beautiful hall to this noble man's memory. Schools were at once planted; and the preaching of the gospel has met with wonderful success amongst this people, completely transforming their modes of life. In 1832 Mr. Wade made an alphabet of the Karen language, which differs from the Burmese. Portions of the Scripture, and tracts, were soon printed. A writer in the *Madras Observer*, in October, 1868, states, that, on a journey through the Karen districts, on foot, "he found himself, for seventeen successive nights, at the end of his day's journey through the forest, in a native Christian village." There were, in 1882, 21,889 native church-members, and 432 Karen Baptist churches, with 91 ordained and 293 unordained preachers. There is a Karen theological seminary at Rangoon with 31 students. See KING: *Life of Boardman*; WAYLAND: *Life of Judson*; F. MASON: *The Karen Apostle*, Boston; and the Reports of the American Baptist Missionary Union.

KARG, GEORGE (Parsimonius), b. at Heroldingen in Saxony, 1512; d. at Ansbach, 1576; studied theology at Wittenberg, but fell in with some Anabaptists, and was for a short time even incarcerated. Nevertheless, in 1539 he was appointed pastor of Ottingen on the recommendation of Luther. Expelled from that place in 1547 by the Interim, he found refuge in Brandenburg, and was in 1551 made pastor of Schwabach, whence,

in 1556, he was removed to Ansbach as pastor and superintendent-general. Once more, however, he fell into error. He set forth some curious speculation with respect to the value of the obedience which Christ had rendered to the law during his life on earth, and these views caused much confusion and strife. He was suspended, but retracted, and was restored. He wrote a catechism, which was in use in Ansbach in the beginning of the present century. See *Luther's Briefe*, ed. De Wette, 5, 94, 97, 200; *Lauterbach's Tagebuch*, ed. Seidemann, pp. 1, 5, 8, 14, 44. G. PLITT.

KATERKAMP, Johann Theodor Hermann, b. at Ochtrup, Westphalia, Jan. 17, 1761; d. at Münster, July 8, 1834; was educated in the gymnasium of Rheine; studied theology at Münster; was ordained a priest 1787; spent ten years (1787-97) in the family of Droste-Vischering as tutor, and travelled through Germany, Switzerland, and Italy with his pupils; lived then from 1797 to 1809 in the house of the Princess Gallitzin; and was in 1809 appointed professor of church history at the university of Münster. His principal work is his Church History, of which the introductory volume appeared at Münster, 1819, the five following (to 1153) between 1823 and 1834. He also published *Denkwürdigkeiten aus d. Leben d. Fürstin Amalia von Gallitzin*, Münster, 1828.

KAUTZ, Jakob (Cucius), b. at Bockenheim about 1500; settled at Worms as Reformed preacher in 1524, but came soon in conflict, not only with the Roman-Catholic clergy, but also with his colleagues of the Evangelical Church: they sympathized with Wittenberg, and he with Strasburg. He openly joined Denck and Haetzer; and June 9, 1527, he published a number of Anabaptist theses as a challenge to the Lutheran preachers. The disputation did probably not take place. The magistrate interfered, and Kautz was expelled from the city. From that moment he was a fugitive, wandering Anabaptist preacher of the common kind. In 1528 he once more visited Strasburg, and nearly succeeded in seducing his old friend Capito. But in 1529 he was again expelled on account of tumultuary behavior, and soon after he disappeared from history. The date of his death is unknown. B. RIGGENBACH.

KAYE, John, D.D., b. at Hammersmith, London, 1783; d. at Lincoln, Feb. 19, 1853. He was graduated at Cambridge, 1804, at the head of both the classical and philosophical honor lists; made master of Christ's College, 1814; D.D., 1815; regius professor of divinity, 1816; bishop of Bristol, 1820, transferred to Lincoln, 1827. He wrote *The Ecclesiastical History of the Second and Third Centuries, illustrated from the Writings of Tertullian*, Cambridge, 1825 (5th ed., 1845); *Some Account of the Writings and Opinions of Justin Martyr*, London, 1829 (3d ed., 1853); *Some Account of the Writings and Opinions of Clement of Alexandria*, London, 1835; *The Council of Nicea in Connection with Athanasius*, London, 1853; *External Government and Discipline of the Church during the First Three Centuries*, London, 1855.

KEACH Benjamin, b. at Stokehaman, Bucks, Feb. 29, 1640; d. at Horsleydown, Southwark, London, July 18, 1704, where he was pastor from 1668. He belonged to the Particular or Calvinistic Baptists, and was esteemed for piety and

knowledge, although "cruelly persecuted for his bold advocacy of his opinions." Besides many other books, he wrote *Tropologia, a Key to open Scripture Metaphors and Types*, London, 1681 (the first book was written by Thomas Delaune), reprinted 1853 and 1856; *Travels of True Godliness*, 1683 (reprinted, with Memoir, by Dr. H. Malcom, New York, 1831, and in London, 1846 and 1849); *Progress of Sin, or the Travels of Ungodliness*, last edition, London, 1849 (these two books are in the Bunyan manner, and were once popular); *A Golden Mine opened*, 1694 (contains portrait of Keach); *Gospel Mysteries unveiled, or an Exposition of all the Parables, and many Express Similitudes contained in the Four Evangelists*, 1701, 2 vols. folio, best reprint, 1856; *War with the Devil*, 1776. For Memoir, see above.

KEBLE, John, M.A., a saintly divine and poet of the Church of England; was b. April 25, 1792, at Fairford, Gloucester; d. March 29, 1866, at Bournemouth. He has been called the George Herbert of the century. His father, who was a clergyman, conducted his education until he entered Corpus Christi College, Oxford, in 1806. After a brilliant collegiate career, he was made, in 1811, fellow of Oriel, at that time the "centre of all the finest ability in Oxford" (including Whately, Arnold, Pusey, Newman, etc.); was ordained priest in 1816; became curate of East Leach and Burthorpe (near Fairford), and tutor at Oriel, 1818. In 1823 he gave up his tutorship, and retired to his curacy, from which he removed in 1825, to assume the curacy of Hursley, Hampshire, where he remained during the remainder of his life, becoming vicar in 1835. He held the lectureship of poetry in Oxford from 1831 to 1841.

Keble's reputation rests upon his contributions to devotional poetry, and the share he took in the spread of sacramentarian views in the Church of England, and the development of the Oxford, or Tractarian, movement. In 1827 he published his *Christian Year* (Oxford, 2 vols.), a collection of sacred lyrics, which appeared at first anonymously. This work, which has been very widely used, is imbued with a spirit of rare spiritual fervor,—a characteristic which has been sufficient to render of little effect the not unjust criticisms, that the author is frequently careless of the forms of poetry, and not always felicitous in diction. "Some of the poems," says Principal Shairp, "are faultless after their kind, flowing from the first verse to the last, lucid in thought, vivid in diction, harmonious in their pensive melody." Many of the originals of the poems were written on the backs and edges of letters, in old account-books and pocket-books. The first edition was five hundred copies. Between 1827 and 1873, when the copyright expired, a hundred and forty editions appeared, and 305,500 copies were sold. During the following five years the original publishers alone sold 70,000 copies. In 1839 appeared his *Metrical Version of the Psalter*, and in 1846 another volume of sacred lyrics entitled *Lyra Innocentium*, a collection of poems for childhood, its weaknesses, troubles, temptations, religious privileges. Mr. Keble's most important literary work was the edition of the *Works of Richard Hooker*, which he prepared at the request of the University Press, and which, after six years of labor, appeared at Oxford in 1836. It is justly

considered the best edition of Hooker. Several of Keble's hymns have been introduced into English hymn-books, of which the best are "O God of mercy, God of might," and the devout and restful evening song, "Sun of my soul, thou Saviour dear," taken from the second poem in the *Christian Year*, entitled "Evening."

Mr. Keble adopted very high views on the sacraments and the apostolical constitution of the Church. He held to the doctrine of the apostolical succession, the high sacramental view of the Lord's Supper, and the usefulness of the confessional, which he regretted that circumstances did not justify him in introducing into his own church. At Oxford he was a close and intimate friend of Newman, Pusey, and Hurrell Froude, who had once been his pupil. With him and several others, the notion started of issuing brief and pointed tracts promulgating High-Church principles, and raising the standard of piety in the Church. The result was the so-called *Tracts for the Times*, which reached the number of ninety, created a profound impression in England, and the studies spent in the preparation of which, or the stimulus of them, led to the defection to the Roman-Catholic communion of Newman, and others of the best spirits of the Church of England. Keble himself wrote eight of the series, Nos. 4, 13, 40, 52, 54, 57, 60, 89; the first (No. 4) being on apostolical succession. On July 14, 1833, he preached a sermon in Oxford, on *National Apostasy*, the occasion of which was the suppression of ten Irish bishoprics, and which Cardinal Newman heard with the deepest interest, and has characterized as the starting-point for the Romeward tendency. Mr. Keble saw Dr. Newman's famous tract, No. 90, before it was published, and approved of it; but, though much dissatisfied with the state of the English Church, he did not leave its communion, and regarded the doctrine of the Immaculate Conception (1854) as an insuperable barrier to ecclesiastical union. He was not eloquent as a preacher, but scriptural and impressive. He had a wonderful magnetic power of attracting very closely to himself both the old and the young. It is characteristic of the genial type of his piety, and his simple spirit, that for thirty years he was scrupulous in his attendance upon the sabbath school twice a day. Although he took such a deep interest in children, he was himself childless. Shortly after his decease, his friends and admirers raised a large fund, and erected to his memory the beautiful structure of Keble College at Oxford.

In addition to the works above mentioned, Keble contributed to the *Lyra Apostolica*, and published his Oxford Lectures on Poetry, under the title, *Prælectiones Academicæ* (2 vols., Oxford, 1844), a *Life of Bishop Wilson* (Oxford, 1863, etc.). There have appeared since his death a volume of *Occasional Papers and Reviews* (Oxford, 1877), and eleven volumes of *Sermons* (Oxford, 1876-80). See Sir J. T. COLERIDGE: *Memoir of John Keble, M.A.* (2 vols., Oxford, 1869, and since), and art. *Keble* in *Encyclopædia Britannica* by Principal Shafrp.

D. S. SCHAFF.

KECKERMANN, Bartholomäus, b. in Dantzic, 1571; d. there Aug. 25, 1609; studied at Wittenberg; was a teacher in the pædagogium; afterwards professor of Hebrew in the university of Heidelberg, and accepted in 1602 a call as rector

of the gymnasium in his native city. Though he was only thirty-eight years old when he died, his *Opera Omnia*, which appeared at Geneva, 1614, touch almost every important point of philosophy and theology, and have exercised considerable influence on the internal organization of these two sciences. In their common aversion to scholasticism, the Reformers pursued various paths. Some of them (such as Luther) rejected, together with the scholastic theology, also the scholastically developed philosophy of Aristotle; while others (such as Melancthon) retained philosophy as a great science, but distinct from theology. It could not fail, however, that, after a little while, also the former party came to feel the need of a philosophy; and they gradually adopted the method and ideas of Petrus Ramus, or, in general, of the new philosophical school of Paris. In direct opposition to this movement, Keckermann urged the indispensableness of the works of Aristotle and Plato; but at the same time he established a sharp and decisive distinction between philosophy and Christian theology. Especially in the field of ethics this distinction became of paramount importance. Ethics, together with politics, he treated as the practical division of philosophy, though without denying that there might be a Christian ethics, just as there was a philosophical ethics; since theology, like philosophy, fell into two great divisions,—theoretical and practical theology. ALEX. SCHWEIZER.

KE'DRON, or KID'RON, a small stream which rises a mile and a half north-west of Jerusalem, strikes the north-eastern corner of the wall of the city, forms a deep gorge in the Valley of Jehoshaphat, between Mount Moriah and Mount Olivet, cuts its way through the Wilderness of Judah, and finally empties itself into the Dead Sea. Its name, from a Hebrew root which signifies "gloom," probably refers to the gloom of the surroundings, deepened by various historical associations (1 Kings xiv. 13; 2 Kings xi. 16; 2 Chron. xv. 16, xxix. 16, xxx. 14). In the New Testament it is mentioned (Mark xiv. 26; Luke xxii. 39; John xviii. 1), Christ crossing it on his way to Gethsemane.

KEIL, Karl August Gottlieb, b. at Grossenhain, Saxony, April 23, 1754; d. in Leipzig, April 22, 1818; studied theology at Leipzig, and was appointed professor there, of philosophy, in 1785, and of theology in 1787. As an exegete he tried to combine the historical principle of Semler with the grammatical principle of Ernesti. His views he has set forth in his *Hermeneutik des Neuen Testament* (Leipzig, 1810), translated into Latin by Emmerling (1812). His minor treatises, relating to the exegesis of the New Testament, appeared at Leipzig, 1820, under the title *Opuscula Academica*. W. SCHMIDT.

KEIM, Carl Theodor, D.D., b. at Stuttgart, Dec. 17, 1825; d. at Giessen, Nov. 17, 1878. He studied at Maulbronn and at the universities of Tübingen (where he came under Baur's influence) and Bonn (1843-47); was tutor in the family of Count Sontheim (1848-50); *Repetent* at Tübingen (1851-55); pastor in Esslingen, Württemberg, from 1856 to 1859; from 1860 to 1873 he was ordinary professor of historical theology at the university of Zürich; from 1873 until shortly before his death, when ill health compelled his

resignation, in the corresponding position at Giessen. Keim's life was, on the whole, sad. He was an invalid; and he chafed under the comparative obscurity of his academical position, for he felt himself fitted for a higher post. His theological stand-point may have hindered his promotion; for, while a rationalist, he was singularly candid and moderate, so that he pleased neither the orthodox nor the radicals. From 1851 he was the victim of an incurable brain trouble, which rendered him nervous and irritable. And this fact is the explanation of his resentment at adverse criticism; for at heart, like many another misjudged man, he was tender and lovable. The three years of preaching and pastoral labor at Esslingen, of which the memorial is *Freundesworte zur Gemeinde. Eine Sammlung Predigten aus den Jahren 1857-60* (Stuttgart, 1861, 1862, 2 vols.), — a collection of sermons which put the great critical scholar in a new light, and show him to have been an eloquent and edifying preacher, — were delightful to him; and the way in which he performed his work evinced both his earnestness and his spirituality. But he was essentially an historian. At first, and for many years, the history of the Reformation in Swabia occupied him; and during this period he produced his masterly volumes: *Die Reformation der Reichsstadt Ulm* (Stuttgart, 1851), *Schwäbische Reformationsgeschichte bis zum Augsburger Reichstag* (Tübingen, 1855), *Ambrosius Blarer* (Stuttgart, 1860), *Reformationsblätter der Reichsstadt Esslingen* (Esslingen, 1860). When he accepted the chair of theology at Zürich, he turned his energies into another part of the field of church history. Henceforth, to his death, he studied the beginnings of Christianity, and it was in this department he won his universal fame. He chose as the theme of his inaugural (Dec. 17, 1860) *Die menschliche Entwicklung Jesu Christi* (*The Human Development of Jesus Christ*), Zürich, 1860. The address raised high expectations. It was evident Keim had a message. *Die geschichtliche Würde Jesu* (*The Historical Dignity of Jesus*), Zürich, 1864, and *Der geschichtliche Christus* (*The Historical Christ*), Zürich, 1865, 3d ed., 1866 (an attempt to construct an historical Christ out of the synoptists alone), were further proofs. At last came the first instalment of the great work for which scholars had impatiently waited: *Die Geschichte Jesu von Nazara in ihrer Verkeltung mit dem Gesammtleben seines Volkes*, Zürich, 1867-72, 3 vols.; English translation, *Jesus of Nazareth, and the National Life of Israel*, London, 1873-82, 6 vols. Nothing like it had hitherto appeared. Immense learning, tireless energy, nervous force, deep convictions, cautious judgment, reverence, these united to give the work a lasting importance. It was, and remains, *the Life of Jesus* from the rationalistic stand-point. In order to give his views a wider currency, Keim published *Die Geschichte Jesu nach den Ergebnissen heutiger Wissenschaft für weitere Kreise übersichtlich erzählt* (*The History of Jesus in the Light of the most Recent Researches, told in condensed form for General Circulation*), Zürich, 1874, 2d ed., 1875. In this latter work Keim altered his position upon some points. In the second edition he made important additions, particularly of a critical Appendix. His last work was *Aus dem Urchristenthum Geschichtliche Untersuchungen in zwangloser Folge*

(*Miscellaneous Essays upon Points connected with Primitive Christianity*), Zürich, 1878. Only one volume has appeared up to this time (1882). Besides these, he issued an important essay upon the edicts of toleration of Christianity issued by Roman emperors (*Die römischen Toleranzedikte für das Christenthum*, 311-343, und ihr geschichtlicher Werth, in the "*Theologische Jahrbücher*," 1852), in which he prepared the way for the final explosion of the idea, accepted by Mosheim, Neander, and others, that there were three edicts of toleration, while as a matter of fact there were only two. See MASON: *The Persecution of Diocletian*, pp. 327, 328. Keim also wrote on the conversion of Constantine, *Der Uebertritt Konstantins des Grossen*, Zürich, 1862; and on *Celsus, Wahres Wort*, Zürich, 1873 (a reproduction, by piecing together Origen's quotations of Celsus' attack upon Christianity, to which Origen replied, and an elaborate and ingenious study of the same). After his death, H. Ziegler, his literary executor, carefully edited and carried through the press another book found among his papers, *Rom und das Christenthum*, Berlin, 1881. This last volume was written by Keim during 1855 and 1860, but, owing probably to his change of occupation, never finished. It is a masterly analysis of the conditions under which Christianity took its rise, and a clear and engrossing sketch of its early struggles with Paganism.

Keim was an intense man. He threw his whole soul into whatever he took up. In his student days he studied, with great zeal, Oriental languages under Ewald, and then philosophy under Reiff. When he turned from Reformation studies to early church history, he turned completely. Theologically he belonged to the school of Baur; but he was no blind follower of the great master; rather a fearless, independent student. Therefore he gave up such positions as he had satisfied himself were untenable. In his great book upon the life of Christ, he put opposite to Paul, upon whom the Tübingen school dwelt so forcibly, the majestic figure of Christ; and, while agreeing in the main with their conclusions, he emphasized the paramount importance of the Master. He unfortunately rejected the fourth Gospel, and minimized the miraculous element; but he refuted the hypothesis of a vision, and assumed revelations of the glorified Lord to his disciples to explain the story of the resurrection; and, compelled by his fairness, admitted the superhuman character of Christ, saying, "The person of Jesus is not only a phenomenon among the many phenomena of God, it is a special work of God, the crown of all the divine revelations." He calls Jesus "the sinless one, the Son of God," and says he "makes the impression of a superhuman miracle."

Keim never married. His sister kept house for him, and he had a canary bird and a cat to keep him company. His style of composition is a frequent subject of complaint. He endeavored to say too much in a single sentence. His handwriting was almost illegible. (See the sketch of his life by H. Ziegler, prefixed to *Rom und das Christenthum*, from which this article is mainly taken.)

SAMUEL M. JACKSON.

KEITH, Alexander, D.D., author of several works on prophecy, b. at Keith Hall, Aberdeenshire, Scotland, 1791; d. in Buxton, Feb. 7, 1880;

and ordained minister of the parish of St. Cyrus, Kincardineshire, in 1816. In 1824 he published in Edinburgh, where his subsequent books also appeared, his first work, *Evidence of the Truth of the Christian Religion, derived from the Literal Fulfilment of Prophecy*. The book had a great run, nearly forty editions having been printed in the author's lifetime. Its most original feature was the use it made of the testimony of modern travellers as to the present condition of Palestine and other Bible countries, the truth of the prophecies being unconsciously attested by them. At various times Dr. Keith followed up this work by *The Signs of the Times* (1832, 2 vols., 8th ed. 1847, — an exposition of symbolical prophecies in Daniel and Revelation), *Demonstration of the Truth of Christianity* (1838), *The Land of Israel* (1843), *The Harmony of Prophecy* (1851), *History and Destiny of the World and of the Church* (1861), *Reply to Elliot's Horæ Apocalypticæ, Reply to Stanley's Remarks on Prophecy, etc., in his Sinai and Palestine*. In 1839 Dr. Keith, with Dr. Black of Aberdeen, Rev. R. M. McCheyne, and Rev. Andrew Bonar, went out to Palestine, Eastern Europe, etc., by appointment of the General Assembly of the Church of Scotland, on a mission of inquiry as to the state of the Jews preparatory to the establishment of a mission among them. In 1843, on the occurrence of the disruption, he gave up his connection with the Establishment, and helped to found the Free Church of Scotland. For a number of years he was convener of the committee for the conversion of the Jews. Though he lived to a great age, he was always somewhat of an invalid, and at a comparatively early period he retired from active service in the ministry, and devoted himself to literary work.

W. G. BLAIKIE.

KEITH, George, a distinguished Quaker, who, in the latter period of his life, joined the Church of England; b. in Aberdeen, Scotland, about 1640; d. in Edburton, Sussex, about 1714. He was designed for the Presbyterian ministry, but adopted the principles of the Quakers about 1664. He suffered imprisonment for preaching in England, and emigrated to America, where he was surveyor-general in East New Jersey, 1685-88, and taught a school in Philadelphia, 1689. He travelled in New England, and defended the principles of the Quakers against Increase and Cotton Mather. Returning to Philadelphia, he became involved in a controversy with his own sect, chiefly upon the atonement. He also accused the Friends of being infected with deistic notions. Returning to England, he met Penn himself, who, on hearing one of his sermons on the atonement, rose in his seat, and pronounced him an apostate. Keith was condemned by the Annual Meeting, but formed a body of his own, known as the "Christian Quakers," or "Keithians." Still restless, he united with the Church of England, and was sent out to America as a missionary. In 1706 he returned to England, and was settled at Edburton, where he died. Burnet, in his *History of our own Times*, says that Keith "was esteemed the most learned man that ever was in that sect, and was well versed in the Oriental tongues, philosophy, and mathematics." He engaged in a controversy with Robert Barclay, against whom he wrote his principal work, *The Standard of the Quakers examined; or, an Answer to the Apology of*

Robert Barclay, London, 1702. In this work he tries to prove the seemingly "impregnable bulwark" of Barclay "defective, unsound, and erroneous," and considers a variety of subjects, from immediate revelation and man's fall, to recreations, oaths, and defensive war. See JANNEY'S *History of the Friends*, Philadelphia, 1867.

KELLS, the Synod of, was convened, in 1152, by Cardinal Paparo, the legate of Eugenius III., for the purpose of re-organizing the Church of Ireland after the Roman model. Only the south-eastern part of the country, inhabited by Danish settlers who had received Christianity from their kinsmen in England, stood in active communication with Rome, through the archbishop of Canterbury. In the rest of the country the old Keltic Church was still living, though insulated, and now rapidly falling into decay. The synod effected the ecclesiastical division of the country into the four archbishoprics of Armagh, Cashel, Dublin, and Tuam, the establishment of a hierarchy, the introduction of tithes and the Peter's-pence, the acknowledgment of the papal supremacy, etc.

KELLY, Thomas, the author of some excellent hymns; b. near Athy, in Queen's County, Ireland, 1769; d. May 14, 1855. Graduating with honor at Dublin University, he devoted himself to the study of law, in London, until, his mind being aroused on the subject of religion, he consecrated himself to the ministry, and was ordained in the Established Church in 1792. His preaching was more fervid and evangelistic in character than was usual at that day. He was encouraged by the visit of Rowland Hili to Ireland, in 1793, to preserve this style, but was, after a time, inhibited, by the archbishop of Dublin, from preaching in the diocese. He then began preaching in dissenting chapels in Dublin, soon became a dissenter himself, and from his ample means built a number of Congregational churches at Athy, Wexford, Waterford, etc. In 1804 Mr. Kelly published a volume of ninety-six *Hymns on Various Passages of Scripture*. In subsequent editions (7th ed., Dublin, 1853) the number was greatly increased. Mr. Kelly's best hymns are "On the mountain-tops appearing," and "We sing the praise of Him who died," which is distinguished by fervor and strong Christian confidence.

KELTIC CHURCH. This title may be said to apply primarily to the early Christian communities among the aboriginal tribes of Great Britain and Ireland, — the Britons, the Picts, and the *Scoti*, or Irish, — as well as among the kindred tribes of Brittany and Gallicia. Notwithstanding many feuds, they were bound together by affinities of race and language, and by certain customs and peculiarities of church organization to which they tenaciously clung long after they had been abandoned elsewhere. Secondly the term may be held to embrace those missions among other nationalities — Saxon, Frank, Burgundian, German, Swiss, and Lombard — which originated in the zealous and self-denying labors of Keltic missionaries from Ireland or Iona.

The history of the Keltic Church has been appropriately divided into three periods: (1) The period of its rise and growth in the countries which were its home, extending from the third to the fifth century; (2) That of its full maturity

of Christian life and culture at home, and of missionary activity abroad, extending from the sixth to the eighth century; (3) That of its gradual decay or violent suppression from the ninth to the twelfth century. It will be evident, that, in the compass of this article, we can give only the barest outline of the history, and but the briefest account of the doctrine, ritual, and organization, of the Keltic Church.

A. History. I. PERIOD OF RISE AND GROWTH IN THE COUNTRIES WHICH WERE ITS HOME.
1. South Britain. — When and how Christianity was first introduced into Britain is a question we cannot fail to ask, and one to which as yet we must be content without a very definite answer. But the little we know of British Christianity in pre-Saxon times — of the doctrine, rites, and constitution of the Church — seems rather to favor the idea of its origin from, and close connection with, the half-Oriental, half-Keltic churches of Gaul than more directly with the Church of Rome, or, as was once supposed, that of Asia Minor. It is only at the close of the second century, or beginning of the third, that we reach firm standing-ground in the brief but significant statement of Tertullian: “Britannorum inaccessa Romanis loca Christo vero subdita.” This is a very significant testimony, even if we translate, as we probably should, not *THE* places, but only indefinitely places, i.e., some places of the Britons inaccessible to the Romans, but subdued to Christ; and shows that the soldiers of the cross, even at that early date, had succeeded in extending the Master’s sway beyond the limits which the Roman legions had reached, or at least had been able to hold in permanent subjection. Hardly less significant is the testimony of Origen, that there were those in Britain who believed in the name of the Saviour, and with joy called upon the Lord; and its significance is not diminished by his further statement, that there were still very many, in Britain and other distant lands, who had not yet heard the word of the gospel. The triumphs of the cross were still very limited in those regions; but there were certainly Christians who believed in the one God, and in our Lord Jesus Christ, and, perhaps, meetings of Christians who worshipped with joy the Father and the Son. True, they may have continued for a time but a “feeble folk,” not many wise, not many noble, may have been called, whose names would have been blazoned while they lived, or graven in brass or stone when they died. But, through the whole of the third century, there were those in Britain who in truth gave themselves to Christ, and did not dishonor his name, and who, when the day of trial came, proved faithful unto death. This was in the Diocletian persecution, the longest and bloodiest the Christian Church had to endure, during which Gildas, the native historian, speaking somewhat vaguely, tells us, “The whole Church seemed under execution, and charging bravely through an ill-natured and inhospitable world, marched, as it were, in whole troops to heaven.” Some maintain that he should have excepted his own country and Gaul from the range of the persecution; but the latest British historian of these troubles throws his shield over the earliest, and shows that he was neither so ignorant nor so credulous as some

have imagined him to be. “Some doubt,” says Mr. Mason, in his historical essay on the Diocletian persecution, “has been entertained on the question whether Constantius did not hinder the persecution from being universal by refusing to take any part in the work at all. It is difficult to discover how far Constantius really participated in the persecution; but that he did so is plain, not only from the fact that the edicts were now the law of the empire, to which he must needs conform, but also because some positive statements in the Acts of St. Crispina . . . prove, that, in Maximinian’s part of the empire, the name of the Cæsar, Constantius, was officially quoted as countenancing the promulgation of the edict. Even the second edict, ordering the arrest of the clergy, must have been promulgated by Constantius; for that, at least, is needed to explain the one circumstantially related martyrdom of that time to which the British Church can lay claim.” This is that of Alban, commonly accounted the proto-martyr of Britain. Required to make his choice between sacrificing to the gods, and submitting to the punishment which would have been allotted to the presbyter whose escape he had aided, he adhered to his confession, and, after being scourged, was ordered to be beheaded. The same evening the sentence was executed on the hill outside the Roman town of Verulamium, where the city now stands which commemorates the martyr’s name and fame.

From the cessation of the persecution we may date a more flourishing era of the British Church. It increased considerably in numbers, and was more fully organized; though it was yet far from fulfilling its mission, and gathering into its fold the majority of the British tribes. Three of its bishops (those of London, York, and of Colonia Londinensium, which some identify with Colchester, others with Lincoln or Caerleon) are registered among those who attended the synod of Arles held in 314, and are held as assenting to certain canons not in harmony with the later usages of the Keltic Church. It is possible that some of them were present at the Council of Sardica in 347; it is certain that some were at the synod of Ariminum in 359, and that three of them were so poor as to be obliged to accept the allowance offered by the emperor to defray their expenses. They were as yet, in all probability, like the Gallic and African bishops, — but the pastors of single congregations, or of a small circle of congregations.

The British churches and their bishops, like most of those in the West, sided, with Athanasius and the Council of Nicæa, against Arius; though, like many others, they were more concerned about the substance of the faith than about the particular terms used to express it. This gave occasion to Hilary to exhort them, as well as their brethren in Gaul and Germany, to take care, not only that they were orthodox in the substance of their belief, but also that they were in agreement with the Council of Nicæa as to the terms in which they expressed it. But, though the general orthodoxy of the British churches and their pastors is unquestionably established by the statements of Athanasius and Hilary, it seems to me that they push these state-

ments too far who seek, on the ground of them, to cast discredit on the testimony of the native historians Gildas and Bede, that Arianism did, to some extent, make its presence known, and its power felt. The two sets of statements are not inconsistent. The churches, as a whole, may have been steadfast in the faith, while individuals here and there were carried away for a time by Arian or semi-Arian speculations.

From Pelagianism, in the beginning of the fifth century, the British churches confessedly suffered far more severely than they had done from any previous heresy. Indeed, Pelagius, from whom it took its name, is supposed, on good grounds, to have been a native of Britain. It was not in Britain, however, that he first promulgated his errors; but after he had vented them in the chief centres of Christian thought, and they had been refuted and condemned there, some of his partisans, perhaps his fellow-countrymen (Fastidius, and Agricola, son of Severianus, are the only ones mentioned by name), found their way into Britain, and promulgated their views there, at least with temporary success. The British bishops, being unable to cope with the intruders, sought an antidote from the same quarter from which, probably, the poison had come. At their request, Germanus of Auxerre, and Lupus of Poitiers, were, in 429, deputed by a Gallic synod (and, as Prosper has it, by direction of Pope Celestine) to give the assistance desired. Received with joy, they preached in the churches and in the fields; and so enthusiastic was the re-action they stirred up, that for a time the teachers of the new opinions hesitated to confront them in public. At length they summoned up courage to accept the challenge of the foreign bishops. A great meeting was held near Verulamium to hear the questions in dispute discussed. According to Bede, the Pelagians came forward in all the pride of wealth, and advocated their cause with the most inflated rhetoric. But Germanus and Lupus, when it came to their turn to reply, so overwhelmed them with arguments and authorities in support of their doctrine, and so forcibly urged the objections to the Pelagian theory, that the heresiarchs were silenced for the time, and the whole assembly triumphed in their discomfiture. Having thus, to all appearance, fulfilled their mission, Germanus and Lupus returned to Gaul. The Pelagians, freed from the presence of their foreign antagonists, speedily set to work to seduce once more the inconstant Britons; and with such success did they work, that in 447 Germanus was again entreated to come over and oppose them. He came, attended by Severus of Treves, and once more he conquered; but, not again content with refuting his opponents, he procured the banishment of their leaders from the island. On the final withdrawal of the Romans from the island, the feeble Britons, harassed first by the Picts and Scots, and then by the Saxons, whose help they had invited against the others, were in the end dispossessed by them of the larger part of their country, and enslaved or massacred without mercy, till the historian of their troubles could find no words adequate to express the extremity of their misery but those of the Hebrew Psalmist in the time of his people's sorest distress.

2. *Britain between the Roman walls, i.e., the British kingdom of Cumbria or Strathclyde.*—Here some would place the *loca Romanis inaccessa Christo verò subdita*, of which Tertullian speaks. Two famous missionaries are supposed to have been born here in the fourth century, both of Christian parents. St. Patrick is still, by the best authorities, held to have been born near Alcluaith, or Dumbarton; and as his father was a deacon, and his grandfather a presbyter, we seem warranted to infer that Christianity, and some organization of Christians, was not unknown in the district before the close of the previous century. The various dedications of churches, etc., to Patrick in the district, seem, according to Celtic usage, to show that he had labored there, as well as in Ireland. Two who did much for the continuance or revival of his work in Ireland are said to have been born in Cumbria; viz., Mochta, or Machutus, and Gildas.

Ninian, or Ninyas, is supposed to have been a native of the same region, born of Christian parents soon after the middle of the fourth century. After such training as he could get at home, he is said to have gone to one or more of the great centres of Christian thought and life; and, if his visit to Rome is somewhat doubtful, his training under St. Martin of Tours is more unquestioned. From him he probably received his mission, and had that enthusiasm which was to fit him for it kindled or quickened. To him he dedicated the stone church, which, with the help of masons from Gaul, he built at Candida Casa, or Whithorn. Like him, he not only acted as bishop of the region, but became the head of a great monastic school. By his missionary labors he spread the gospel among the inhabitants of Galloway and Strathclyde, as well as among the Picts between the Grampian Mountains and the Firth of Forth. No doubt his work was, to a large extent, but temporary and partial; so that St. Patrick, soon after his death, could speak of the Picts as apostate. Still the memory of it lived, and gave an advantageous foothold to Kentigern, Serf (?), Ternan, and the companions of Columba, who afterwards brought these various regions more thoroughly under the influence of Christianity. His greatest and most permanent work, undoubtedly, was that effected through his monastic school, where, under himself and his like-minded successors, youths (many of them of noble birth) from the surrounding tribes and from Ireland were trained in Christian living, and stimulated to active Christian work, and in due time largely helped on the revival of religion in Ireland, as in Scotland.

3. *Ireland.*—This was the earliest home of the Scoti, and is, undoubtedly, the Scotia of the earlier middle ages. Christianity is supposed to have come to it from France, with which there was pretty close intercourse during the third and fourth centuries; but, if it met with any success, it must have been of a very limited kind. Celestius, the companion of Pelagius, is supposed by some to have been of Scotie, i.e., Irish origin, and is said to have kept up correspondence with the land of his birth after he left it. Under the year 431—the year of the famous Council of Ephesus—we read in the *Chronicon* of Prosper of Aquitaine, "*Ad Scotos in Christum credentes*

ordinatur a Papa Celestino Palladius et primus episcopus mittitur." There were, then, already Scots who believed in Christ; and, according to the Irish legends, Palladius was not honored greatly to enlarge their number, and after a short time he left the country, and died in the land of the Picts. The Scottish legend is, that he lived there for many years, and carried on his mission with more success than in Ireland. The true apostle of Ireland was that Patricius to whom we have already referred as born near Dumbarton, in the kingdom of Strathclyde, who, being carried captive in his youth to Ireland, served there for six years as a slave, and who, after a second and very brief captivity, felt an inward call to devote himself to the work of converting the barbarous tribes among whom his lot, when a slave, had been cast. Some suppose that he had begun his missionary work before Palladius set foot in the country; others, that he only began it after Palladius had retired from it in despair. If there is much that is legendary and untrustworthy in the accounts that have come down to us regarding him, there can be little doubt that he began his work about that time, and that he prosecuted it with great perseverance, and with a large amount of success. According to the old Irish tradition, the saints of the first order were all bishops. St. Patrick is said to have ordained three hundred and fifty or three hundred and sixty-five of them, and to have founded as many churches. They were, therefore, of a very humble grade,—such village or tribal bishops as were to be found in Keltic Brittany, and such they appear to have continued to a comparatively late date in Ireland. Two writings attributed to St. Patrick have been preserved,—his *Confessio* and his *Epistola ad Coroticum*; the former of which is certainly, and the latter is probably, genuine. Both exhibit him as a humble, simple-minded, self-denying, and devoted Christian missionary, holding by the great truths generally held by the worthies of the ancient church, and apparently unacquainted with, or averse to, several erroneous opinions which were coming into favor elsewhere. The hymn attributed to him, and translated in Dr. Todd's life of the saint, shows, that, to some extent, superstitious notions still mingled with his simple faith. Neither the style nor the contents of his *confessio* are in harmony with the opinion that he spent several years in Rome, or sought or got any confirmation of his mission from it.

II. PERIOD OF REVIVED CHRISTIAN LIFE AT HOME, AND OF MISSIONARY ACTIVITY ABROAD.

—The clergy of the earlier period, even in Ireland, seem to have been mainly a secular clergy, and had to deal with people scattered among their heathen kindred, and in strict subjection to their secular chiefs. Monastic institutions, so far as they were present at all, formed but a subordinate feature in the Church of that time. But in this second period, and under the second order of saints, these institutions held a more important place in Wales and Ireland, and in Scotland became the most distinctive feature of the Church,—nay, with their dependencies and missionary colonies, may be said to have constituted the Church. These houses, however, were rather

missionary institutes, like those of the Moravians, for the conversion of surrounding tribes, and the training and protection of the converts, than monasteries in the later sense. Whence the new life and organization came,—whether from the *magnum monasterium* of Ninian at Whithorn, or from the source from which the founder of that monastery had got it,—the monastery at Tours, or some affiliated institution in Brittany, or whether, as Gildas says, it was the result of the deep penitence of the Britons under the terrible chastisements they suffered at the hands of the Saxon invaders—it were not easy now to determine. All we know with certainty is, that, in the sixth century, it specially manifested itself in the monastic schools of Wales, was conveyed from them to Ireland through Finnian of Clonard, and from Ireland was brought back in intensified form to Scotland. This century, Bishop Forbes tells us, in his Introduction to the *Life of St. Kentigern*, "was, in Wales, a century of national life, of religious and mental activity. It was the age of Sts. David, Illutus, Sampson, Teilo;" it sent missionaries to Ireland and to Brittany. Indeed, Brittany, which had suffered from various invaders almost as severely as England itself, was to a large extent repopled from Britain. It was at this epoch that the celebrated monastic college of Bangor—Iscoed on the Dee—was founded. It was from the Welsh saints, especially David, Gildas, and Cadoc, that the impulse to the new movement in Ireland came. The traditions as to the second order of Irish saints, almost all of whom were presbyters and monks, point to a great revival and spread of religion through a new and living agency based on monastic institutions, in which the population which gathered round the more strictly ecclesiastical nucleus, separated from heathen relations, and freed from the arbitrary control of secular chieftains, could be more fully instructed in Christian truth, more carefully trained in Christian living, and guarded from contamination with the pollutions of heathenism. In these institutions attention was given to various departments of learning and culture, as well as to more simple instruction in Christian truth and the practices of Christian devotion. That and the two succeeding centuries are spoken of as the "golden age of Ireland," when, within these monastic sanctuaries at least, there was contentment, prosperity, zealous study, and earnest Christian life; when they were the resort of students from Britain and the continent of Europe; and when the land was known as the "home of learning," as well as the "island of saints." This mission-work was especially carried on by twelve of Finnian's disciples, who covered their native land with such institutions, and became known as the "twelve apostles of Ireland." Two of the band were, like their master, descended from the Irish Picts; and one of them, at least, found scope for his missionary activity among the Picts of Scotland, as well as among their brethren in Ireland. But the chief of all the twelve was Columba, who united in himself the training of both the great monastic schools, having been the pupil of Finnian of Moville, who had the training of Whithorn, as well as of Finnian of Clonard, who had the training of the Welsh school. The details

of his romantic career and marvellous success are given in the article on Columba (vol. i. pp. 515, 516), and need not be here repeated. The work begun by him and his twelve companions at Iona was carried on by their successors till all Pictland and the Scotie kingdom of Dalriada, as well as part of their native country, were covered with institutions subject to the mother-house of Iona and its presbyter abbot, the *coarb* of Columba; and evangelists were sent out thence to many of the outlying islands, and to the great Anglie kingdom of Northumbria.

It is said to have been but a few years before the death of Columba, that the last of the British bishops in England abandoned their sees, and, with the remnant of their flocks, sought refuge from the cruel oppression of their heathen invaders in the mountain fastnesses of the west and south, which yet remained in the hands of their kindred. It was in the very year of Columba's death, that Augustine and his companions — the emissaries of Pope Gregory I. — commenced in Kent their mission for the conversion of the Saxon tribes, and made various but fruitless efforts to bring the British Church to adopt their usages, and aid their work. Their labors, at first, were attended with partial success, both at the court of the ruler of Kent and at that of Edwin of Northumbria; but, on the defeat and death of the latter, his successors and their subjects returned to heathenism. The ultimate conversion of the tribes between the Forth and the Humber, as even Dr. Hook has acknowledged, was far more largely due to influences proceeding from Iona than from Rome or Canterbury. The family of Edwin's predecessor had taken refuge among the Scots, had been educated by the monks of Iona, and some of them, at least, had sincerely embraced the Christian faith. When Oswald succeeded his elder brother on the throne, and finally defeated the British champion who had triumphed both over Edwin and his brother, he was desirous that all his people should be brought over to the Christian faith. He accordingly sent to "the seniors of the Scots," among whom he and his followers had received the sacrament of baptism, and requested that they would send him a bishop to instruct his people in the faith. They sent, first, Cormac; and, on his proving too stern to gain the rude Angles, they commissioned Aidan, a man, according to Bede, of singular meekness, piety, and moderation. The king assigned to Aidan, as his residence, the Island of Lindisfarne, or the Holy Island, on the east coast of Northumberland, not far from the royal Castle of Bamborough. There he established a monastery, after the model of that of Iona, bringing, at least, twelve companions with him, and taking in training several bands of young Saxons, some of whom afterwards became missionaries, and aided in the evangelization of their Saxon countrymen. Aidan and his companions preached the gospel zealously, travelling from place to place, and pressing their message on the acceptance of all. The king often acted as their interpreter till they became familiar with the language of his subjects. All commended their doctrine by their holy, humble, self-denying lives. Oswin, the brother of Oswald, and the ruler of Southern

Northumberland, or Deira, also welcomed the Scottish missionaries, who thus had free course, as evangelists, from the Forth to the Humber. Aidan died in 651, and Finan, or Finnian, was sent from Iona as his successor. He was honored, not only to carry forward the work which Aidan had so nobly begun in Northumbria, but also to extend it to the south, gaining an entrance for the faith into the Pagan kingdom of Mercia, and also recalling to it the East Saxons, formerly won over partially by one of the Roman missionaries. An Irish missionary also is said to have been the first to preach the gospel to the East Angles. Thus, from Keltic Iona and Ireland "the gospel was carried among the Pagan tribes from the Forth to the Thames; and the Jutes and Angles of Northumbria, the Middle Angles of Mercia, the East Angles and the East Saxons, were won over to the Christian faith." In 661 Finan was succeeded by Colman. In his time occurred the famous synod, or conference, at Streaneschalch, or Whitby, at which it was determined by Oswy that the Saxon churches should conform to the Roman, in the time of observing Easter, and in the form of the clerical tonsure. Colman, who could not bring himself to abandon the customs of the Church of Iona, thereupon retired from England; but several of his and of Aidan's pupils remained, and, while conforming in these external things to the new *régime*, continued with vigor their evangelistic work. In the course of the sixth century many earnest and able men went forth from the Scoto-Irish monasteries to labor as missionaries on the continent of Europe, and win over to Christianity, or the trinitarian form of it, the Teutonic tribes who had broken up and overspread the western part of the Roman Empire. Chief among these, towards the close of the century, was Columbanus, or Columba, jun., the pupil of Comghall and Finnian of Clonard. Setting out, like his elder namesake, with twelve companions, he attempted to carry the gospel to some of the heathen tribes in England. Meeting with no success among them, he passed on to the Continent, and settled first in Burgundy, at Luxovium, or Luxeuil. There, amidst the forests, he constructed a monastery in Scotie form, which soon became famous as a nursery of piety, a centre of Nicene orthodoxy, and a school for the training of Christian youth. Two other institutions of a similar character were set up in the surrounding districts, and occupied by his disciples, remaining, according to the custom of his native land, subject to his jurisdiction. He and his disciples soon succeeded in gaining the confidence of the people among whom they had settled; but their popularity at length roused the jealousy of the native clergy who had remained in that part of Gaul after it passed into the hands of the Burgundians. In particular, their adherence to the custom of the Irish Church, as to the time of observing the Easter festival, and their claim to a separate organization, exposed them to much trouble. Columbanus wrote boldly in defence of his views, both to Gregory I. and to one of his successors. He wrote in similar terms to a French synod, assembled to determine the matter in dispute, resolutely contending for the custom of his own church, and earnestly

pleading to be allowed "to live quietly in those woods, beside the bones of his seventeen departed brethren," as hitherto. By his stern faithfulness in rebuking the shameless excesses of Theodoric, or Thierry, he also incurred the displeasure of that Burgundian monarch, and was ordered to leave the kingdom. After laboring for a short time in various German cities on the banks of the Rhine, he made his way into Switzerland, where he was successful in reclaiming many who had relapsed into Paganism. He preached the gospel on the shores of Lake Constance and in the Rhetian territory; and leaving behind him Gallus, the disciple whose name has been permanently associated with the district, to complete his work, he passed over the Alps into Italy. By permission of the king of the Lombards, he settled in his dominions, and raised at Bobbio that monastery which was to preserve to future generations his name and fame, and many of his writings. It is to these writings that Dr. Ebrard is mainly indebted for the account he has given of the teaching of the Columban missionaries, and they certainly present it in its most favorable aspect. Columbanus died in 615.

Under Theodoric's successor, the monastery of Luxovium revived, and became the mother of a considerable number of similar institutions in various parts of France. Eustasius, who presided over it, also carried the gospel to Bavaria; Kilian, to Thuringia; Fiacre, Fursey, Ultan, and others, to various parts of France, Belgium, etc. Less known Irish missionaries in the eighth century introduced Christianity into the Faroe Islands, and even into Iceland. "Thus, between the fifth and eighth centuries, the Keltic Church extended, with intermissions, north and south from Iceland to Spain, east and west from the Atlantic to the Danube, from westernmost Ireland to the Italian Bobbio and the German Salzburg, — catholic in doctrine and practice, and yet with its claims to catholicity ignored or impugned; with a long roll of saints, every name of note on which is either that of one, like Columbanus, taking a line wholly independent of Rome, or, like Colman at the synod of Whitby, directly in collision with her; having its own liturgy, its own translation of the Bible, its own mode of chanting, its own monastic rule, its own cycle for the calculation of Easter, and presenting both internal and external evidence of a complete autonomy." "It brought religion straight home to men's hearts by sheer power of love and self-sacrifice. It held up before them, in the unconscious goodness and nobleness of its representatives, the moral evidence of Christianity, and made them feel what it was to be taught and cared for in the life spiritual by pastors, who, before all things, were the disciples and ministers of Christ" (like Aidan, Columbanus, and Gallus).

III. PERIOD OF ITS GRADUAL DECAY OR VIOLENT SUPPRESSION. — As already stated, the Columban Church of Northumbria was required by Oswy, in 664, to conform to certain customs of the Roman Church. Bishop Colman and some of his clergy, who refused to do so, returned to their native country. Others, who complied, were allowed to remain; though some had to submit to a ceremony which implied that their Scotie ordination was imperfect. Wilfrid, who had been

the chief advocate of Roman usages at Whitby, was promoted to the vacant bishopric; and, declining to own the mission of the Scotie prelates, he sought and obtained consecration on the Continent. The British churches in Wales did not conform to the Roman rule for determining the Easter festival till a century after the synod of Whitby, nor were they brought fully under the English metropolitan see till the twelfth century. The churches of Devonshire and Cornwall conformed to the Roman Easter about the beginning of the eighth century, but were not completely brought under the archbishop of Canterbury till the Norman times. The see of St. Ninian at Whithorn was revived by the Saxons when masters of that part of North Britain, and continued for several centuries to be subject to the archiepiscopal see of York. The see of St. Kentigern, by persuasion of Adamnan, conformed to the Roman usages in 688, and for a time also was brought into subjection to the see of York. Nechtan, the imperious king of the Picts, who turned the tide of Saxon conquest in Scotland, on the suggestion of Saxon or Irish emissaries, required his clergy to conform to the Roman customs. But part of them, if they yielded for a time, did so against their convictions: and in 717 he took the strong step of expelling from his dominions the Scotie monks, or "family of Hii, or Hy." They were not restored to their old foundations till the time of Kenneth Mac Alpin; and immigrants were brought from various quarters to supply their places, — some from Saxon England, more from the south of Ireland. These were disciples of the third order of Irish saints, and are supposed to have been mainly Culdees. (See art. on CULDEES, vol. i. pp. 579-581.) The Church of South Ireland accepted the Roman reckoning of the Easter festival in 634, that of North Ireland about 710; but no doubt there continued for a time, in several of the smaller monasteries, adherents of the older custom. Iona is said to have conformed in 717: but in 729 Mr. Skene tells us but one festival is mentioned on which the new custom had been observed; and till 771 it is said there was a schism in the island, — rival abbots, and probably rival celebrations of the festival. The final extinction of the old Keltic Church, both in Scotland and Ireland, was due, in part at least, to internal decay, and was not completed till the close of the eleventh century, under St. Margaret in Scotland and St. Malachy in Ireland. The Keltic bishopric in Galicia seems to have been brought into conformity with the Church of Spain in the seventh century. The peculiar usages of the Church in Brittany were not abandoned till the ninth century, nor was it till the close of the twelfth century that it was finally brought under the archbishopric of Tours. The suppression of the Keltic Church in Germany was brought about mainly through the labors of the Anglo-Saxon Winfred, or St. Boniface, and in the first half of the eighth century.

B. Doctrine, Ritual, and Constitution. 1. *Doctrine of Keltic Church.* — The general orthodoxy of its great teachers is shown by the professions of faith contained in the writings of St. Patrick and Columbanus, by the statements of Gildas, Bede, and others in early times, and the acknowledgments of Montalembert and other Roman

"Catholics" in our own time. In the controversy as to the "Tria Capitula" in connection with the fifth general council, Baronius admits that the Irish Church took a different view from that of Rome. But what mainly separated it and the British churches, in the second period of their history, from the Church of Rome, was the difference of their usages as to the reckoning of the Easter festival, the tonsure, etc., their claim to independence in their own lands, and assertion of the right to send missionaries elsewhere without authority from Rome. Ebrard and some others seem still to regard them as a sort of premature protestants. We think it would be nearer the truth to say, that, as the twilight lasts so much longer in these northern regions, so also the afterglow of the primitive day was lengthened out there, when darkness was coming on apace elsewhere, and that the great teachers there retained a singularly living hold of the central doctrines of the gospel, and, above all, of the evangelistic commission given by the great Head to his Church, and of the supremacy of his Holy Word. We doubt if, anywhere in the early literature of the Christian Church, more emphatic reference will be found to that commission than in the confession of St. Patrick, or a more touching and hearty vindication of the supremacy of Scripture than in Columbanus's letters to Gregory the Great and Boniface IV. Even Adamnan says that they were wont to support their doctrines "by referring to the testimony of Holy Scripture;" and the Saxon Bede testifies that they "only observed those works of piety and chastity which they could learn in the prophetic, evangelical, and apostolical writings." The teaching of their great doctors, from Patrick to Columbanus, concentrated itself round the person and work of our divine-human Redeemer, — "Christ before, Christ behind, Christ above, Christ beneath, Christ in the heart, Christ in the eye, Christ at home, Christ abroad."

2. *Ritual*. — No fragment of a liturgy or missal in any ancient Keltic dialect has yet been brought to light. Mr. Skene, however, the most careful and impartial investigator in our day, does not hesitate to affirm, that, from the account of the Culdee service at St. Andrews, given in the life of St. Margaret as being *contra totius ecclesiæ consuetudinem ritu barbaro*, it is a not unnatural inference that there was a vernacular service-book. On the other hand, it is maintained by Mr. Haddan that the earliest converts to Christianity in Britain were Romans or Romanizing Britons; that Latin was understood by most of them for a long time after; that most of the writings of British and Scoto-Irish authors of the first six centuries, all the extant psalters and books of the Gospels, and the few liturgical fragments which have survived, are written in Latin; and that the ecclesiastical use of the Keltic did not commence till the Church began to include among her members and ministers persons who were ignorant of Latin, and that even then it was confined to rubrics and sermons, or addresses, and translations into the vernacular of Scriptures read in Latin. A detailed and interesting account of these Keltic liturgical fragments has been given by F. E. Warren, B.D., in his *Liturgy and Ritual of the Keltic Church* (1881). The Scottish frag-

ment in the Book of Deer, the Irish fragments in the Books of Dimma, Mulling Armagh, and in certain St. Gall and Basle manuscripts, he and other careful students of liturgiology hold to be of distinctly Ephesine character, and in far closer agreement with the ancient Gallican than with the Roman offices, though having various distinctive characteristics. The Stowe Missal, of which he gives a fuller account than we had before, he holds to be of a more composite character, and to belong to that later time when the Irish saints *diversas regulas et missas habebant*. Warren, as well as Westcott, Haddan, and Stubbs, says, that, though there was no vernacular translation of the Scriptures, there was a special British and Irish recension of the old Latin text of the Bible for use in the Keltic Church.

3. *Church Constitution*. — There can be no doubt that originally the constitution of the Keltic Church was that of other churches of the age. In South Britain there were bishops, and with distinct sees. There were at least seven in Wales at the time of the conference at Aust with Augustine of Canterbury. There was no lack of them in Ireland, apparently, in the time of St. Patrick and the first order of Irish saints; though they seem to have been but tribal bishops, and at times located in groups of seven near each other. According to the ancient tradition, they were greatly diminished in number under the second and third orders of saints, when the Church assumed more distinctively its monastic and missionary form. Some will have it, that, in North Britain, they were wanting for a time altogether as a distinct order: others say this is an invention of ignorant and prejudiced Presbyterians; but, whether it be true or not, it was certainly no invention of theirs, any more than the sham catalogues of bishops at Armagh, and down from the time of St. Patrick, were the invention of their Anglican opponents. Both statements came from Roman-Catholic sources; and the worst that can be said of the respective parties is, that each may have received too credulously that statement which seemed to favor their own views. The abbot — generally a relative of the chieftain, who endowed the religious house — was certainly the most important dignitary in it, and, with his council of seniors, not only managed its concerns and those of affiliated houses, but (according to Mr. King, who is himself an Episcopalian) presided in church councils, and decided controversies "in connection with matters of religious opinion and practice." Whether further research shall confirm the conclusions of Drs. Killen and M'Lauchlan, or shall clearly show (what the facts as yet alleged by Drs. Reeves and Skene seem to me hardly sufficient to show) that there were *from the first* in the monasteries of Scotland, as there were in several of the monasteries of Ireland, persons bearing the name of bishops; whether it shall confirm the opinion of Ebrard, that the Columban bishops were like the abbots and the lectors (simply presbyters appointed to a special work), or that of the learned Irish and Scottish antiquaries, who contend that they had some distinct ordination, — the fact remains uncontroverted and incontrovertible, that for centuries they were, in Ireland and Scotland, and the missions on the Continent, *subordinate* to the presbyter-abbot and his council. This fact,

admitted by Bede, and in harmony with many others recently brought to light by Ritschl, Lightfoot, and Hatch, is capable of explanation on the hypothesis that bishop and presbyter were originally but different names for one office, and that the distinction between them was a matter of human arrangement, and that the superiority of the former over the latter was developed after the days of the apostles "by little and little," and in some countries more slowly than in others. But on the hypothesis that the bishop, under that name or any other, was by divine appointment distinct from the presbyter, and superior to him, the facts now admitted as to the constitution of the old Irish and Scottish monastic Church seem to me all but inexplicable. The analogy sometimes drawn between the position of such a bishop and that in which a bishop may sometimes find himself in a college or university still, — under a presbyter president or vice-chancellor, — fails in a most important respect; for neither the college nor university is the church in which *quâ* bishop he is to discharge his function. But in the second period of the Keltic Church the monastery and the Church were one; and the special sphere in which the bishop as bishop had to work was the mother-house, or its affiliated institutions. In all he did he was directed by the abbot and his council, and that even in the act of ordination. If the word *ordinantes*, which Bede (in Book iii. 5) uses of the presbyter-abbot and his seniors at Iona, is not to be taken in its natural sense of an act done by themselves, then it can only be taken causatively, i.e., of an act ordered or caused to be done by them. That interpretation is hardly less fatal to any claim of the bishop to an office *jure divino* higher than the presbyter's.

LIT. — Besides the *Confessio* and *Epistola* of St. Patrick, the Histories of Gildas, Bede, and Nennius; the Annals of Ulster and of the Four Masters, in O'CONNOR'S *Rerum Hibernicarum Scriptores*, *Annales Cambriæ*, *Chronicles of the Picts and Scots*; Books of Armagh, Dimma, Deer, and Llandaff; Leabhar Breacc; Lives of Columba, Columbanus, and St. Gall; COLGAN'S and PINKERTON'S *Lives of Saints*; mediæval Lives of Ninian, Kentigern, and other British and Irish saints; *Martyrology of Angus the Culdee*. TURGOT'S *Life of St. Margaret of Scotland*, BERNARD'S *Life of St. Malachy of Armagh*, USSHER'S *Britannicarum Ecclesiarum Antiquitates*, and other works; *Ulster Journal of Archæology*, publications of the Irish Archæological Society, and of other Irish and Scottish antiquarian societies; LANIGAN'S and KILLEN'S Church Histories of Ireland; KING'S *Primer of History of Church in Ireland and Early History of Primacy of Armagh*; TODD'S *Life of St. Patrick and Hymns of Ancient Church of Ireland*; HADDAN and STUBBS'S *Councils and Ecclesiastical Documents relating to Great Britain and Ireland* (Oxford, 1869); *Remains of A. W. S. Haddan* (Oxford, 1876); BRIGHT'S *Early English Church History* (Oxford, 1878); WARREN'S *Liturgy and Ritual of Keltic Church* (Oxford, 1881), and liturgical works enumerated therein; arts. in *Christian Remembrancer* from 1859 to 1867, by the late Professor Mozley; SCHOELL'S *De Ecclesiasticæ Britannicæ et Scotorum Historiæ fontibus*, and art. by him in HERZOG'S *Real-Encyclopædie*; *Scotland in Early Christian Times*, being Rhind Lectures in connec-

tion with the Antiq. Soc. of Scotland, by Dr. Joseph Anderson (1st series, 1879, 2d series, 1881); SKENE'S *Keltic Scotland*, and other works enumerated in arts. on COLUMBA and CULDEES in previous volume of this work. ALEX. F. MITCHELL.

KEMPIS, Thomas à, the author of the *De Imitatione Christi* ("The Imitation of Christ"); b. in 1379, or 1380, in Kempen, a town forty miles north of Cologne; d. July 26, 1471, at Zwolle, in the Netherlands. His paternal name was Hämerken, or, Latinized, Malleolus. He was brought up with care by his parents, and sent in 1395 to a famous school in Deventer, then under the charge of Florentius Radewijns and the Brothers of Common Life. In 1400 he was admitted to the Augustine convent at Mount St. Agnes, near Zwolle, received priest's orders in 1413, and was chosen subprior in 1429. In consequence of a papal interdict, he left the convent for a season, sojourning at Arnheim. On his return he was again, in 1448, made subprior.

The life of Thomas was an uneventful one, and he seems to have taken no prominent part in the public movements of his day. It was while he still lived that the papal schism, the condemnation of Hus and Jerome, and other important ecclesiastical events, transpired. His piety was of a mystical type, and his contemplative nature delighted (so we gather from his ascetic and devotional writings) in analyzing the motives and feelings of the soul, and directing the gaze of the soul to Christ. He confined himself to the retirement of the convent, where he sometimes preached, and devoted much time to making copies of manuscripts, amongst which was the Bible. Underneath an old portrait of him are the words, which no doubt fitly characterize his life, "Everywhere I sought quiet, and found it nowhere else than in solitude and amongst books." He left behind him a number of works, all written in Latin, most of which are of a devotional character. Some of the titles of these are, *The Garden of the Roses* (*Hortulus rosarum*), *The Valley of the Lilies* (*Vallis liliorum*), *The Soliloquy of the Soul* (*Soliloquium animæ*), *The Three Tabernacles* (*De tribus tabernaculis*; i.e., poverty, humility, and patience), *Sermons to Novices*, *Sermons and Meditations* (*Conciones et meditationes* on the life and death of our Lord), and a biography of Florentius Radewijns. These works, however, would not of themselves have made their author famous, and given to his name a title of the interest which attaches to it. The immortality of his name is derived from the *De Imitatione Christi*. This work, consisting of four books, derives its name from the heading of the first chapter of the first book. It contains meditations upon the spiritual estate of the soul, and the ways of drawing into a closer and more personal union with Christ, and overcoming the evil tendencies of the natural man. It would be superfluous to say any thing in praise of this book, although it must be confessed that its quietistic instructions need to be supplemented by counsels for active work amongst men to make it fully adapted to the wants of Christians. It is calculated to promote personal piety in retirement, rather than to fit men for engaging in the public battles and work of life. Next to the Bible it has perhaps been the most extensively used manual of devotion in Christian lands. The first printed edition appeared at Augs-

burg, in 1486; and there were at least twenty editions before the close of the century. Since then it has been translated into many languages, including the Hebrew (Frankfurt, 1837). A polyglot edition appeared at Sulzbach in 1837, comprising the Latin, Italian, Spanish, French, German, English, and Greek translations. Some conception of the number of editions which have since appeared may be secured from the Büllingen collection of editions, which was donated, in 1838, to the Cologne municipal library, and contained at that time four hundred copies.

The authorship of the *Imitation of Christ*, although now pretty generally ascribed to Thomas à Kempis, has been the subject of one of the most heated discussions in the history of literature, and one in which not only individuals took part, but also two celebrated monastic orders, — the Augustinians and Benedictines. Even the honor of whole nations was deemed wrapped up in the settlement of the dispute. This discussion was introduced in 1604 by Padro Manriquez, who asserted, on the basis of an alleged quotation of the *Imitation of Christ* by Bonaventura, in his *Colationes*, that the author must have lived before Bonaventura. About the same time, Rossignoli, superior of the Jesuit College at Arona, near Milan, found a manuscript which was undated, but bore the title *Incipiunt capitula primi libri Abbatidis Joh. Gersen* or *Gesen*. As the establishment had originally belonged to the Benedictines, it was supposed the manuscript was very old; but it was proved to have been brought from Genoa in 1579. It was natural to suppose that the famous chancellor of Paris, John Gerson, was here intended. But the Benedictine Cajetan, secretary of Paul V., sought to turn the discovery to the advantage of the Benedictine order, and had an edition printed in Rome, in which the work was ascribed to the "venerable man John Gersen, abbot of the order of St. Benedict." About the same time he announced the discovery of a Venice edition, in which the statement occurred, "Not John Gerson, but John, abbot of Vercelli, wrote this book." Advocates now arose defending the view that the work was written by Thomas à Kempis, which had been the most current view up to the beginning of the century. In 1638 Cajetan won a victory, when the congregation of the Index allowed it to be printed under the name of Gersen. But the dispute became more involved, and the advocates of the different views more intense in their convictions. The Italians claimed that it must have been written by an Italian; the French, by the great Paris chancellor; and the Germans, by a German. In 1640 Richelieu ordered a splendid edition, but being urged, on the one hand, by the Benedictines to ascribe it to Gersen, by the Augustinians, on the other, to Thomas à Kempis, he allowed it to go forth as an anonymous work. A number of works were written on the subject, and Du Cange and Mabillon, among others, espoused the Benedictine side; while Carré (*Th. à Kempis a seipso restitutus*, Paris, 1651), Hefer, and others, insisting upon the Germanisms of the style, and other arguments, urged the view that Thomas was the author. The dispute has been carried on down to the present time. The most important of the more recent advocates of the Gerson authorship are Grégory, and the Italian

Bartolomeo Veratti; and, of the Thomas view, Malou, Ullmann, Bishop Hefele, and Kettlewell. On the other hand many editors, like De Sacy (Paris edition, 1853) and Caro (preface to Paris edition, 1875), leave the matter undecided.

The weight of argument is decidedly on the side of Thomas à Kempis. Leaving out of view the evidence drawn from the contents of the *De Imitatione*, and the alleged Germanisms in the style, we will briefly sum up the historical proofs. (1) The anonymous life of Thomas à Kempis, a copy of which, in the British Museum, bears the date 1494, but which was probably written about ten years before, states that Thomas wrote *The Interior Speaking of Christ to the Faithful Soul*, which is the third book of the *De Imitatione*. It adds a catalogue of thirty-eight of Thomas's writings, among which are the four books of the *De Imitatione*. Buschius (Adrien de But) of Windesheim, in his *Chronicles of Windesheim*, written six years before Thomas's death (1464), and Hermann Ryd (b. 1408), expressly attribute it to Thomas, the latter speaking of him as a brother at Mount St. Agnes. Further: Peter Schott, who in 1488 edited Gerson's works, does not include it amongst them, but expressly ascribes it to Thomas. (2) By far the larger number of manuscripts before 1500 bear his name, as well as of the printed editions.

There are no contemporary witnesses to the view that Gerson was the author: on the contrary, the lists of Gerson's writings given by John, prior at Lyons, in 1423, and by Caresius in 1429, do not mention the *De Imitatione*. It is true that some of the manuscripts give his name; but this can easily be explained on the ground that Gerson's reputation as a theologian and mystical writer was constantly increasing, while Thomas à Kempis was comparatively unknown. As for Gersen, or Gesen, it is not even proved that a distinct person of this name ever lived; and the most tenable theory is, that the name was a misspelling for the chancellor of Paris.

LIT. — A complete edition of Thomas's works by SOMMALIUS, 3 vols., Antwerp, 1600. One of the best Latin editions of the *De Imitatione* is HIRSCHÉ's, Berlin, 1874. The English editions are too numerous to mention. Canon Farrar contributed a Preface to the London edition, 1881. For his Life see, besides the one above mentioned, JODOCUS BADIUS ASCENSIVS: *Vita Rev. P. Thomæ à Kempis*, 1500; ROSWEYDE: *Chronicon monast. s. Agnetis*, Antwerp, 1615, cum Rosweydi vindiciis Kempensibus, 1622; ULLMANN: *Reformers before the Reformation*, BÖHRING: *Th. à Kempis d. Prediger d. Nachfolge Christi*, etc., Berlin, 1854; MOOREN: *Nachrichten über Th. à Kempis*, Crefeld, 1855; KETTLEWELL: *Thomas à Kempis and the Brothers of Common Life*, 2 vols., London and New York, 1882. — The authorship of the *De Imitatione*. GRÉGORY: *Hist. du livre de l'Imitation*, 2 vols., 1842; VERATTI: *Disquisitioni filologiche e critiche intorno a l'autore del libro de Imit. Christi*, Modena, 1857; MALOU (bishop of Bruges): *Recherches historiques et critiques sur le véritable auteur du livre de l'Imitation de J. Christ.*, Tournay, 1848 (3d ed., 1858); HIRSCHÉ: *Prolog. zu einer neuen Ausgabe d. Imitatio Christi*, Berlin, 1873; KETTLEWELL: *The Authorship of the De Imitatione Christi*, London, 1877; WOLFSGRUBER (who

gives a long list of the writers on this subject): *Giovanni Gersen, sein Leben und sein Werk de Imitatione Christi*, Augsburg, 1880; SPITZEN: *Th. à Kempis als Schryver d. Navolinge van Christi*, Utrecht, 1881. D. S. SCHAFF.

KEN, Thomas, a devout poet and bishop of the Church of England; b. at Berkhamstead, Hertfordshire, July, 1637; d. at Longleat, Somersetshire, March 19, 1711. He studied at Winchester school and Oxford; was fellow of Winchester College in 1666, and prebendary of the cathedral in 1669. In 1675 he visited Rome, and on his return was accused of leanings towards the Roman-Catholic Church, but falsely. In 1679 he was made chaplain to Mary, at the court of William of Orange, at The Hague, but soon returned to England. In 1683, when he was again residing at Winchester, he showed the metal he was made of by refusing to give up his apartment to Nell Gwynn, the mistress of Charles II., who was visiting the city. When called upon to vacate his room, he replied, "Not for the king's kingdom!" Charles respected his refusal, and soon afterwards, when the see of Bath and Wells became vacant, made him bishop, exclaiming, "Odds fish! who shall have Bath and Wells but the little fellow who would not give poor Nelly a lodging." He was with the king during his last hours, and urged him to beg the pardon of his wife for his miserable treatment of her, pronounced absolution over him, and offered him (though in vain) the sacrament. He was loyal to James II., but refused to read the Declaration of Indulgence which that sovereign ordered (May 4, 1688) to be read in the churches, and was one of the seven bishops thrown into the Tower. At the accession of William and Mary he continued to be loyal to the fortunes of the exiled king, and, refusing to take the oath of allegiance, was in 1691 deprived of his see. He retired to Longleat in Somersetshire, where he spent the remainder of his days, and, for the greater part of the time, preserved from want by an annuity from Queen Anne, of two hundred pounds. He declined to be reinstated in his bishopric at the death of his successor, in 1703.

Bishop Ken was a man of rare piety and sweetness of spirit, and of fearless independence. He was a Non-juror from conscientious convictions. Macaulay speaks of his "moral character, when impartially reviewed, as sustaining a comparison with any in ecclesiastical history, and as approaching, as near as human infirmity permits, to the ideal perfection of Christian virtue." Of his ability in the pulpit, no testimony remains, except that of Evelyn, who speaks of "the wonderful eloquence of this admirable preacher." His sermons are no longer read. Ken has a conspicuous place in our church hymnology as the author of the doxology, "Praise God, from whom all blessings flow." Two of his hymns—the morning hymn, "Awake, my soul, and with the sun," and the evening hymn, "Glory to thee, my Lord, this night," or, as it is usually written, "All praise to thee, my God, this night"—are among the purest, as well as most genial, hymns in the English language. The Doxology forms the last stanza of the evening hymn. His sacred lyrics went under the title, *Morning, Evening, and Midnight Hymns*; and, according to Bowles, many of them (includ-

ing the *Morning and Evening Hymns*) were written for the boys of Winchester College, and during his incumbency as fellow. During the last years of his life this devout man carried his shroud in his portmanteau, and was accustomed to say that "it might be as soon wanted as any other of his habiliments." He was buried at Frome, near Longleat, and, at his request, just as the sun was rising,—a circumstance appropriate to the first line of his morning hymn, which was sung.

Ken's *Poetical Works* were published in 4 vols., London, 1721, with a *Life* prefixed by W. HAWKINS, which had previously appeared separately in 1713. His *Prose Works* were edited by ROUND, London, 1838. Other *Lives*, by BOWLES, 2 vols., London, 1830; A LAYMAN (J. L. ANDERDON), London, 1851, 2d ed., 1854 (the best); DUYCKSHANK, New York, 1859.

KENITES, The, were a small tribe belonging to the Midianites. They are first mentioned in Abraham's time, as living, in part at least, in Canaan (Gen. xv. 19). In the time of the wandering they are found about Sinai; for to them Hobab, Moses' brother-in-law belonged (cf. Judg. i. 16; Num. x. 29), and with the Israelites they made the journey to Palestine. Their encampment, apart from the latter's, was noticed by Balaam (Num. xxiv. 21, 22). At a later period some of them were living in the northern part of Canaan (Judg. iv. 11), and some in the extreme south, near Judah (Judg. i. 16); and there they were in Saul's time (1 Sam. xv. 6). The kindness they had showed to Israel in the wilderness was gratefully remembered; and so they were not only spared by Saul, but David allowed them to share in the spoil he took from the Amalekites (1 Sam. xv. 6, xxvii. 10, xxx. 29). They then lived in cities. RÜETSCHL.

KENNET, White, antiquary, b. at Dover, 1660; d. at Westminster, Dec. 19, 1728. He was graduated from Oxford, where he was, a few years later, tutor and vice-principal of St. Edmund's Hall, and excited great interest in antiquities. He was made dean of Peterborough, 1707, and then bishop of the diocese of that name, 1718. His most valuable work is *Parochial Antiquities of Oxford and Buckshire*, Oxford, 1695. He was a vigorous upholder of the Low Church party.

KENNICOTT, Benjamin, Hebraist, b. at Totnes, Devonshire, April 4, 1718; d. at Oxford, Sept. 18, 1783. He studied at Oxford, and was elected fellow of Exeter College, 1747, in consequence of *Two Dissertations: the First on the Trce of Life in Paradise, and the Second on the Oblations of Cain and Abel*, Oxford, 1747. Soon after, he formed the design of collating the Hebrew manuscripts of the Bible; and, in order to excite interest in his plans, he published *The State of the Printed Hebrew Text of the Old Testament considered*, Oxford, 1753–59, 2 vols. The expenses of the collation were borne by a subscription of ten thousand pounds. Very many persons at home and abroad were employed: chief of these was Professor Paul Jakobus Bruns of Helmstädt (d. 1814), who collated Hebrew manuscripts in Germany, Italy, and Switzerland. The work lasted from 1760 to 1769 inclusive. Annual reports were made. Six hundred and fifteen Hebrew manuscripts and sixteen manuscripts of the Samaritan Pentateuch were collated. As the result of this long labor,

he published his Hebrew Bible, *Vetus Testamentum Hebraicum cum variis Lectionibus*, Oxford, 1776–80, 2 vols. Meanwhile, in 1761, he took his doctor's degree; in 1767 was made Radcliffe librarian; and in October, 1770, canon of Christ Church, and rector of Culham, Oxfordshire.

The various readings noticed in his Hebrew Bible, and which were printed at the foot of the page, relate only to the consonants. The text is Van der Hooght's, pointed. To the second volume, Kennicott prefixed a *Dissertatio generalis in V. T. Hebraicum* (separately published by Bruns, Brunswick, 1783), in which he described and justified his undertaking, and gave a history of the Hebrew text from the Babylonian captivity. De Rossi supplemented the labors of Kennicott in his *Variae lectiones V. T.*, etc. (Parma, 1784–88, 4 vols.; supplement, 1798). The whole number of manuscripts collated by these two was thirteen hundred and forty-six. Kennicott's work was affected adversely by his preference for the Samaritan Pentateuch, his deliberate neglect of the Massorah, and disregard of the vowel-points, his lack of uniformity, and occasionally of accuracy, and his defective judgment. But, on the other hand, his service to textual criticism was immense, and he deserves the highest praise. See HORNE: *Introduction*, 14th ed., p. iv. 674; DAVIDSON: *Biblical Criticism*.

KENOSIS. See CHRISTOLOGY, pp. 461 sqq.

KENRICK, Francis Patrick, American Roman-Catholic prelate; b. in Dublin, Dec. 3, 1797; d. in Baltimore, July 8, 1863. He was educated at the Propaganda, Rome; came to America 1821; was consecrated coadjutor-bishop at Bardstown, Ky., June 6, 1830; became full bishop 1842; made archbishop of Baltimore 1851; presided as "apostolic delegate" over the first plenary council of the United States, convened at Baltimore, May, 1852; and in 1859 the Pope conferred upon him and his successors the "primacy of honor," which puts the see of Baltimore at the head of the Roman-Catholic clergy of the United States. As a writer he was highly esteemed. Besides polemical works, he wrote *Theologia dogmatica* (Philadelphia, 1839–40, 4 vols.; 2d ed., Mechlin, 1858, 3 vols.) and *Theologia moralis* (Philadelphia, 1841–43, 3 vols.; 2d ed., Mechlin, 1859). These volumes are in Latin, and constitute a complete body of divinity, and are considered classical in the Roman-Catholic seminaries of America. He likewise rendered a service to Bible study by issuing an annotated and revised translation of the entire New Testament (New York, 1849–51, 2 vols.), and of the Old Testament, the Psalms, Book of Wisdom, and Canticles (Baltimore, 1857), Job and the Prophets (1859), and the Pentateuch (1860), Historical Books (1862). This revised translation ranks with the best of the Roman-Catholic versions, and is far superior to that in ordinary use.

KENTIGERN (*head master*), **St.**, a Scottish saint, "the apostle of Strathclyde, and the restorer of Christianity among the Cumbrians;" b. at Culcross about 516; d. at Glasgow 603. He is supposed to have been the child of a nun; but little certain is known respecting his life. Tradition makes him the foster-child of a man who lived two hundred years after him, and to have wrought many miracles. According to the stories told

about him, which may have elements of truth in them, his early home was Culenross (Culcross). His popular name, Munghu, or Mungo (*dearest friend*), was a proof of his amiability. The jealousy of his fellow-pupils drove him to Cathures (Glasgow): there he lived with two brothers, ever increasing in fame on account of his sanctity and miracles. He attracted the notice of the King of Cumbria, and was consecrated bishop of Glasgu (*the dear family*). Owing to the feuds and wars, he was some time afterwards compelled to flee into South Wales, where he founded the Monastery of Llanelwy, afterwards St. Asaph's. But in 560 he returned, and died in his see. His day is Jan. 13. See BISHOP FORBES, in vol. v. of *The Historians of Scotland*, Edinburgh, 1874, who gives the legendary lives of the saint; also SKENE'S *Celtic Scotland*, London, 1876–80, 3 vols.

KERCKHAVEN, Jan van den (Polyander), b. at Metz, March 26, 1568; d. at Leyden, Feb. 4, 1646; studied at Heidelberg and Geneva, and was appointed pastor of the French congregation in Dort, 1591, and professor of theology in the university of Leyden, 1611. As a member of the synod of Dort, he sided with Gomarus, and was charged with the drawing-up of the canons. He was also a member of the committee on the revision of the Bible and a prolific writer of polemics.

KERI and **KETHIBH**, better, **K'ri** and **K'thibh**. The margin of the Hebrew Bible exhibits numerous various readings, i.e., variations from the text, of an early date, which have been preferred by Jewish critics to the readings in the text. These are called קרי ("to be read"); and the text-readings, כתוב ("written"), — words corresponding to our text (Kethibh) and margin (Keri). The Keri is the most valuable critico-exegetical legacy from the ancient Jewish critics. Dr. Ginsburg states that there are 1,353 Keris in the rabbinic Bibles. The Keri is always printed without points; but the points which properly belong to it are given to the word in the text. To indicate the Keri, a small circle or asterisk is put over the word in the text; e.g., Jer. xlii. 6: Kethibh is אָנֹכִי; Keri is אֲנֹכִי; transferring the vowels in the text to the margin gives אֲנֹכִי, while, if the text had its proper vowels, it would read אָנֹכִי. See GINSBURG, art. in KITTO'S *Cyclopedia of Biblical Literature*.

KERO, said to have been a monk of St. Gall in the time of Abbot Othmar, 720–759. Melchior Goldast (d. 1635) and Jodocus Metzler (d. 1639) ascribe to him the oldest German translation of the rules of the Benedictines, the *Glossarium Keronis*, and several other works. But the only Kero we know of as monk in St. Gall during the eighth century, is mentioned in a document dated Oct. 28, 799; and internal reasons forbid to consider him the author of the above works. Kero seems, indeed, to be a purely fictitious name under which a number of works were gathered in the catalogues. See SCHERER: *Verzeichniss d. Handschriften d. Stiftsbibliothek von St. Gallen*, 340–343.

KESSLER, Johannes (Chesselius, Ahenarius), b. at St. Gall; d. there March 15, 1574; studied theology at Basel, and went in 1522 to Wittenberg, but determined, on his return, in 1523, to go into business, and not to take orders. He became a saddler. Nevertheless, he soon after began to preach, and hold meetings in private houses; and

the impression he made was so strong, that the magistrate became alarmed, and interfered. After a short interruption, however, he began again; and in 1535 he became, with the consent of the magistrate, the regular preacher to the evangelical congregation of St. Margaret. In 1537 he was appointed teacher of classical languages in the gymnasium, and in 1542 regular pastor of St. Gall, whose evangelization he successfully carried through. He wrote the history of the reformation of St. Gall, *Sabbata*, edited by Ernst Götzinger, 1866-68, and a Life of Vadian. See J. J. BERNET: *Johann Kessler, genannt Ahenarius*, St. Gall, 1826.

BERNHARD RIGGENBACH.

KETTELER, Wilhelm Emanuel, Baron von, b. at Münster, Dec. 25, 1811; d. at Burghausen, in Upper Bavaria, July 13, 1877; was educated by the Jesuits at Brieg, in Valais, Switzerland; studied law at Göttingen, Berlin, Munich, and Heidelberg; and received an appointment in the Prussian civil service, but gave up this position in 1837; studied theology at Münster; entered the service of the Church; was ordained priest in 1844; and appointed bishop of Mayence in 1851. To restore the Church of Rome to its old power and splendor was the great idea of his life; and, as the acknowledged leader of the Ultramontane party in Germany, he fought for this idea with as much adroitness as audacity. At the Council of the Vatican he belonged to the minority (see his *Das allgemeine Concil*, 1869), and he left Rome before its close; but, as soon as the dogma of papal infallibility was promulgated, he accepted it, published it in his diocese, and employed every means at his disposal for the suppression of opposition to it. Well aware of the danger to the realization of his ideas, which arose from the establishment of a German empire under the Protestant house of Hohenzollern, he resisted the consolidation of the new organization in every possible way: he even forbade the celebration of the anniversary of the battle of Sedan in his diocese. In his opposition to Prince Bismarck's policy of placing the Roman-Catholic Church, in its relation to the State, on an equality with other social institutions, no measure seemed to him too mean, if it promised to prove effective. He fomented the Socialist movement, and even made an alliance with Ferdinand Lassalle. (See his *D. Arbeiterfrage und d. Christenthum*, 1864.) His writings consist mostly of minor pamphlets destined for certain occasions, such as *Freiheit, Autorität, und Kirche* (1862), *Hirtenbrief über d. Syllabus* (1865), etc.

KETTENBACH, Heinrich von, succeeded, in 1521, Johann Eberlin von Günzburg, who was discharged for holding evangelical views as lector in the Franciscan monastery of Ulm, but fled from the city the next year, having delivered a series of sermons, in which he held up both the Pope and the Church of Rome to contempt and ridicule. In 1523 he wrote in behalf of Sickingen, and, after Sickingen's death, in his defence; and in 1524 he published an apology for Luther, less passionate, but still very effective. After that time he disappears: perhaps he fell in the Peasants' War, which, with or against his will, he had contributed much to stir up. The circumstance that in 1530 Eck cites him, together with Luther and Blaurer, shows that he had made a considerable impression, as also that he wrote more than

what has come down to us. See KEIM: *Reform. d. Reichstadt Ulm*. BERNHARD RIGGENBACH.

KEYS, The Power of the, a symbolical term, which in a more extended sense denotes the whole range of the power of the Church, while in a narrower sense it simply means the power of granting or refusing absolution. In the history of the Church the meaning of the term has undergone a most significant development, and it still forms one of the chief points of difference between the different parts of Christendom.

I. IN THE NEW TESTAMENT. — The expression "the keys of the house of David" (Isa. xxii. 22) refers to the power which the steward of the king exercised in the royal household; and, by a somewhat extended symbolism, the expression "the key of David" (Rev. iii. 7) refers to the power which Christ exercises in his own kingdom, especially with regard to admission and exclusion. When Jesus solemnly gave the keys of the kingdom of heaven to Peter (Matt. xvi. 19), he thereby simply introduced him into the apostolical office, authorizing him to found the Christian Church; and the commission to the apostles in general (John xx. 23) must be understood in the same sense. At all events, there is in the New Testament no trace of an apostle forgiving sins in the same personal, categorical manner as Jesus did it (Matt. ix. 2); and, even if there were, it would still be doubtful whether such a power — by its very nature a personal charisma, and not by any means an attribute of an office — ever was transferred to the later Church.

From this power of the keys, signifying the general apostolical authority, must be distinguished the power to bind and to loose, which Jesus conferred first on Peter (Matt. xvi. 19), and then (Matt. xviii. 18), not only on the other apostles, but on the whole congregation. The expression "to bind and to loose," which, according to New-Testament usage, requires an impersonal and not a personal object for its completion, means in rabbinical language simply to allow and forbid, to confirm and abolish (LIGHTFOOT: *Horæ Hebraicæ in ev. Matth.*, xvi. 19; VITRINGA: *De syn. vet.*, 754; BOEHMER: *Diss. jur. eccl.*, p. 83; RITSCHL: *Altkath. Kirche*, 2d ed., p. 372), and refers in the above passages of the New Testament exclusively to the social sphere of the life of the Christian Church. The apostolical writings know no other power of forgiving sins as active in the congregation, but the preaching of the gospel (2 Cor. v. 18) and the prayers of the faithful (1 John v. 16; Jas. v. 16); and, when the later Church undertook to rear a different opinion on the basis of 1 Cor. v. 3-5, it erred, as is shown by Ritschl, *l. c.*, p. 337.

II. AMONG THE FATHERS. — Misconceptions of the power to bind and to loose arose very early. The Clementine Homilies, representing a Judæo-Christian stand-point, know very well the original meaning of the two verbs, "to bind" and "to loose," and correctly supplement them with impersonal objects; but at the same time they extend the sense so as to encompass the whole power of the episcopal office as a continuation of the apostolic office (iii. 72). On the other hand, the Gentile-Christian churches of the second century interpreted the power to bind and to loose as an authority to retain and remit sin, and supple-

mented the two verbs with personal objects. But while thus identifying the power of the keys, and the power to bind and to loose, making no other distinction between them than that between the more general and the more special expression, the Gentile-Christian churches did not consider the bishop the bearer of this power: it rested with the congregation as a totality.

It is not to be wondered at, however, that some vagueness and confusion should prevail in the ancient Church concerning these ideas. In the further development, Montanism forms an important link. Tertullian teaches that the power to forgive sins belongs to the Church; but, as it belongs to the Church only so far as she is identical with the Holy Spirit, the right to exercise the power belongs exclusively to her truly spiritual members,—the *homo spiritualis*. In his work *De pudicitia* he sets forth this idea in opposition to the bishop of Rome, who taught that the power to forgive sins was vested in the whole episcopate (*numerus episcoporum*). The latter view was then taken up and carried farther by Cyprian. As the bishop, he says, is the heir of the apostolical power, and the seat and organ of the Holy Spirit, he—that is, not the whole episcopate, but every single bishop—has the power to forgive sins. Optatus of Mileve finally formulates the argument in this way: Christ gave the keys to Peter, and it was Peter who then gave them to the other apostles.

In the works of Cyprian, the phrase “to bind and to loose” always means to retain and to remit sin. Excommunication and reconciliation are identical with anathema and absolution, only that the words have not yet that fulness and explicitness of meaning which they attained during the middle ages. The atoning power of penance still depends upon the activity of the penitent, rather than upon the activity of the Church. All the Church can do is to prescribe the medicine for the wounds which sin has made; and wound and sin, medicine and penance, physician and priests, are ever recurring similitudes. Nevertheless, the Church is not altogether without some kind of a mediating office. *Extra ecclesiam nulla salus* (“outside of the Church no salvation”), says Cyprian; and he repeats it with great emphasis. The nature of this office begins to show in the writings of Augustine. The similitudes change. Sin does not make a wound any more: it kills. The sinner is not a sick man who needs to be cured, but a dead man, who needs to be restored to life. The resurrection of Lazarus is woven into the whole argument. This restoration to life the Church, of course, cannot perform; but Augustine asserts (*Serm.*, 99, 9) that it is done through the Church, by means of the Church. In the writings of Leo the Great, finally, the Roman-Catholic idea of the priesthood as a special power mediating between God and man, and without whose mediation no divine grace can take effect, becomes definitely formed: without the intercession of the priest, sin cannot be forgiven,—*ut indulgentia Dei nisi supplicationibus sacerdotum nequeat obtineri* (Ep. 108, *ad Theod.*, cap. ii.).

III. DURING THE MIDDLE AGES, AND IN THE ROMAN-CATHOLIC DOGMATICS.—The primitive Church distinguished between three classes of members,—the faithful, the catechumens, and

the penitent. The power of the keys was established chiefly for the third class, though in some respects also for the second; but there is nothing which indicates that the faithful ever made a confession of sin to the priest, even not before partaking of the Lord's Supper. Early in the middle ages, however, and among the newly converted German peoples, a tendency arose to make penance, which originally was a special institution for special occasions, a general characteristic of the whole Church, and to establish the power of the keys, which originally dealt with the penitents only, as a general court of judicature above all the faithful. The first germ of that tendency may be discovered in the circumstance, that, through the monastic discipline, sins in thought gradually became subject to the power of the keys, which in the primitive Church they were not. (See WASSERSCHLEBEN: *Bussordnungen der abendländischen Kirche*.) In the monasteries it was considered a rule of discipline to confess to the brethren even the slightest occurrences of sinful emotions. The penitential of Vinnian, an Irishman who flourished in the old Briton Church towards the close of the fifth century, prescribes for sins in thought a rigid fast for half a year, and abstinence from wine and meat for a whole year. The Anglo-Saxon penitential, which bears the name of Theodore of Canterbury, prescribes from twenty to forty days' fast for feeling lust. Columban (d. 615) brought this whole system to the Continent; and so rapidly did it take root there, that Abbot Othmar of St. Gall (d. 761) sets it forth as a maxim,—no confession, no forgiveness of sin; and Regino of Prüm (d. 915) demands that every member of the congregation shall confess at least once a year. The first provincial synod which makes confession a general duty is that of Aenham, 1109. Innocent III. (1198–1216) finally introduced confession throughout the Church in spite of the opposition which the penitentials produced, especially in France.

With regard to the theological definition of absolution, and the part belonging to the priest in its administration, two different views run almost parallel with each other during the first part of the middle ages. According to the one view represented by Jerome and Gregory the Great, the priest is simply judge *in foro ecclesie*: he declares that forgiveness has taken place, but takes no part himself in the act of forgiving. The divine forgiveness takes place before the absolution by the priest, even before the confession by the sinner, in the very moment the heart repents. How prominent this view was, even in the twelfth century, may be seen from the manner in which Gratian treats the subject (caus. xxxiii. qu. iii.). He raises the question whether or not a sinner can satisfy God by repentance only, and secret penance without confession, then states the arguments and authorities on both sides, but finally leaves the reader to decide the question for himself. Petrus Lombardus, the contemporary of Gratian, defines (lib. iv. dist. 17) the priest's power to bind and to loose as a power merely of declaration, just as the disciples could not free Lazarus from his bands until Christ had revived him. Still more explicit are Cardinal Robert Pulleyn (d. 1150) and Peter of Poitiers, chancellor of the university of Paris (d. about

1204). According to the other view, represented by Leo the Great and Alcuin, the priest is not simply judge *in foro ecclesiæ*, but *in foro Dei*, — a true and indispensable mediator between God and the penitent. It found its full development in the *De vera et falsa pœnitentia*, a work belonging to the eleventh or twelfth century, but ascribed to Augustine, and in the school of the Victorines. The priest appears as the representative of God, or as a kind of God himself; and, in his *De potestate ligandi et solvendi*, Richard of St. Victor explains how God transforms the eternal punishment into a transitory one, and how the priest transforms the transitory punishment into a penance.

These views were dialectically reconciled, and combined with each other, by the great schoolmen of the thirteenth century, especially by Thomas Aquinas. He starts from the propositions on which the first of the above-mentioned views is based, — that it is God alone who can forgive sin, and that he does so solely for the sake of the sinner's repentance. But he considerably modifies the bearing of these propositions by adding that no repentance can be full, or fully effective, unless it involves a desire for the sacramental confession and absolution. And he finally reaches the second, the opposite view, by defining the part belonging to the priest in the sacrament of penance in analogy with that belonging to the water in the sacrament of baptism: the priest is the *instrumentum animatum*, as the water is the *instrumentum inanimatum*. He consequently defends with great ardor the formula, *Ego te absolvo*, etc. (*Opusc.*, xxii.). The view of Thomas was dogmatically fixed, and officially adopted as the doctrine of the Roman-Catholic Church by the Council of Trent in its fourteenth session, Nov. 25, 1551.

IV DURING THE REFORMATION, AND IN THE PROTESTANT DOGMATICS. — With the Reformation, all those ideas which are covered by the expression, "the power of the keys," entered a new stage of development. From the Roman-Catholic Church, Luther retained confession and absolution, though both were unknown to the primitive Church. Confession he considered an institution valid throughout Christendom, and the sacramental character of absolution he never entirely abandoned. But, pervaded by the spirit of the Reformation, these ideas assumed new forms and new significations. To Luther, absolution is not a verdict based on the conviction that the sinner has repented and is in a state of grace, but simply a means by which to strengthen his faith, analogous to the sermon, and, indeed, a mode of preaching the gospel. It has no sacerdotal character whatever. It can be refused to no one; and it can be given by every one, layman or priest, with the only difference, that in the former case it is private, while in the latter it may be public. Only when the sinner places himself in open opposition to God, the Church assumes the office of a judge, and excommunicates him. Thus, to Luther, absolution has the triple character of preaching, jurisdiction, and sacrament.

Calvin refers the power of the keys partly to the preaching of the gospel, partly to the maintenance of church discipline; but he entirely excludes the idea of its being a sacrament. His

views may be summed up in the following propositions: (1) There is a double absolution, one serving the faith, the other belonging to church discipline; (2) Absolution is by itself nothing else but the promise of forgiveness of sin such as is contained in the Gospels; (3) Absolution is conditional, and its conditions are penance and faith; (4) Whether or not these conditions have been fulfilled, no human being can know, and consequently the certainty of the binding and loosing can never depend upon the verdict of a human court; (5) That absolution, which forms part of church discipline, has nothing to do with secret sins, — it deals only with open scandals; but, in censuring such acts, the Church simply follows the unerring rules of the Scriptures, pronouncing that adulterers, thieves, murderers, and misers have no part in the kingdom of heaven.

It was the views of Calvin which finally conquered the Protestant world. In the Lutheran churches the threefold signification of the power of the keys underwent a number of violent changes. Chemnitz was the first who denied that absolution is a sacrament in the same sense of the word as baptism and the Lord's Supper; but he found many followers. When the fresh and vivid spirit of the Reformation gradually lost its vigor, the private confession and absolution became empty forms, more apt to foster a false self-sufficiency than to strengthen the faith. The church-ban was early taken out of the hands of the clergy, on account of the misuses they made of it; but, in the hands of the consistories, it entirely lost its religious character, and became an appendix to the police-institution. The first powerful attack on the reigning state of affairs was made by the Pietists, but it was renewed by the Rationalists. And when, in the contest, the orthodox of the old Lutheran school attempted to represent the power of the keys as a divinely established institution, they not only failed utterly, but had to look on in idleness while the institution was crumbling into pieces. In Protestant theology the power of the keys has been neglected as a merely symbolical expression, and the various ideas comprised by the expression have been treated, in dogmatics, under the head of grace and justification; in practical theology, among the preparations to the Lord's Supper; and in canon law, under discipline.

LIT. — STEITZ: *D. römische Buss-sacrament*, Francfort, 1854, and *Privatbeichte u. Privatabsolution*, Francfort, 1854; KLIEFOTH: *Beichte u. Absolution*, Schwerin, 1856; PFISTERER: *Luther's Lehre von d. Beichte*, Stuttgart, 1857. G. E. STEITZ.

KHAN. See INN.

KHLESL, Melchior, b. in Vienna, 1553; d. there Sept. 18, 1630. His parents were Lutherans, and he was educated in the Protestant faith; but in 1569 he embraced Romanism, studied under the Jesuits, and was ordained priest in 1579. His ambition, however, forbade him to enter the order; but he was made administrator of Neustadt 1588, bishop of Vienna 1598, and cardinal 1616. Though his own faith does not seem to have been of the safest description, he placed himself at the head of the counter-reformation in Austria, and spared neither cunning nor violence in his labor. He was deeply implicated in the intrigues which cost, first Rudolph II., and then

Matthias, the crown. Under Matthias he was president of the privy council; but under Ferdinand he was imprisoned, 1618, and not released until 1627, through the intervention of the Pope. See HAMMER-PURGSTALL: *Leben des Cardinal K.*, Vienna, 1847-51, 4 vols.

KID'RON. See KE'DRON.

KIEF, one of the oldest cities of Russia, stands on the western bank of the Dnieper, and contains about sixty thousand inhabitants. It was the cradle of the Russian Church. In 988 Vladimir, who had recently been baptized himself, and espoused a Byzantine princess, ordered the whole population of the city—men and women, young and old—to descend into the Dnieper, while some Byzantine priests, standing on the cliffs of the bank, read aloud the baptismal formula. Thus the city was Christianized. A metropolitan see was founded there, and it was the seat of two important councils: (1) in 1147, when Clement of Smolensk was elected bishop, in spite of the protest of the Patriarch of Constantinople, and consecrated by the dead hand of St. Clement of Rome (a relic of the cathedral of Kiev); and (2) in 1622, when Archbishop Meletius of Polotsk was compelled to retract, and do public penance. He afterwards fled to Rome.

KIERKEGAARD, Søren Aaby, b. in Copenhagen, May 5, 1813; d. there Nov. 11, 1855; studied theology, and spent his whole life in his native city, devoting himself to a literary activity of enormous dimensions and a very striking character. He was rich and a bachelor. In 1843 he published pseudonymously his first large work, *Whether—Or?* in two parts, representing respectively the æsthetic and the ethical type of life, and placing indirectly before the reader the question: Which of these two types ought to be chosen? But on the same day he also published, over his name, a small collection of sermons, thus answering the question himself: Neither; for religion alone contains the truth of life. This double track of production—one line of critical analysis published pseudonymously (*Bits of Philosophy; Stations along the Road*, etc.), and another, of positive construction, published over his name (*Training for Christianity; Deeds of Charity*, etc.)—he then continued to follow, as it would seem, according to a preconceived plan; and the plan he executed with complete mastery of the subjects chosen, with such a richness and originality of productivity, and with so consummate dialectical skill, that all criticism grew silent. His positive construction, however, of Christianity, did not seem to find many adherents. Dogmatically he defined Christianity as the paradox; ethically, as unmixed suffering; psychologically, as a "passionate leap" away from the world. The ideas of creed, church, priest, etc., he altogether rejected. A Christian is, according to him, an insulated individual, alone with God, and in contact with the world only through suffering. Nevertheless, when he was through with the theoretical representation of his views, and began the practical application, attacking the Danish Church with merciless sarcasm and open denunciation, it was evident that at least something of his Christianity had sunk deeply into the people, and was silently fermenting. Several of his books have been translated into German; e.g., by A. BÄRTHOLD

at Halle, *Die Lilien auf dem Felde u. die Vögel unter dem Himmel. Hoherpriester, Zöllner, Sünderin* (1877), *Lessing u. objective Wahrheit* (1877), *Einübung im Christenthum* (1878), *Die Krankheit zum Tode* (1881); by H. C. KETELS, at Erlangen, *Furcht u. Zittern* (1882); but there is no biography of him (except his *Diaries*, 9 vols.), nor any satisfactory representation of his philosophical and religious stand-point.

CLEMENS PETERSEN.

KILHAM, Alexander, founder of the "New Connection of Wesleyan Methodists," frequently called the "Kilhamites," b. at Epworth, Eng., July 10, 1762; d. in 1798. In 1785 he was admitted by Wesley into the regular itinerant ministry; rose to prominence; was, even before Wesley's death, an outspoken advocate of separation of the Methodists from the Church of England. After Wesley's death he was expelled from the London Conference (1796). This action resulted in the formation of the "New Connection." See METHODISM IN GREAT BRITAIN AND IRELAND.

KILIAN, St. Rabanus Maurus (from the middle of the ninth century) tells us, in his *Martyrologium*, that Kilian and his companions, Coloman and Totnan, all natives of *Hibernia Scotorum*, came to Franconia in the middle of the seventh century, preached Christianity in the country, more especially in Würzburg, and were put to death by an unjust judge of the name Gozbert. Notker Balbulus of St. Gall (from the end of the ninth century) knows much more of Kilian, and tells us, in his *Martyrologium*, that Kilian was the first bishop of Würzburg, and preached on a license from the Pope; that Gozbert was Duke of Franconia, and was by Kilian compelled to divorce his wife Geila, because she was the widow of his brother; that Geila, from revenge, had Kilian and his companions assassinated, but afterwards became insane; that heavy punishments for the murder of the saint were inflicted upon all the descendants of Gozbert, etc. In the biographies of the tenth and eleventh centuries the legend develops still further, until it finally loses all historical elements in its versified forms. See CANISIUS: *Lectiones Antiquæ*, ii. 2, 333. ii. 3, 150 sqq., iii. 1, 175 and 180; EBRARD: *Die irisch-schottische Missionskirche*, Gütersloh, 1873; RETTBERG: *Kirchengeschichte Deutschlands*, Göttingen, 1846, ii. 303 sqq.

ALBRECHT VOGEL.

KIMCHI (or **KIMHI**) is the name of a Jewish family which flourished at Narbonne, Southern France, in the twelfth and thirteenth centuries, and produced several learned rabbis. The most celebrated member of the family was **David Kimchi**, b. in 1160; d. about 1240. Of his personal life nothing is known; but he must have enjoyed a great reputation among his co-religionists, as he was chosen arbiter in the controversy which the doctrines of Maimonides caused between the Spanish and the French Jews. He was a prolific writer; and his principal works are, a Commentary on the Psalms (first printed in 1477, at Bologna, and translated into Latin by Janvier, Constance, 1544), a Hebrew grammar (generally called *Miklole*, perfection, edited, with notes, by Elias Levita, Venice, 1545, and by M. Hechim, Furth, 1793, and translated into Latin by Guidocier, Paris, 1540), and a Hebrew dictionary, *The Book of Roots*, Naples, 1491, edited

by Elias Levita (Venice, 1546) and Biesenthal and Lebrecht (Berlin, 1847), and translated into Latin in 1535. The Hebrew Grammar of F. E. König (1st part, Leipzig, 1881) is professedly based upon Kimchi; and all Hebrew grammarians have drawn more or less from him. For six hundred and fifty years he has been the acknowledged greatest Jewish grammarian, lexicographer, and biblical commentator. Besides the Commentary on the Psalms mentioned above, he wrote upon Genesis and all the prophets. His work upon Zechariah was translated by McCaul, London, 1837. See art. *Kimhi*, in *Encyclopædia Britannica*, 9th ed., vol. xiv.

KING, John, D.D., b. at Wornall, Buckinghamshire, about 1559; d. in London, March 30, 1621. He was graduated at Oxford, and was successively chaplain to Queen Elizabeth, archdeacon of Nottingham (1590), dean of Christ Church (1605), and bishop of London (1611). James I. called him the "king" of preachers; others, "the bishop with the royal name." His fame rests upon his *Lectures upon Jonas, delivered at Yorke 1594*, Oxford; 1597, 5th ed., 1618; reprinted in Nichol's Series of Puritan Commentaries, London, 1864. It was in its day the book upon Jonah. There are forty-eight lectures in all.

KING, Jonas, D.D., b. at Hawley, Mass., July 29, 1792; d. at Athens, Greece, May 22, 1869. He was graduated at Williams College, 1816, and at Andover Seminary, 1819; entered the Congregational ministry; labored as missionary in Syria (1823-26), and in Greece from July, 1828, to his death. He published there several volumes of translations, and original works in modern Greek. His work in Athens was at all times disliked by the ecclesiastical authorities; and in 1844 efforts were made to induce him to leave. He was brought into controversy, in one of the principal newspapers, upon the subject of Mariolatry, and published a book upon it, made up principally of extracts from Greek saints who taught as Dr. King did. In 1845 this book was condemned by the Greek synod; "every orthodox Christian" was prohibited from reading it; and Dr. King's prosecution was demanded of the government. The request was granted. The case was carried up to the Areopagus. But at last Dr. King was cited to appear at Syra on a criminal charge; but the trial was postponed, and he returned to Athens, and, under the protection of the British and American representatives, he resumed his work. In the spring of 1850 he was again prosecuted for proselyting, but his work was not seriously affected until 1851. On Sept. 7 of that year he was informed that the Council of Judges in the Criminal Court of Athens had directed him to be tried for preaching, in his own house, "doctrines, principles, and opinions contrary to the basis of the religion of the Oriental Church." Appeal was taken to the Areopagus, which decided that the penal law forbidding the expression of sentiments and opinions contrary to the basis of religion and morals did not apply to the case of Dr. King. Trial began March 5, 1852, and lasted six hours. He was condemned on the very count which the Areopagus had declared had no bearing upon his case, sentenced to imprisonment for fifteen days in the city prison, to pay the expenses of the trial, and

then to banishment from the kingdom. On the 9th of March he went to the prison in Athens, a vile place; so that he was glad to be removed the next day to the police-office, where he was kindly treated. On March 13 he fell ill, and was taken home, where he was guarded. The Areopagus decided adversely to him, but reduced his imprisonment to fourteen days and to banishment. But he was, in reality, imprisoned only the one day mentioned above; and the latter part of the sentence was never executed: indeed, in 1854 he was officially informed that it had been revoked. As might have been expected, the case excited great interest, and the Protestant world demanded his protection. He was never free from petty persecution; was anathematized in 1863 by the Holy Synod of Athens; but his liberty was not taken away. See the reports of the American Board for the years cited; also the *Missionary Herald*, June, 1852, for the trial. Among his numerous publications may be mentioned *The Oriental Church, and the Latin*, New York, 1865. See his *Memoir*, New York, 1879.

KING, Thomas Starr, a Unitarian clergyman, son of a Universalist clergyman; b. in New-York City, Dec. 17, 1824; d. in San Francisco, Cal., March 4, 1864. His education was desultory; but he made the most of his advantages, and acquired a knowledge of many literatures. When fifteen, his father's death compelled his earning his own living, and he was in business for some six years. But the call to preach was his, and in 1845 he began his life-work. In 1846 he was settled in Charlestown, over a Universalist Church; from 1848 to 1860, in Boston, over the Hollis-street Unitarian Church; from 1860 to his death, in San Francisco, in the same denomination. By his eloquence and energy he did more than any other man to save the State of California to the Union; for in the early days of the civil war there seemed to be some danger that it would secede. He also was the prime mover in the branch of the United-States Sanitary Commission organized there. His reputation was national, for his popularity as a lecturer had carried him everywhere. Personally he was most lovable: intellectually he was one of the most brilliant speakers America has produced. One peculiarity in his preparation for the pulpit was, that he dictated his discourses to an amanuensis as he walked up and down his room. He published only one book, *The White Hills, their legends, landscape, and poetry* (Boston, 1851); but there have been several collections of his lectures and sermons published in Boston since his death: *Patriotism, and other papers* (1864), *Christianity and Humanity* [sermons] (1877), *Substance and Show, and other lectures* (1878). See *A Tribute to Thomas Starr King*, by RICHARD FROTHINGHAM, Boston, 1864; and the *Memoir*, by E. P. WHIPPLE, prefixed to *Christianity and Humanity*, pp. vii-lxxx.

KING, William, Archbishop of Dublin; b. in Antrim, May 1, 1650; d. at Dublin, May 8, 1729. He studied at Trinity College, Dublin, 1667-73; ordained, 1674; became dean of St. Patrick's, 1688, as a reward for his staunch Protestantism; which very fact led to his dual imprisonment that same year, in Dublin Castle, by James II. In 1691 he was made Bishop of Derry, and in 1702 Archbishop of Dublin. He was a profound metaphysician and theologian. He wrote *The State of the Prot-*

estants in Ireland under the Late King James's Government (London, 1691; 3d and best ed., 1692), *Divine Predestination and Foreknowledge consistent with the Freedom of Man's Will; a Sermon* (London, 1710): but his principal work is *De origine mali* (London, 1702, translated by Bishop Edmund Law, Cambridge, 1731; 4th and best ed., 1758; 5th ed., 1781), in which he endeavors to show that the existence of evil can be reconciled with the goodness of God, and explained without resort to the supposition of an evil principle.

KINGDOM OF GOD, The. The idea of the kingdom of God is the central idea of the whole dispensation of revelation. The kingdom of God is the end and motive of all divine revelations and institutions of the old and new covenants; yea, of the creation and promise from the beginning. The general foundation of this idea is the all-inclusive power and dominion of God (1 Chron. xxix. 11; Ps. ciii. 19; Dan. iv. 34). But the real aim and centre of revelation is the moral kingdom of God, which is called the kingdom of grace, and, with reference to its consummation, the kingdom of glory. This kingdom (Eph. i. 10) includes the heavenly angels, who do God's will (Ps. ciii. 20), and mankind. The latter come especially under the cognizance of the Scriptures. At the fall, man defaced the divine image, became disobedient to the divine will, and passed outside of the kingdom of God. His restoration begins with self-humiliation. In Paganism the light of God in man became more and more darkened, and the faith which gives God all the glory, more and more indistinct. God chose to establish his kingdom by the separation of a peculiar nation, and of an individual (Gen. ix. 26), who should become the recipient of a promise for all nations. God revealed himself as the one, who, in human impotency, can do all that he wills. Weak, and nothing in themselves, but strong and mighty in God, such is the progressive experience of the *people of God*, from the patriarchs down. This people was chosen to be God's kingdom, his property above all the peoples of the earth,—a kingdom of priests (Exod. xix. 6). On account of its sinful incompetency, Israel was only the adumbration of the kingdom of God, which, however, was to some extent realized in believing individuals, pious kings, and prophets. The idea of this kingdom came out more fully in Jacob's prophecy of the prince out of Judah. It became more distinct in David's prophecy of the everlasting kingdom, and of a king of righteousness and peace (Ps. xxii., lxxii., cx.). In Daniel the eternity of this kingdom, and its superiority over the kingdoms of the world, are strongly brought out.

To this kingdom of promise and prophecy the people of Israel looked forward with ardent longing. In contrast with the pomp and ostentation of the world, its beginning was inconspicuous. The promised One came into the world in circumstances of poverty. He, the eternal Son, to whom the kingdom belongs, because all things are made by him and consist by him, desired to come into the actual possession in no other way than by the complete emptying of his Godhead in order that he might atone for man's original guilt through his own self-dominion. Seeking nothing but God's glory, manifesting and imparting absolute love, taking upon his own pure consciousness the guilty

feeling of the race, and bearing its due and severe punishment in patience, he has been elevated above all things with supreme power in heaven and on earth (Phil. ii. 5 sqq.; Matt. xxviii. 18). His sacrifice of love was the basis of the new covenant, or kingdom of God, in which the redeemed submit to the divine will, as did the Redeemer himself. This is the kingdom which is righteousness, peace, and joy (Rom. xiv. 17).

In an earlier period this kingdom was identified with the Church. The Roman Catholics regarded it as the visible Church, ruled by a visible representative of Christ (the Pope). The Protestants, looking upon its ideal side, regarded it as the Christian institution of salvation. But the more recent theology has given to the idea a broader significance; namely, that it designates redeemed humanity with its divinely revealed destiny manifesting itself in a religious communion or the Church, a social communion or the State, and an æsthetic communion, expressing itself in forms of knowledge and art.

According to Scripture, the kingdom of God in its real and ultimate constitution does not belong to the present age, is not the result of a simple, natural, process of cosmic development. It is a kingdom from heaven, manifesting itself in a world of sin,—a fountain of life gushing out into the desolation of death; and its object is to shape human life according to the divine image in Christ. It develops itself in conflict with a false kingdom and religion, whose head is the prince of this world. Before Christianity or Christ finally overcomes the false and opposing elements, a consummation of the kingdom of God cannot be said to have taken place. This will happen in consequence of a great crisis,—the destruction of the false church, the anti-Christian power of this world. Then a kingdom of righteousness and peace shall be established, all the powers of darkness being dispelled, and Satan bound; and the millennial kingdom (see MILLENNIUM) will begin, which is only the prelude of the absolute consummation of the kingdom of God, when God shall be all in all (1 Cor. xv. 28).

Everywhere the Scripture points to the kingdom of God as a thing of the future (Dan. vii. 27; Matt. xix. 28; 1 Cor. vi. 9; Gal. v. 21; 2 Thess. i. 5; Rev. xx. sqq.). The kingdom of God is already here (Luke xi. 20, xvii. 21), and is in a process of evolution or development, as some of the parables of Matt. xiii. teach. In the Old Testament we have merely the shadow of this kingdom, a preparative economy. In the New Testament it is embodied, in its very essence, in the divine-human king, who shows perfect subjection to the divine will, and establishes the kingdom amongst men, first by his redeeming activity, and then by the establishment of a redeemed church. Jesus is the embodiment of the kingdom of God, the ideal of human life; and religion, state, and culture must be governed by his law. It is the task of this evangelical period of Christianity to restore the right relation between the Church on the one hand, and human conduct and the State on the other, and to establish the freedom of the Church and the primacy of religion as a moral force with the right to control the life of the State and the department of culture, as well as individual conduct. The complete con-

summation of the kingdom of God can only be realized here in part, and presupposes the emancipation of the Church from all admixture with the spirit of the world. Then it will appear in its power and glory. Its consummation belongs to the hereafter, and will be the product of the life-giving energy concentrated in the divine-human person of Christ, who, in the midst of the natural development of this world, is separating for himself a distinct kingdom of God, and, after his decisive victory over the satanic power which is concentrated in anti-Christ and his kingdom, will establish it in its visible and complete perfection. [MAURICE: *The Kingdom of Christ*, London, 1838; HENGSTENBERG: *History of the Kingdom of God under the Old Testament*, Edinburgh, 1872, 2 vols.; H. BROCKMANN: *Geschichte und Lehre d. Reichs Gottes*, 2d ed., Hanover, 1877.] KLING.

KINGLY OFFICE OF CHRIST. See JESUS CHRIST, THREE OFFICES OF.

KINGO, Thomas, b. at Slangerup, in the Island of Sealand, 1634; d. at Odense, in the Island of Funen, 1703; studied theology in Copenhagen, and was appointed pastor of his native parish in 1668, and bishop of Funen in 1677. He was a poet born, and a powerful Christian character, and he has given the Danish Church some of its very best hymns. Of his *Aandelige Sjunge-Chor*, the collection of his hymns, first part appeared 1674, second, 1681. Charged by the government with the compilation of a new hymn-book, he edited the so-called *Kingo's Psalmebog*, 1699, which is still used in many places in Jutland and Norway. See BRANDT and HELWEG: *Deu Danske Psalmedigtning*, Copenhagen, 1847.

KINGS OF ISRAEL, The. Israel was a theocracy; i.e., God was the real ruler. The king was only God's vicegerent (1 Sam. x. 1; Judg. viii. 23), and from God proceeded all authority (Isa. xxxiii. 22). As this idea was conceived by the Israelites, it was limited to the chosen people. God was not, in this especial sense, the king of the whole world; he would only become so when he came in his final kingdom: and the nations of the Gentiles bowed to him as the God of Israel (Exod. xv. 18; Ps. x. 16, lxxxix. 19, xciii., xcvi., xcix.; Isa. xxiv. 23, xliii. 15; Obad., 21; Zech. xiv. 9). The Mosaic legislation did not provide any one central earthly organ for the divine authority: still it plainly declared the eventual rise of a king, and therefore laid down rules for the contingency (Deut. xvii. 14-20. Some critics have pronounced this section a composition of Samuel's; but the mention of horses and of a possible return to Egypt in verse 16 is a weighty argument against the opinion.)

The rise of the Israelitish kingdom is related in 1 Sam. viii. The reason given was a desire to be like the nations round, but the occasion of the vigorous expression of the wish was the unfitness of Samuel's sons to rule. Once before in the history of Israel had there been a "king;" for Abimelech, the son of Gideon by a concubine, was proclaimed king by the Shechemites, and ruled for three years; but his power was local. The way in which the elders asked for a king was really blasphemous, since it was a virtual rejection of Jehovah's supremacy; and so the Lord regarded it (1 Sam. viii. 7). Notwithstanding,

the Lord told Samuel to heed the request. To show the utter independence of the divine action, the king chosen (Saul) by the Lord was a member of the least family of the least tribe (Benjamin); and his meeting with Samuel was unexpected (ix., x.) The consecration was by solemn anointing (x. 1). Since anointing is only spoken of in the cases of David, Absalom, Solomon, Joash, and Jehoahaz of Judah, and only of Jehu of the northern kingdom, the rabbins maintained that it was not employed, except upon the foundation of a new dynasty, or when there was some exceptional circumstance attending the succession. [This conclusion is poorly supported. It is far more probable that anointing, both in Judah and Israel, was invariable, and only the mention of it occasional.] The oil used on these occasions was "holy oil" (1 Kings i. 39), and it was poured by the high priest. It made its recipient "Jehovah's anointed," and this was the ordinary designation of the theocratic king (Ps. xx. 6, xxviii. 8, etc.). The anointing was the symbol, partly of the divine consecration, and partly of the divine equipment for the office through gifts and graces. After it, the person of the king was sacred; and it was sacrilegious to kill him, even at his own request (1 Sam. xxiv. 6, 10, xxvi. 9, 16; 2 Sam. i. 14). Among the other ceremonies connected with an anointing was the coronation with the crown-diadem, in sign of kingly dignity (2 Kings xi. 12). This diadem was worn by the king as part of his uniform (2 Sam. i. 10).

In the case of Saul some little time elapsed between his consecration and his establishment over the kingdom. The latter was the direct act of Samuel, who assembled the people at Mizpeh, showed them the chosen king, and then told them the "manner of the kingdom, and then wrote it in a book, and laid it up before the Lord" (1 Sam. x. 25). This writing was not, however, a constitution in the modern sense, but a covenant between king and people, like David's (2 Sam. v. 2, 3), and such as Jehoiada subsequently composed in the case of Joash (2 Kings xi. 17). That this covenant should not become a dead letter, but really check the action of the king, was the care of the prophets. The idea of theocracy was nearest realized in the reigns of David and Solomon.

The theocratic king was declared to be the "son of God," the first-born among all the kings of the earth (2 Sam. vii. 14; Ps. lxxxix. 27, 28; cf. ii. 7). Since his divine sonship and election were correlative terms, there was, on God's part, an expression of the tenderest love for the king as the prince of the chosen people. And, because the king stood in this relation, his glory was a reflection of the divine; his judgship, also, was a divine act: he was, in short, the earthly representative of the heavenly king, and sat upon the throne of Jehovah (1 Chron. xxix. 23). David's psalms sufficiently show how thoroughly he entered into the theocratic idea (cf. Ps. xxiv. 7-10, xlviii. 2, xx. 6, cx. 2). The theocratic kingdom was to last forever (2 Sam. vii. 16). The kingship, under David and Solomon, took on a priestly character, for the king prayed in the name of the people (1 Kings viii.); yet there was no infringement of priestly rights and privileges, for

The *court officers* under David (2 Sam. viii. 16-18), not counting the princes (1 Kings iv. 2), who were also the king's councillors, were as follows: (1) The general of the army; (2) The captain of the Cherethites and Pelethites, the king's body-guard; (3) The chancellor, who was

Showing their order, relative length of reigns, contemporary kings of Judah and Israel after the division, etc.

KINGS OF ISRAEL BEFORE THE DIVISION.			OTHER KINGDOMS.	B.C.	KINGS OF JUDAH AND ISRAEL AFTER THE DIVISION.			OTHER KINGDOMS.	B.C.
Saul	40 years.			1095	Uzziah or Azariah	52..		Pul of Nineveh.	
David	40.		Hiram of Tyre.			11 [Anarchy.] Zachariah (6 mos.) Shallum (1 mo.) 10 Menahem. 2 Pekahiah. 20 Pekah.		Tiglath-Pileser of Assyria.	
Solomon	40.				Jotham	16.		Rezin of Syria.	
					Ahaz	16.	9 [Anarchy.] 9 Hoshea.		
KINGDOM DIVIDED 975 B.C.				1000	Hezekiah	29.	<i>Samaria taken. End of kingdom of Israel. 721 B.C.</i>	Shalmanezzer and Sargon of Assyria. Sennacherib of Assyria.	700
Judah. Rehoboam	17.	22 Jeroboam.	Rezon of Syria. Shishak of Egypt.						
Abijam	3.				Manasseh	55..		Esar-Haddon of Babylon.	
Asa	41.	2 Nadab.	Benhadad I. of Syria.						
		24 Baasha.							
		2 Elah.							
		4 Zimri (7 days).							
		8 Tibni and Omri.			Amon	2..			
Jehoshaphat	25.	22 Omri.			Josiah	31..			
		22 Ahab.							
				900					
Jehoram	6.	2 Ahaziah.	Ben'dad II. of Syria.		Jehoahaz	3m..	<i>Jerusalem taken 605.</i>		
Ahaziah	1.	12 Jehoram.	Hazael of Syria.		Jehoiakim	11..	<i>Jerusalem destroyed 588.</i>		
Athaliah	6..				Jehoiachin	3m..			
Joash	40..	28 Jehu.	Carthage founded.		Zedekiah	11..			
		17 Jehoahaz.			<i>Babylonian captivity. End of kingdom of Judah.</i>				
Amaziah	29.	16 Jehoash.	Ben'dad III. of Syria.						
		41 Jeroboam II.							
				800					

Where the reigns were very short (as one month or six months), it was necessary to make the "lines" or "steps" representing *their* reigns somewhat out of the exact proportion. Frequently *parts* of years are counted in round numbers, as if *full* years. For example, Nadab's reign is given as "2 years," though it was not probably two *full* years, but only *parts* of them. This will explain several of the figures given. Jehoshaphat associated Jehoram with him during the last two years of his reign: so Jehoshaphat's "25 years" and Jehoram's "6 years" overlap each other.

¹ Reprinted (by permission of the Am. S. S. Union) from Schaff's *Bible Dictionary*.

not simply the chronicler [as the authorized version, 2 Sam. viii. 16, see margin], but president of the council, and first minister of the crown; (4) The secretary of state; (5) "The officer," i.e., who had charge of the levies; (6) Priests; (7) Courtiers. To these Solomon (1 Kings iv. 5, 6) added; (8) The officer over the twelve officers who in turn for a month provided victuals for the king and his household; (9) The officer over the household. In addition, there were the usual subordinate court servants. "Eunuchs" appear first to have been employed in the northern kingdom (1 Kings xxii. 9 marg.), but later in Judah (2 Kings xxiii. 11 marg.). By the term, perhaps often only an office is meant.

The royal revenue seems at first to have been derived from the spoils of war (2 Sam. viii. 11 sq., xii. 30), and from presents more or less voluntary (1 Sam. x. 27, xvi. 20, etc.), not only by his subjects, but by strangers; and these, in the case of Solomon, amounted to a good deal, and were regularly given (1 Kings x. 25). The king also had private property (cf. 1 Chron. xxvii. 25-31). He also exercised the right to levy a tribute of bond-service, not only from the remnants of the conquered peoples (1 Kings ix. 20, 21), but also from the Israelites (1 Kings v. 13, xii. 4), and on two occasions collected a sort of tax from the men of wealth in order to buy off an invader (Pul, 2 Kings xv. 20; Pharaoh-nechoh, xxiii. 35).

OEHLER. (VON ORELLI.)

KINGS, First and Second Book of. The two books were originally one. The separation was first made by the LXX. (followed by the Vulgate, and so in modern versions), which joined them with First and Second Samuel under the general caption Kings; so that the four together constituted four books of Kings. Daniel Bomberg transferred this nomenclature into our Hebrew Bibles.

Our Kings may be divided into three parts: 1. The history of Solomon (1 Kings i.-xi.), with the subdivisions; (a) His ascent of the throne (i.-ii.); (b) His brilliant reign (iii. 1-ix. 9), under which come (a) his marriage, prayer, and judicial wisdom (iii.), (β) his court and officers, might, splendor, and wisdom (iv.-v. 16), (γ) his building operations with help of Hiram, king of Tyre, and consecration of the temple (v. 17-ix. 9); (c) His foreign affairs, great reputation and revenue, his degeneracy through polygamy and idolatry, its consequences, and his death (ix. 10-xi. 43). 2. The synchronous history of the divided kingdoms of Israel and Judah (1 Kings xii. 1-2 Kings xvii. 41), with the subdivisions; (a) The history of the separation, and the hostile position of the kingdoms until Ahab's reign (xii. 1-xvi. 28); (b) The dynasty of Ahab, the fatal league of the two royal houses, to the slaying of Jehoram of Israel and Ahaziah of Judah by Jehu (xvi. 29-2 Kings x. 36); (c) The history of the dynasty of Jehu to the overthrow of Israel (xi. 1-xvii. 41). 3. The history of the kingdom of Judah from Hezekiah to its overthrow and the Babylonian exile (xviii. 1-xxv.). With the release and elevation of Jehoiachin at the court of Evil-merodach the history ends.

But Kings is no mere chronicle, but a work governed throughout by a single purpose, which was to show the fatal effect of disobedience upon

the chosen people. This is expressed in 2 Kings xvii. 7 sqq., which in few words tells how Israel, in both kingdoms, had transgressed the plain divine commands communicated through prophets, especially by idolatry, and thus prepared their fall; but further, that for Judah there was hope of restoration, if it would listen to the prophets. Of the fulfilment of this promise the elevation of Jehoiachin was a pledge. Agreeably to the purport of the history, the position of each successive king, from Solomon down, towards the high places, is clearly stated. In Kings are no less than nineteen prophetic words and speeches. Another proof of the unity of the history is the regular recurrence of identical, synonymous, and analogous expressions to express the beginning, duration, and close of each reign, the death and burial of each king, and the theocratic value of his work. E.g. in 1 Kings cf. xi. 43, xiv. 20 sq.; cf. xv. 3, xxii. 43; cf. xiv. 9, xv. 26; cf. viii. 16, ix. 4; cf. viii. 61, xi. 4. It links itself immediately on Samuel, and thus closes the great history which begins with Gen. i.

It is characteristic of Kings to make continual references to the original sources. Up to 1 Kings ii. 46 it draws from Samuel's source for the history of David. For the history of Solomon it refers to the "book of the acts of Solomon," xi. 41; for that of the kings after Solomon, it refers fourteen times to the "book of the chronicles of the kings of Judah," and seventeen times to a similar "book" for Israel. Such references are lacking only in the cases of Ahaziah, Amaziah, and Jehoahaz of the southern, and in that of Jehoram of the northern kingdom. The books were doubtless official records. Of a quite different character was the "commentary of the book of the kings," referred to in 2 Chron. xxiv. 27. The histories of Elijah and Elisha rest upon an independent, prophetic, Ephraimitish source.

The age and authorship of the Book of Kings cannot be exactly determined. While throughout the book the kingdom of Judah and the temple are spoken of as standing (to which period, and not to the exile, the recurrent formula, "unto this day," refers), the closing verses (2 Kings xxv. 27-30) set us in the middle of the exile; and so, while the book as a whole was written before the exile, it was revised and brought down to date by some one of the exiles. The Talmud ascribes the book to Jeremiah (*Baba bathra* 15*), and surely the verbal and mental relationship between it and his writings is striking (2 Kings xxiv. 18-xxv. 30, and Jer. lii. are almost word for word identical); but the first arises from their being written at the same time, and from the familiarity of the author of Kings with Jeremiah's writings; while the second relationship merely shows the dependence of one upon the other, not their common origin. All that can be said upon the matter is, that the Book of the Kings was substantially written in the days of Jehoiakim, and the redaction took place after B.C. 561, and before B.C. 536, the close of the exile.

The historicity of the book is universally recognized. The acknowledged difficulties in chronology result from textual errors and corruptions.

LIT. — Modern commentators are KEIL (Moscow, 1845; new ed., Leipzig, 1864), THENIUS (Leipzig, 1849; 2d ed., 1873), BAHR (Bielefeld,

1868 [translated in the *Lange* series, New York, 1872, RAWLINSON (in the *Speaker's Commentary*, London and New York, 1873), J. HAMMOND (in the *Pulpit Commentary*, London, 1882)]. VOLCK.

KING'S EVIL, as scrofula was called, from the belief, which prevailed for many centuries in France and England, that scrofula could be cured by the touch of the king; the power to work this miracle being "part of the religion attached to the person of the king." In the English Prayer-Book down to 1719, there was a special service (part of the Liturgy) to give due solemnity to the act. (See Hook's *Church Dictionary*.) Edward the Confessor (1042-66) was the first English sovereign, and Anne (1702-14) the last, to "touch" for the disease. It is said that the famous Dr. Samuel Johnson was the last child "touched." Charles II. (1660-84) "touched" more persons than any other monarch, averaging four thousand a year. Prince Charles Edward, the Young Pretender, tried in 1745 to curry favor by "touching" at Holyrood Palace. Among the French kings who practised the act may be mentioned Louis XI. (1461-83) in 1480, Charles VIII. (1483-98) at Rome and Naples in 1495, Francis I. (1515-47) in 1527, and Louis XVI. (1774-93) at Rheims in 1775.

KINGSLEY, Calvin, D.D., LL.D., Methodist-Episcopal bishop; b. at Annsville, Oneida County, N.Y., Sept. 8, 1812; d. at Beirût, Syria, April 6, 1870. After graduation at Alleghany College, Meadville, Penn. (1841), he entered its faculty as professor of mathematics, and, with the exception of two years of pastoral labor, continued in it until 1856, when he was elected editor of the *Western Christian Advocate*. In 1864 he was elected a bishop; in May, 1869, started upon an episcopal tour around the world, visited the conferences on the Pacific coast, those at Foochow, China, at Bareilly, India, and was passing through Syria when he died. Besides controversial works, he published *Resurrection of the Human Body*, Cincinnati, 1845; *Round the World*, Cincinnati, 1870, 2 vols.

KINGSLEY, Charles, b. at Holne Vicarage, Devonshire, Eng., June 12, 1819; d. at Eversley, Jan. 23, 1875. He entered Magdalen College, Cambridge, in 1840, where he distinguished himself as a classical and mathematical student. Eversley in Hampshire was his first and last charge; originally as curate, finally as rector. It was a spot which above all others he loved, and in the providence of God its rustic beauty bound the two ends of his life together. He no sooner began to preach than he began to publish; and his village sermons, which at once made a mark on English homiletic literature, appeared in 1844. Poet as well as preacher, he wrote, four years afterwards, *The Saint's Tragedy, or True Story of Elizabeth of Hungary*, in which, with a keen appreciation of mediæval life and sentiment, he brought out the idea of true wedded love in its simple purity, contrasted with the falsities of a superstitious asceticism. His own wedded life furnished one of the most charming instances of the kind on record. Not, however, in poetical sentimentalism, or in domestic felicity, did he allow his time to be absorbed; but looking on the state of society in England, especially amongst men of the working-class, he steadfastly set before himself the

task of a social reformer, in company with his friend Mr. Maurice, and other like-minded persons. He laid a foundation for manifold improvements in the condition of working-men, intellectually, morally, and religiously: classes for mental instruction, and unions for pecuniary benefit, sprung out of his efforts at a period when such efforts were by no means popular. He studied the condition of people in London workshops and in rural districts, and, after revolving in his mind the problem of their elevation, wrought out his ideas on the subject by composing two memorable works of fiction, *Alton Locke, Tailor and Poet*, published in 1849, and *Yeast, a Problem*, published in 1851. Letters on university reform speedily followed, with *Lectures on Agriculture*, and at the same time he found himself involved in a controversy on social doctrines, occasioned by the novels he had written, especially the last. *Hyppatia, or New Foes with an Old Face*, appeared in 1853, in which he drew the liveliest picture ever seen of the social condition of Alexandria in the fourth century, as Greek philosophy and Gothic Paganism came into conflict with the advancement of Christianity, already deteriorated by asceticism and superstition. In all those works, under a clothing of fiction he sought to exhibit lessons of the greatest importance in their bearing on his own age, and the evils which surrounded him in Church and State. With this work may be coupled *Alexandria and her Schools*; and within the historical class of his productions we must not overlook his lectures on *The Roman and the Teuton*; but it is only just to say that his philosophy and his imagination too much influenced his reading of facts. He was fond of North Devon, and pitched his tent there for a time, and, amidst the inspiring scenes and traditions of the neighborhood, sat down to write *Westward Ho!* painting in vivid colors the adventures of the grand old sea-kings of Elizabeth's times, when they made their daring expeditions to the New World. This book, issued in 1855, touched a chord in English hearts which has never ceased to vibrate; and men and women, boys and girls, found and still find enchantments in these brilliant pages. The same year saw his *Heroes, or Greek Fairy-Tales*, relating the story of the Golden Fleece and other classical legends with exquisite simplicity and skill. *The Water Babies*, a wild fairy-tale, full of incredible dreams; *Glaucus, or the Wonders of the Seashore*, *Hereward the Wake, last of the English*; *Prose Idyls, New and Old*, — these are all full of imagination, wreathed around facts in nature and facts in history. Kingsley had a keen eye for scientific inquiry, as well as a poet's taste for beauty everywhere; or, to use the language of his loving friend Dean Stanley, "that listening ear, like that of the hero in the fairy-tale, seemed almost to catch the growing of the grass, and the opening of the shell." He published a number of sermons, *The Good News of God*, *Sermons for the Times*, *Discipline*, *The Water of Life*, and *All-Saints' Day*; and though he was at home in poetry and fiction, he found a more desired home in the Christian pulpit, where, with the outspokenness of a Hebrew prophet, he rebuked the sins of the age, and called on high and low to live lives of righteousness in the fear and love of God and Christ. He was much more of a practical than a

theoretic theologian, and seems to have known and cared very little about the history of opinion, or about systems of divinity. And he did not bring out in his ministry all the truths which are precious to Evangelical Christians. He was not only rector of Eversley, but canon of Chester, to which he was appointed in 1870, thence he was transferred to a canonry in Westminster Abbey. He was a royal chaplain. The Prince of Wales as a youth listened to his lectures, and with the younger branches of the Queen's family he was a great favorite. His preaching at the abbey attracted great crowds; and, when he died, the loss was keenly felt by those who only for a few months flocked round his pulpit. The visit he paid to America, and the lectures he delivered there, made a deep impression, and he returned from his Western travels in 1874 to die the following year. Individuality and earnestness to an extraordinary degree were exemplified in his life. He was a great deal more than he ever did, having in him a genius and a spiritual force which no words or deeds could ever exhaust. His letters and memoirs of his life, in two volumes, are edited by his wife, London, 1876; abridged edition, in one volume, New York, 1877. JOHN STOUGHTON.

KIPPIS, Andrew, D.D., F.R.S., F.A.S.; b. at Nottingham, March 28, 1725; d. in London, Oct. 8, 1795. He was educated for the Presbyterian ministry by Dr. Doddridge, but from 1753 was a Unitarian pastor in London, and teacher in Unitarian theological institutions. His reputation rests upon his editorial work, upon five volumes of a revised edition of the *Biographia Britannica*, London, 1778-93 (down to "Fastolff": a part of vol. vi. — Featley-Foster — was printed; but Dibdin says only two copies of this part are known), upon the *Works* of Dr. Nathaniel Lardner (London, 1788, 11 vols.; last edition in 1827, 10 vols.), and upon the *Lectures* of Dr. Philip Doddridge. He also wrote *Lives* of Lardner, Capt. Cook (1788), and others.

KIR, mentioned (2 Kings xvi. 9; Amos i. 5, ix. 7) as the place whence the Syrians came before they settled in the regions north of Palestine, and to which Tiglath-pileser sent the prisoners after the conquest of Damascus. It has not yet been possible to identify the place.

KIRCHENTAG (*church diet*) is the German name of a periodical convention of delegates from the various evangelical churches of Germany, — the Lutheran Church, the Reformed, the United, and the Moravian (*Unitas Fratrum*), — on the basis of the common evangelical principle of their confessions, and for the purpose of establishing a common organization of their denominations. The conventions took their beginning in 1818. It was quite natural that the passionate demand for political unity which at that moment swayed most men's minds in Germany should call forth the idea of ecclesiastical unity. Moreover, it seemed as if the State were going to dissolve its old connection with the Church, and leave her to take care of her own organization; not to speak of the danger which threatened the Church from the peculiar coloring of infidelity with which the political movement was tainted. In April, 1848, Bethmann-Hollweg, professor of law in the university of Bonn, published a *Vorschlag einer evangelischen Kirchenversammlung im*

laufenden Jahre 1848, proposing that representative men of the various evangelical churches in Germany should meet together, and discuss the situation. In May, same year, at the annual conference of Sandhof, near Francfort, the idea obtained a more definite form by the efforts of Philipp Wackernagel of Wiesbaden. A committee was appointed, and charged with inviting representative men of the various evangelical denominations to meet at Sandhof, June 21, and discuss the question how the various evangelical State churches could be organized into one common confession church. Eighty-eight men were present, among whom were Bethmann-Hollweg and Dorner from Bonn, Ullmann and Hundeshagen from Heidelberg, Zimmermann and Palmer from Darmstadt; and the first *Kirchentag* was convened at Wittenberg, Sept. 21, 1848. More than five hundred delegates met, and the assembly agreed, (1) That the evangelical church communities of Germany should form a unity; (2) That the unity should not have the form of a union, abolishing the differences of confession, but only the form of a confederacy; (3) That the confederacy, based on the common evangelical principle of the confessions, should leave to each Church to arrange its relations to the State, its constitution, its ritual, and doctrinal system, as it pleased; while (4) The confederacy as such should represent the unity, bear witness against the non-evangelical churches, administer advice and support, defend the rights and liberties which belong to every evangelical church, etc. The confederacy was never established, and no *Kirchentag* has been convened since 1871. Nevertheless, the movement exercised a great and beneficial influence, both spiritual and material. From it sprang the *Kongress für innere Mission*, which holds its annual meetings at various places in Germany, and has greatly extended its activity during the last ten years. Its leading genius was Dr. Wichern till his death (1881). See the transactions of the several sessions of the *Kirchentag* at Wittenberg, Berlin, Stuttgart, etc., published by Hertz, Berlin.

WILHELM BAUR.

KIRCHER, Athanasius, b. at Geyssa, near Fulda, 1601; d. in Rome, 1680; was one of the most learned and most prolific writers of his time. In 1618 he entered the order of the Jesuits, and taught mathematics at Würzburg (whence he was expelled by the Swedes), and afterwards in Rome. Among his works, most of which treat mathematical and physical subjects, are *Ars magna lucis et umbræ*, *Mundus subterraneus*, *Arca Noë*, *Turris Babel*, etc. He founded the first museum of natural history (in Rome). His autobiography and letters were edited by Lougenmahtel, Augsburg, 1684.

KIRCHHOFFER, Melchior, b. Jan. 3, 1775, at Schaffhausen; d. Feb. 13, 1853, at Stein, in the canton of Schaffhausen, where he was appointed minister in 1808, after studying at Marburg, 1794-96. He is one of the ablest church-historians Switzerland has produced, wrote monographs on S. Hofmeister (1810), Oswald Myconius (1813), Werner Steiner (1818), Berthold Haller (1828), Guillaume Farel (1831), and continued Hotttinger's *Helvetische Kirchengeschichte*. [He is not to be confounded with Johannes Kirchhofer, who composed the able book, *Quellensammlung zur Geschichte des Neutestamentlichen Canons bis auf*

Hieronymus, Zürich, 1844, upon which Professor A. H. Charteris, D.D., based his book, *Canonicity*, Edinburgh, 1880.]

HAGENBACH.

KIRK, Edward Norris, D.D., b. in New York Aug. 14, 1802; d. in Boston, March 27, 1874. He was graduated at the College of New Jersey, 1820, and, after a brief study of law, at Princeton Theological Seminary, 1825. From 1829 to 1837 he was pastor of the Fourth Presbyterian Church in Albany, N.Y.; the years from 1837 to 1842 were spent in Europe, and in travelling in the United States, in the interest of the Foreign Evangelical Society, of which he was secretary. From 1842 to 1871 he was pastor of the Mount Vernon Church (Congregational), Boston, Mass. During his last years he was almost entirely blind. Dr. Kirk was one of the first members of the Evangelical Alliance, and a vigorous advocate of the evangelization of the Roman-Catholic countries of Europe. He published *Memorial of Rev. John Chester, D.D.* (Albany, 1829), *Lectures on Christ's Parables* (New York, 1856), two volumes of *Sermons* (New York, 1840, and Boston, 1860); translations of Gaussen's *Theopneusty* (New York, 1842), and *Canon of the Holy Scriptures* (abridged, Boston, 1862), and of J. F. Astié's *Louis Fourteenth, and the Writers of his Age* (Boston, 1855). His *Lectures on Revivals*, edited by Rev. D. O. Mears, appeared Boston, 1874. See D. O. MEARS: *Life of Edward Norris Kirk, D.D.*, Boston, 1877.

KIRKLAND, Samuel, b. at Norwich, Conn., Dec. 1, 1744; d. at Clinton, N.Y., Feb. 28, 1808. He was graduated at the College of New Jersey, 1763; ordained in the Congregational ministry, 1766; was a famous missionary among the Six Nations, and, after serving as an army chaplain in the Revolutionary War, returned to his work among the Indians. He founded at Whitestown, N.Y., in 1793, the Hamilton Oneida Academy, from which sprang Hamilton College. See his *Memoir* in Sparks's *American Biography*. — **John Thornton, D.D., LL.D.**, son of the preceding; b. at Little Falls, N.Y., Aug. 17, 1770; d. at Boston, April 26, 1840. He was graduated at Harvard College, 1789; pastor of the Summer-street (Congregational) Church, Boston, 1794–1810; and president of Harvard College, 1810–28. His presidency marks a brilliant period in the history of the college. He wrote a life of Fisher Ames, and edited his works, Boston, 1809.

KIRK-SESSION is the lowest court in the Presbyterian churches of Scotland, the same that is called the "session" in America, consisting of the minister and elders.

KIRWAN, Walter Blake, b. at Galway, Ireland, 1750; d. in 1805. Educated in the English Jesuit College of St. Omer, he was ordained a priest, and became professor of natural and moral philosophy at Louvain; but in 1787 he entered the Protestant ministry, held various charges, and died, as dean of Killala, 1810. He enjoyed extraordinary popularity as a preacher, and was particularly noted for his charity sermons. Some of these have been published, with a sketch of his life: *Sermons*, London, 1814; 2d ed., 1816. It will be remembered that "Kirwan" was the pseudonym of Dr. Nicholas Murray.

KI'SHON, or, in Ps. lxxx. 9, Ki'son, the present Nabr Mukutta, rises on Tabor and Little Hermon, and flows through the plains of Esdraelon

and Acre, into the Mediterranean, — a torrent in the winter time, but almost dry during summer. See Judg. iv. 7, v. 21; 1 Kings xviii. 40.

KISS OF PEACE, *The*, occurs very early, both in the life and in the worship of the Christian Church, as a symbol of brotherhood and love (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14). It became, indeed, the common form of greeting each other, especially when people met in the church; and it was given unrestrictedly, without regard to sex, rank, or age, as a natural expression of that community of spirit which bound together all the members of the church. It is apparent, however, that such a custom involved many inconveniences, and was liable to degenerate. Tertullian (*Ad Uxor.*, 2, 4) speaks of the annoyance it must be to a heathen husband to see his Christian wife exchange the kiss of peace with her religious brethren. Origen (*In Rom.*, x. 33) inculcates that the kiss shall be holy, that is, chaste and sincere, and not like the kiss of Judas, but expressive of peace and simplicity unfeigned. And Clement of Alexandria even goes so far as to censure those shameless kisses which made the churches resound, and occasioned foul suspicions and evil reports (*Pædog.*, 13, 11). Thus certain restrictions soon became necessary. The Apostolical Constitutions (8, 2), prescribe that when the deacon says, "Salute ye one another with the holy kiss," the clergy shall salute the bishop, and of the laity the men the men, and the women the women; and similar restrictions were made by contemporary and later councils. But in that, or in a somewhat similar form, the custom has survived down to our time in the Eastern Church; and in the Western it was not wholly superseded until the thirteenth century, when a plate of wood or metal (*osculatorium*), stamped with a representation of the crucifixion, was kissed, first by the priest, and then by all the communicants in succession, as a token of their mutual love in Christ. With respect to the special use of the kiss in the worship of the ancient church, at communion, baptism, wedding, etc., see the elaborate article by Edmund Venables, in SMITH and CHEETHAM: *Christian Antiquities*, ii. 902.

KITTO, John, b. at Plymouth, Eng., Dec. 4, 1804; d. at Cannstadt, Württemberg, Germany, Nov. 25, 1854. His father was a poor mason and a drunkard, who could afford him only three years' schooling; and so, in his twelfth year, he began to earn his own living as a barber's apprentice, but was dismissed for supposed connivance at theft. On Feb. 13, 1817, he was assisting his father at his trade; but, "when in the act of stepping from the top of the ladder to the roof of the house, he lost his footing, and fell, a distance of thirty-five feet, into the court beneath." By this fall he was severely injured bodily, and totally and permanently deprived of the sense of hearing. On recovering his strength, he resorted to various expedients to gain a few pennies whereby he might buy books; for reading was his passion. His pitiable condition — "pinched with hunger, shivering in rags, crawling about with exposed and bleeding feet" — led to his being put in the Plymouth workhouse, Nov. 15, 1819; and there he remained until July 17, 1823, with the exception of a few months (1821–22) of indentureship

to a shoemaker in the place, who cruelly treated him. In 1823 he attracted the attention of the famous scientist Harvey, and ultimately of other educated persons who were interested in the articles he wrote for the *Plymouth Weekly Journal*; and he obtained through them the post of sub-librarian of the Plymouth Public Library. The tide had turned with him. From this position he passed, in 1824, into the service of a Mr. Groves, a dentist at Exeter. In 1825 appeared his first volume, *Essays and Letters, with a Short Memoir of the Author*, Plymouth. Through Mr. Groves's mediation, he was engaged by the Church Missionary Association as printer; and in July, 1825, he went, to learn that art, to the Missionary College at Islington. By this time he had acquired some knowledge of Latin and Greek, and now began Persian. Owing to an unhappy misunderstanding, he resigned December, 1826. The fault was equally his and the committee's. Kitto was too much given to literature to be an efficient printer; and as he never brooked control, and the committee did not deal properly with his sensitive and extraordinary nature, never supposing that the man whom they hired as a mere printer had such lofty pretensions to authorship, a rupture was inevitable. He repented of the step he had taken; and, by the solicitation of friends, he was restored a few months afterwards, and sent to Malta, where he lived for eighteen months. But, owing to the same absorption in literary matters, he broke his rash pledge to abstain from literary pursuits, and so was supposed by the society to be unable to do as much printing as was required. Nothing remained but for him to leave their employ. Arrived in London, he met with Mr. Groves, and engaged to go with him as tutor to his family upon his missionary journey to the East. The party sailed from Gravesend, June 12, 1829, and arrived at Bagdad, Sunday, Dec. 6, 1829. On Sept. 19, 1832, he left that city for England, having practically exhausted his usefulness to Mr. Groves, and arrived at Gravesend in June, 1833. He obtained employment, as a literary hack, with Charles Knight, and wrote industriously for the *Penny Magazine* and the *Penny Cyclopædia*. On Sept. 21, 1833, he married. In 1835 he began, and in May, 1838, he finished, for Mr. Knight, the *Pictorial Bible*, which had an immense and long-enduring popularity. The first edition was in three large octavo volumes, and was reprinted the first year. The standard edition was begun in 1847, and finished in 1849 (4 vols., imperial 8vo). The work appeared at first anonymously; but the real author was soon known. He had at last found his place, and produced in succession the following works: *Uncle Oliver's Travels in Persia*, 1838, 2 vols.; *Pictorial History of Palestine and the Holy Land, including a Complete History of the Jews*, 1841, 2 vols.; *Gallery of Scripture Engravings*, 1841-43, 3 vols.; *History of Palestine from the Patriarchal Age to the Present Time*, Edinburgh, 1843; *Cyclopædia of Biblical Literature* (which he edited and largely wrote), Edinburgh, 1843-45, 2 vols. (3d ed. greatly enlarged by W. B. Alexander, D.D., London, 1866, 3 vols.); *The Pictorial Sunday Book*, London, 1845; *The Lost Senses, Deafness and Blindness*, 1845, 2 vols.; *Ancient Jerusalem*, 1846; *Modern Jerusalem*, 1847; *The Court of Persia*, 1849; *The People of*

Persia, 1849; *The Tabernacle and its Furniture*, 1849; *The Bible History of the Holy Land*, 1849 (6th ed., 1867); *Daily Bible Illustrations, Morning Readings*, 1849-51, 4 vols., and *Evening Readings*, 1851-53, 4 vols. (new edition by J. L. Porter, D.D., Edinburgh, 1866, 8 vols.),—his most popular, and, next to his *Cyclopædia*, his most valuable production. On Jan. 1, 1848, he began the issue of the *Journal of Sacred Literature*, and was by far the most voluminous contributor; but the *Journal* had not a sufficient pecuniary basis, and involved him in heavy loss; so that at last, in 1853, after eleven volumes had been issued, he abandoned it to the hands of Dr. Burgess. By these works he won a distinguished position among the popularizers of Bible science. In 1844 the university of Giessen, Germany, made him a doctor of divinity. In 1845 he became a fellow of the Royal Society of Antiquaries. On Dec. 17, 1850, he was put upon the civil list, and received a grant of a hundred pounds a year "on account of his useful and meritorious works." He had been all his life subject to severe headaches; but in 1851 he manifested decided indications of cerebral debility, and was more or less of an invalid from that time on. In February, 1854, he was forced to stop work. Generous friends raised eighteen hundred pounds for his support. On the 9th of August he left for Germany, and there he died.

Kitto was a layman, although a doctor of divinity. His life was full of vicissitudes, but steadily progressive. The contrast between its beginning and its close was remarkable: in fact, in the entire range of religious biography there is scarcely a parallel case. The totally deaf boy, who in poverty and misery, in cold and nakedness, wandered upon the streets of Plymouth, won for himself a name honored in thousands of homes. The secret of his success, apart from his literary gifts, lay in his indomitable perseverance, buoyed up by his great self-confidence. He never put a low estimate upon himself. His ultimate position was only the realization of the expectations of his boyhood. Much of his success may be explained on the score of his deafness; for, as he was totally cut off from ordinary society, he gave all his time to study. It is a curious fact in this connection, that for some years he scarcely spoke a word; but, by the kindly stratagem of friends upon his voyage to Malta, he was compelled to speak, and recovered the use of his vocal organs. His voice and pronunciation were peculiar, but he ever afterwards was intelligible. Having been all his life a voracious and multifarious reader, and a student whose day was sixteen hours long, it is no wonder that he acquired much learning; yet, owing to his irregular education, it would be perhaps wrong to call him a scholar. "He had as much knowledge of Hebrew, Greek, Latin, and the modern tongues, as sufficed for his purpose." Dr. Kitto was a member of the Church of England, and very catholic and liberal. Every Christian was considered by him a brother. His piety was genuine and genial, permanent and pervasive. His life reads like a romance; but his influence was real and most helpful in his day, and is likely to be in some ways permanent. He consecrated his energies to the better understanding of the Bible, and under his directions a multitude explored the mine of divine truth.

See lives of Kitto by J. E. RYLAND (London, 1856), and especially by JOHN EADIE (Edinburgh, 1857), and the autobiographic matter in KITTO's *Lost Senses*. SAMUEL M. JACKSON.

KLARENBACH, Adolf, b. at a farm near Lennep, in the duchy of Berg, towards the close of the fifteenth century; was educated at Münster; studied at Cologne; embraced the Reformation, and participated in the reformatory movements at Wesel, at Buderich (where he worked together with the minister, Johann Kloppeis), at Osnabrück, and in his native place. In 1528 Kloppeis was arrested at Cologne, and summoned before the Inquisition. Klarenbach immediately went to the city to aid him in his defence, but was also arrested. Cologne was at that moment the principal outpost of Rome in Germany. Reformatory tendencies had shown themselves in the city; but the clergy, the university, the magistrate, and the majority of the burghers, were zealous Romanists. Kloppeis escaped; but Klarenbach was kept in prison for eighteen months, in spite of the remonstrances of his friends and his native city. Together with Peter Fliesteden, he was finally convicted of heresy by the Inquisition, and delivered over for punishment to the secular authorities. Sept. 28, 1529, he was burnt in the square outside the gate. In 1829 the third centennial of his martyrdom was celebrated throughout his native country, and a monument erected in his honor. C. KRAFFT.

KLEE, Heinrich, b. at Coblenz, April 20, 1800; d. in Munich, July 28, 1841. He was educated in the Roman-Catholic seminary of Mayence, and was appointed professor of theology there in 1825, at Bonn in 1830, and in Munich in 1839, having been ordained priest in 1823. At Bonn his position was in the beginning somewhat difficult, as he was a decided adversary of Hermes and the Hermesian school. He represented the old traditional standpoint of the Church of Rome. To him revelation, Christianity, and the Church formed the one undivided fact of objective reason, which presents no other problems to subjective reason but those of its historical development. But he was an able representative of this standpoint; and, after the accession of Clemens August to the archiepiscopal throne, the lecture-rooms of the Hermesians soon became empty. Klee's principal works are, *System d. Kathol. Dogmatik*, 1831; *Die Ehe*, 1833; *Die Kathol. Dogmatik*, 1834-35, 3 vols.; *Dogmengesch.*, 1835-37, 2 vols. LANGE.

KLEUKER, Johann Friedrich, b. Oct. 24, 1749, at Osterode, in Hanover; d. at Kiel, May 31, 1827. He studied philosophy and theology at Göttingen, and obtained in 1773 a position as private tutor in Bückeburg, where he made the acquaintance of Herder. In 1778 he was appointed rector of the gymnasium of Osnabrück, and in 1798 professor of theology at Kiel, from which position he retired in 1826. He was a staunch adversary of the ever increasing rationalism of his time, and developed an astounding literary activity, which testifies, not only to his industry, but also to his erudition, especially in Oriental languages and classical literature. See RATJEN: *J. F. Kleuker und Briefe seiner Freunde*, Göttingen, 1842. G. H. KLIPPEL.

KLING, Christian Friedrich, b. at Altdorf, Württemberg, Nov. 4, 1800; d. at Marbach-on-

the-Neckar, Schiller's birthplace, in April, 1861. He studied at Tübingen and Berlin, and was appointed pastor at Waiblingen, 1826; professor of theology at Marburg, 1832, and at Bonn, 1842; pastor at Ebersbach in Württemberg, 1849; and dean of Marbach, 1851. He was a pupil of Schleiermacher and Neander. In his writings, as in his lectures, instructive, sound, and winning; a man of fine discrimination and independent judgment. In 1831 he edited the sermons of Bertholdt, a Franciscan revival preacher of the twelfth century; and in the last years of his life he prepared for Lange's *Bibelwerk* the Commentary on the Epistles to the Corinthians, translated into English by Drs. D. W. Poor and Conway P. Wing, in Schaff's edition of Lange's *Commentary*, New York, 1868. He also contributed numerous minor essays to the leading theological reviews of Germany, and articles for Herzog's *Encyclopædia*.

KLOPSTOCK, Friedrich Gottlieb, b. at Quedlinburg, Saxony, July 2, 1724, d. at Hamburg, March 14, 1803. He was educated at Schulpforte. When he left that institution (in 1745), he made a Latin valediction on epic poetry, which shows, that, though only twenty-one years old, he had fully made up his mind to become a poet, to write an epic, and to use Christ for his hero. (See Freybe: *Klopstocks Abschiedsrede*, Halle, 1868.) He studied first at Jena: but the mode of life which prevailed there among the students displeased him; and in 1746 he removed to Leipzig, where he remained until after the appearance of the three first songs of his *Messias*, published in *Bremische Beiträge*, 1748. (See D. F. Strauss: *Klopstocks Jugendgeschichte*, in *Kleine Schriften*, Berlin, 1866.) After staying for two years as a private tutor in the house of a relative at Langensalza, he went in 1750 to Zürich to visit Bodmer. (See Moerikofer: *Klopstock in Zürich, 1750-51*, Zürich, 1851.) In 1751 he went to Copenhagen, where he lived, somewhat retired, but highly honored, at the court of Frederick V., who gave him a pension of four hundred thalers. After the death of the king (in 1766) he removed to Hamburg, but he retained the pension. In Hamburg he lived in the same style as in Copenhagen. His house gradually became a pilgrim's shrine. (See Klammer-Schmidt: *Klopstock und seine Freunde*, Halberstadt, 1810.) He died after a long illness, and was buried at Ottensen with great pomp. (See Meyer: *Klopstocks Gedächtnisfeier*, Hamburg, 1803; *Klopstocks Todtenfeier*, Hamburg, 1804.) He was twice married,—first time (1754) to Margareta Moller, who died in 1758; second time (1791) to Mrs. Winthem, a niece of his first wife. He had no children.

The great event, which, during the youth of Klopstock, filled the history of German literature, was the controversy between Gottsched and Bodmer. Gottsched stood at the head of the French school. The drama was to him the highest artistic form; and the rules, with the elegance of expression and clearness of movement which they produced, he considered as the very essence of poetry. He and his wife translated French tragedies, and wrote original pieces after the same model. Bodmer stood at the head of the English school; and the epic, with national picturesqueness and sublime plasticity, was his art-ideal. Homer and Milton were his favorites. He pub-

lished the first edition of the *Nibelungen*. Klopstock was, so to speak, awakened by Bodmer. He fully adopted his ideas; and the great work of his life was the *Messias*, an epic poem, written in hexameters, published in parts between 1748 and 1780, and translated into English, French, Dutch, Polish, Swedish, and Latin. He wrote also dramas, but with Shakespeare, not Racine, as his model. *Die Hermannschlacht* (1769), dedicated to Joseph II., is a very characteristic composition. His *Oden und Elegien* (1771) were translated into English by W. Nind, 1847. The first collected edition of his works appeared at Leipzig, 1798–1810, in seven volumes. The most complete is that of Leipzig, 1844–45, with letters and biographical supplements by Herman Schmidlin.

The two fundamental ideas on which Klopstock's poesy is based are nationality and religion; and though his *Germanenthum* is somewhat affected, and his *Christenthum* somewhat sentimental, the power with which he forced these two ideas into the spiritual life of his time made him a turning-point in the history of German literature. Modern German poetry begins with him. His literary influence was enormous, decisive; and, besides this, he exercised, both by his *Messias* and by his *Oden und Geistliche Lieder*, a purely religious influence. In a time in which Lutheran orthodoxy had transformed religion into a mere system of doctrines, Klopstock made people feel that Christianity is something more,—that it speaks as well to the imagination and the sentiment as to the intellect. More especially he was the singer of the resurrection and the coming kingdom of heaven; and numerous proofs of the deep impression he produced can be found in the German literature. See C. F. CRAMER: *Er und über ihn*, Hamburg, 1780; and DÖRING: *Klopstocks Leben*, Weimar, 1825. A. FREYBE.

KLÜPFEL, Engelbert, b. at Wipfelda, Lower Franconia, Jan. 18, 1733; d. at Freiburg, in Breisgau, July 8, 1811. In 1750 he entered the order of the Augustinians at Würzburg; studied philosophy at Erfurt, theology at Freiburg, and was ordained priest at Constance in 1756; taught philosophy in the gymnasiums of Männerstadt and Oberndorf, theology at Mayence and Constance; and was in 1767 made professor of theology at Freiburg. This appointment roused the jealousy of the Jesuits, who had hitherto held the chair; but Klüpfel was supported by the Austrian court, and allowed to continue his activity unmolested. With the Protestant rationalists, especially Semler, he also carried on a hot controversy in his *Nova Bibliotheca Ecclesiastica*,—a periodical which he founded in 1775, and continued to 1790 (7 vols). His principal work is his *Institutiones theologicæ dogmaticæ* (1789), which was used as text-book in many universities, but has been materially altered in its fourth edition by Ziegler. His *De vita et scriptis Conradi Celtis*, containing some autobiographical notes, was published after his death. See JOHANN L. HUG: *Elogium Klüpfel*. KLOSE.

KNAPP, Albert, the most distinguished writer of spiritual songs in Germany in the first half of this century; was b. in Tübingen, July 25, 1798; d. in Stuttgart, June 18, 1864. In his second year his parents removed to Alpirsbach in the Black Forest, where they remained till 1809. The beau-

ties of the scenery exercised a lasting influence upon the fresh imagination of the young poet. He studied at the theological seminary in Tübingen; but the years were fuller of poetry than of theology. In 1820 he became vicar at Feuerbach, and afterwards at Gaisburg,—two villages near Stuttgart. His intercourse at this period with Wilhelm Hofacker gave to him a new insight "into his own corruption and into Christ's grace and majesty, which became the beginning of an entirely new life, and conception of the world." After passing to Sulz (1825) and to Kirchheim (1831), he was transferred to Stuttgart in 1836, and in 1845 was made pastor of St. Leonhard's Church. He endeared himself to his people; and although he was not fitted, like Ludwig Hofacker, by an impressive emphasis of sin and grace, to become a pattern as an awakening preacher, his sermons were noted for a remarkable richness of spiritual thought. He was a man of decided evangelical sentiments, and clung to the Divine Word. "Then is the soul joyful," he says, "when it passes from the confusion of a capricious, dry, and limited human wisdom, into the clear light of the Divine Word."

Knapp's claim to permanent fame rests upon his peculiar gift of spiritual poetry. He was an original poet and a hymnologist. His first efforts appeared in two volumes, under the title *Christliche Gedichte* ("Christian Poems"), and were published, by the generosity of some friends, at Basel, in 1829. Most of Knapp's hymns, which were afterwards incorporated in hymn-books, appeared in this edition. Other volumes of poems appeared under the titles, *Neuere Gedichte* ("New Poems"), 1834, 2 vols.; *Christenlieder* ("Songs for Christians", 1841; *Gedichte* ("Poems"), 1854, 1868; and *Herbstblüthen* ("Autumn Flowers"), 1859. These volumes contain more than twelve hundred original hymns and poems. Although they are not always classic in form, they are rich in thought. The subjects are drawn from every department. Men of war, poets, musicians, as well as the beauties of nature and the praises of Christ, are sung. For, as he says, "the whole world belongs to the Christian; and his mind and heart may tarry everywhere except in the domain of sin and vanity, and everywhere seek the vestiges of his God." But he always returned with joy to the Word of God. "Here there is an endless store. Though one may have composed a hundred poems on it with careful labor, yet he has done no more than does a fly when it has walked over the keys of a piano full of music. Especially do I look upon the Old Testament as a real gold-mine of the highest style of poetry." It was his glory, as Fr. Krummacher said, that he laid all his talents at the feet of Christ; and some of his hymns will always continue to be fountains of blessing; as, *An dein Bluten und Erbleichen; Eines wünsch ich mir vor allem andern* ["More than all, one thing my heart is craving," Schaff's *Christ in Song*, p. 497]; *Einer ist's, an dem wir hangen; Hallelujah, wie lieblich stehn!*

Knapp also did a great work by editing a collection of hymns, *Evangelischer Liederschatz für Kirche und Haus* ("Treasury of Hymns for the Church and Home"), Stuttgart, 1837; 3d ed., 1865. He here gives an admirable selection of 3,590 out of the 80,000 German hymns. In the first edition

he made many corrections in the hymns, but afterwards confessed he had gone too far in this direction. [Its notices of the hymn-writers are written with skill, and are very valuable.] This work contributed very materially to sharpen and satisfy the taste for good hymns. Knapp also edited the *Christoterpe* from 1833 to 1853, a Christian almanac, and published some biographies. See *Lebensbild v. A. Knapp* (memoirs begun by himself, and completed by his son, Joseph Knapp) [and a lecture of thirty-seven pages by KARL GEROK: *Albert Knapp, Der schwäbische Dichter*, Stuttgart, 1879], Stuttgart, 1867. PALMER. (LAUXMANN.)

KNAPP, Georg Christian, b. at Glaucha, 1753; d. at Halle, Oct. 14, 1825. He studied at Halle and Göttingen, and was appointed professor of theology at Halle in 1777, and director of the Francke Institution in 1785. Surrounded on all sides by the prevailing rationalism, he represented the influence of Spener; and the impression he made was both deep and wide, though a natural timidity, which made him shrink from any direct conflict, prevented him from forming a school. He published a valuable edition of the New Testament (3d ed., 1824); and his *Scripta varii argumenti* (2 vols.; 2d ed., 1823) contains several excellent essays. After his death, his *Lectures on Christian Theology* was published by Thilo (1827–28, 2 vols.), [and translated into English by Leonard Woods (Andover, 1831–39, 2 vols.)]; and his *Biblische Glaubenslehre zum praktischen Gebrauch*, by Guericke, 1840. See NIEMEYER: *Epicedien zum Andenken auf Knapp*, 1825. THOLUCK.

KNATCHBULL, Sir Norton, b. in Kent, 1601; d. 1684. He wrote *Annotations upon some Difficult Texts in all the Books of the New Testament* (Cambridge, 1693), a translation, with improvements of his own, — *Animadversiones in libros N. T. paradoxie orthodoxe* (London, 1659). It was once highly esteemed, and frequently reprinted.

KNEELAND, Abner, b. 1774; d. at Farmington, Io., Aug. 27, 1844. He was first a Baptist, and then a Universalist minister, but ultimately became a deist. In 1836 he was tried for blasphemy before the Supreme Court at Boston. He published *The Deist* (1822, 2 vols.), *Lectures on the Doctrine of Universal Salvation* (Philadelphia, 1824), *Review of the Evidences of Christianity* (1829). But his most notable publication was a translation of the New Testament, with a Greek text, Philadelphia, 1822, 2 vols.

KNEELING (Genuflexion, Prostration). The Jews prayed standing or kneeling (Neh. ix. 2–4; Matt. vi. 5; Luke xviii. 11, 13; 2 Chron. vi. 13; Dan. vi. 10; Ez. ix. 5, etc.). Among the Christians, however, the kneeling posture very early became the most common. Compare Acts vii. 60, ix. 40, xx. 36, xxi. 5; Eph. iii. 14, not to speak of frequent allusions by Clemens Romanus, St. Ignatius, Hermas, and others. See art. *Genuflexion* in SMITH and CHEETHAM, *Dictionary of Christian Antiquities*, i. 723 sq.

KNIPPERDOLLING, Bernard. See MÜNSTER.

KNIPSTRO (not Knipstrow, though in Latin *Knipstrovius*), Johann, b. at Sandow-in-the-Mark, May 1, 1497; d. at Wolgast, Oct. 4, 1556. He early entered the Franciscan order, and was, on account of his mental brightness, sent to study in the university of Frankfurt-on-the-Oder, where he greatly distinguished himself by defending the

theses of Luther against Tetzel in a public disputation, Jan. 20, 1518. In order to prevent his embracing the Reformation, he was by his superiors sent to the Franciscan monastery at Pyritz in Pomerania; but in a short time he converted all the monks to Protestantism. The bishop of Cammin interfered; and Knipstro fled to Stettin, where he married, and thence to Stralsund, where he was made assistant preacher at St. Mary, and afterwards superintendent. At the synod of Treptow, 1534, the dukes of Pomerania agreed to introduce the Reformation in their possessions; and Knipstro was made superintendent-general over the Wolgast dominions. His activity was, on the whole, more practical than theoretical. His writings (*Epistola ad Melancthonem*, *Widerlegung des Bekenntnisses A. Osiandri*, etc.) are not many. His life is found in J. H. BALTHASER: *Sammlungen*, Greifswald, 1723, 1725, 2 vols., i. 93, and ii. 317–386. G. PLITT.

KNOBEL, Karl August, one of the greatest Hebrew exegetes of our age; b. at Tzschacheln, in Lower Lusatia, Aug. 7, 1807; d. at Giessen, May 25, 1863. He was educated at Sorau, studied at Breslau; was appointed professor extraordinary of theology there in 1835, and, after the publication of his *Prophetismus der Hebräer* (Breslau, 1837, 2 vols.), ordinary professor of theology at Giessen, 1839. To Hirzel's *Kurzgefasstes exegetisches Handbuch zum Alten Testament* he contributed the Commentaries on Isaiah (which involved him in a controversy with Ewald, and occasioned him to write his *Exegetisches Vademecum für Herrn Ewald in Tübingen*, Giessen, 1844), 1843, 3d edition, 1861; Genesis, 1852, 2d edition, 1860; Exodus and Leviticus, 1857; and Numbers, Deuteronomy, and Joshua, 1861; and his contributions are distinguished by their learning and acuteness, originality of view, and solid argumentation, though the decidedly rationalistic bent of his mind prevented him from thoroughly appreciating the poetical and theological value of the works commented upon. He also wrote *Commentar über das Buch Koheleth*, 1836, and *Völkertafel der Genesis*, 1850. ZÖCKLER.

KNOLLYS, Hanserd, an eminent English Baptist minister; b. in Chalkwell, Lincolnshire, 1598; d. in London, Sept. 19, 1691. He was educated at Cambridge University, and ordained priest by the bishop of Peterborough. Changing his views on infant baptism, he was recognized as a non-conformist, and subjected to much persecution for preaching. In 1638 he left the country, and sailed for America. Arriving in Boston, he became involved in a controversy with the authorities. Cotton Mather called him "Mr. Absurd Knowless." He was the first minister of Dover, N.H. He returned to England in 1641, where the remainder of his life was spent in varying vicissitudes, a part of the time as a fugitive on the Continent. Mr. Knollys was a learned scholar and an able preacher, and, before his departure for America, is said to have had a regular audience of one thousand persons when he preached in London. He published *Flaming Fire in Zion* (1646), *Rudiments of the Hebrew Grammar* (1648), and his *Autobiography* (1672). The last work was continued by KIFFIN, 1692, and reprinted 1813. See also BROOKS: *Lives of the Puritans*, vol. iii. The Hanserd Knollys (Baptist) Society was or-

ganized in England in 1845 to republish early Baptist writings.

KNOWN-MEN, a designation for Lollards, and, later, for Puritans, in Henry VIII.'s time; used among themselves to mark the fact of their acquaintance with the New Testament. They considered themselves to be "known men" of God, because they knew God's Book.

KNOX, John, the Scottish reformer; b. 1505; d. Nov. 24, 1572; was the son of William Knox, a small landed proprietor of fair though not distinguished descent, in the county of Lanark. His mother's name was Sinclair; and his birth-place (*Works*, edited by D. Laing, vol. vi. p. 16) appears to have been, not Gifford village, as usually represented, but a suburb of the town of Haddington, known as Giffordgate. It was likewise in Haddington that he received the elements of a liberal education. Haddington early enjoyed the advantage of possessing an excellent grammar-school,—one of those schools originally monastic, and due to the public spirit, which, at least as regards education, animated the Scottish Church even antecedently to the Reformation. In these schools, if not, except in rare instances, Greek, at least the Latin language was taught, along with the more ordinary branches of popular instruction. The schools of Aberdeen, Perth, Stirling, Dumbarton, Killearn, and Haddington, are particularly mentioned in contemporary writings, as, in the beginning of the sixteenth century, celebrated for the skill of their masters, and the attainments of the often numerous pupils—including sons of the principal nobility and gentry—who were educated within their walls.

From Haddington school he appears to have proceeded to the University of Glasgow, then not so well equipped as it has since become, being, in the words of its distinguished principal, John Major, "*parum dotatum, parumque celebrem*," and chiefly adorned by the presidency of a man who was one of the greatest scholars of his times. How long Knox remained at college is uncertain. His name occurs among the *Incorporati* in the *Annales* of Glasgow College for 1522. It is not to be found in any subsequent year, either in the Glasgow registers, or in those of the other Scottish universities. He may have been a student, however, without matriculating. Knox certainly never made any pretence to be such a scholar as his contemporaries George Buchanan or Alesius; nor is there evidence that he even graduated. That he was a fair Latinist, and accustomed to study, appears, however, from the fact, which seems to be well attested, of his familiarity with the writings of Augustine and Jerome. He acquired the Greek and Hebrew languages after middle life, probably when on the Continent. Knox is said to have been ordained to the priesthood before the year 1530. The fact of his ordination is admitted both by friends and foes; but neither for the date of this event, nor for almost any other incident in the reformer's career, between his matriculation in Glasgow in 1522 and the time when he renounced the errors of Romanism, and professed his adherence to the Protestant faith, have we authentic evidence. The principal authority for the facts of his life at this period is an article in Beza's *Icones Virorum Illustrium* (1580); but the details given in this curious

series of contemporary biographies are not by any means always reliable. One fact, whatever its value, is ascertained. It appears, from evidence adduced by Mr. Laing, that in the year 1544 Knox had not yet divested himself of Romish orders; in so far, that, in his character of a priest, he signed a notarial instrument dated March 27 of that year, the original of which is still to be found in the Charter-room at Tynninghame Castle. Up to this time, however, he seems to have employed himself in private tuition, rather than in parochial duties; and, at the moment when he last signed his name as a priest, he was probably already engaged in the office—which he held for several years—as tutor or pedagogue in the family of Hugh Douglas of Longniddry, in East Lothian, with the further charge of the son of a neighboring gentleman, John Cockburn of Ormiston: both of them persons, who, like himself, had even at this time a leaning to the new doctrines.

Knox was forty years of age when he first publicly professed the Protestant faith. His mind had in all probability been directed to that faith for some time before the change was avowed. According to Calderwood, Thomas Guillaume, a native of East Lothian, and provincial of the order of Blackfriars, was the first "to give Mr. Knox a taste of the truth." Beza attributes his original change of opinion to the study in St. Andrews, in early manhood, of the writings of Augustine and Jerome. But the immediate instrument of his actual conversion was the equally learned and amiable George Wishart, who, after a period of banishment, returned to his native country in 1544, to perish, in the following year, at the stake, as the last and most illustrious of the victims of Cardinal Beaton. Among other places where he preached the Reformed doctrines in these years, Wishart had come to East Lothian, and there made Knox's acquaintance. The attachment which the latter formed for the person as for the doctrine of Wishart, must, notwithstanding his mature years, be described as of the nature of a youthful enthusiasm. He followed him everywhere, and constituted himself his body-guard, bearing, it is said, a two-edged sword, that he might be prepared to defend him against the cardinal's emissaries, then known to be seeking Wishart's life. And, on the night of the martyr's apprehension, he was hardly restrained from sharing his captivity, and consequently, in all probability, his fate. The terms of Wishart's remonstrance are well known: "Nay, return to your bairns (pupils). One is sufficient for a sacrifice."

His first call to the Protestant ministry took place at St. Andrews, a picturesque city, rich in ecclesiastical traditions from the Culdee period, which was throughout his life intimately associated with the reformer's career. There appears to have been no regular ordination. Of course, he was already ordained as a priest in the Church of Rome. But imposition of hands, and other forms in constituting the ministerial character, were (as appears from the Book of Policy for the Church of Scotland, which he afterwards assisted to draw up, and at all events sanctioned) not regarded by Knox as at most of more than secondary importance. A graphic account of the

whole proceedings connected with his call to the ministry, together with a report of his first sermon in St. Andrews, will be found in Knox's *History of the Reformation*.

At this time he was residing in the Castle of St. Andrews. After Beaton's death, this stronghold became a place of refuge for many of the Protestants. Along with his pupils, the sons of the lairds of Longniddry and Ormiston, already mentioned, he passed there some comparatively peaceful months. His repose was rudely interrupted by the investiture and capitulation of the castle in the end of July, 1517, succeeded, as regarded Knox and some of the rest of the refugees, by imprisonment in the French galleys. He now spent no less than nineteen months as a galley-slave, amongst hardships and miseries which are said to have permanently injured his health, and which he never cared to refer to, so painful was the recollection. "How long I continued prisoner," he said in a sermon preached in St. Andrews, in 1569, "what torments I sustained in the galleys, and what were the sobs of my heart, is now no time to recite." He adds, however, that he always continued to hope for a return to his native country. In the *History* (vol. i. p. 228), the same confidence of a return is referred to as never having forsaken him; and he gives a curious testimony to the fact, by mentioning how, on one occasion, "lying betwixt Dundee and St. Andrews, the second time that the galleys returned to Scotland, the said John [Knox] being so extremely sick that few hoped his life, Maister [afterwards Sir] James [Balfour, one of his fellow-prisoners] willed him to look to the land, and asked if he knew it. Who answered, 'Yes, I know it well; for I see the steeple of that place where God first in public opened my mouth to his glory; and I am fully persuaded, how weak soever I now appear, that I shall not depart this life, till that my tongue shall glorify his godly name in the same place.'"

On his release, which took place early in 1549, through (as is supposed) the mediation of Edward VI., Knox found, that, in the existing state of the country, he could be of little use in his beloved Scotland. For nearly ten years we accordingly find him submitting to voluntary exile, like so many of the worthiest of his countrymen in those troublous times. All these years, however, he devoted himself to ministerial labors in connection with the Reformed Church. His first sphere of duty was provided for him in England, as a minister of the English Church. For a full account of this period (extending over about five years) of the life of Knox, the reader must be referred to Dr. Lorimer's work, mentioned below. That the father of the Presbyterian Church of Scotland should have been from 1549 to 1554 a minister of the Church of England will appear the less remarkable, when it is remembered, that, during the whole reign of Edward VI., the Church of England was in a transition state; some of its most marked peculiarities (which Knox himself and others in Scotland and abroad afterwards objected to) being then in abeyance, or at least not insisted upon as terms of communion. Thus, the Prayer-Book was not obligatory, neither was kneeling at the communion. Episcopal government was of course acknowledged; but Knox,

when himself offered, in the year 1552, the bishopric of Rochester, declined the preferment, on the same grounds on which he afterwards objected to the re-introduction of Episcopacy into Scotland. The offices he held in the Church of England are roughly indicated in the *History*, which says, "He was first appointed preacher to Berwick, then to Newcastle; and last he was called to London and to the southern parts of England, where he remained till the death of Edward VI." (*Works*, I. p. 280). From other sources it appears that in 1551 he was appointed one of the six chaplains in ordinary to the king; and that in this capacity he had submitted to him, and, after revision, joined the other chaplains in sanctioning, "The Articles concerning an Uniformity in Religion" of 1552, which became the basis of the "Thirty-nine Articles" of the Church of England.

From England, at the death of Edward, Knox proceeded to the Continent, travelling for a time from place to place in some uncertainty. In September, 1554, having reached Geneva, where he saw Calvin, he accepted a call to the English Church at Frankfurt. At Frankfurt controversies in connection with vestments, ceremonies, and the use of the English Prayer-Book, met him, and, notwithstanding the great moderation which he showed from first to last, led, in March, 1555, to his resignation of his charge. On this subject the reader is referred to his treatise, reprinted in Laing's edition of Knox's works, entitled *A Briefe Narrative of the Troubles which arose at Frankfurt* (1554). From Frankfurt, Knox passed a second time to Geneva, where he was at once invited to become minister of the English Church; and to that charge he was formally elected in December, 1556, on his return from a visit which he paid to Scotland on the occasion of his first marriage. The church in which he preached at Geneva was called the "Temple de Notre Dame la Neuve," and had been granted, at Calvin's solicitation, for the use of the English and Italian congregations, by the municipal authorities of that city. Knox continued to officiate in Geneva till January, 1559, when he finally left for Scotland.

He arrived in Edinburgh on the 2d of May of that year. The time was a critical one; but the life of Knox from this period belongs to the history of his country, and only those particulars need be noticed which have a strictly personal interest.

When the Reformed religion was, in 1560, formally ratified by law in Scotland, Knox was appointed minister of the Church of St. Giles, then the great parish church of Edinburgh. He was at this time a man of fifty-five years, and in the full vigor of his powers, as appears abundantly in the style of his *History of the Reformation*, — a work which appears to have been begun about 1559, and completed in the course of the next five or six years. The *History*, if sometimes rough and even coarse in language, and not always defensible in temper and spirit, is written with a force and vigor not surpassed by any of his other writings: of all of which it may here be said, that, whatever their faults, they are works of true genius, and well worthy in their character, upon the whole, of the great leader and statesman who wrote them. At the very beginning of his labors as minister of Edinburgh, he had the

misfortune to lose his much-loved wife, Marjory Bowes, then only in her twenty-seventh or twenty-eighth year. She was the daughter of Richard Bowes, captain of Norham Castle, and a scion of a family of distinction in Northumberland. He had secured her affections during his early ministry at Berwick, and had returned from Geneva in 1555 to marry her. In 1563 Knox made a second marriage, which was greatly talked of at the time, not so much for the difference of rank, as the disparity in age, between the parties, but which, notwithstanding these circumstances, appears to have been a happy one. The young lady was Margaret Stewart, daughter of Andrew Lord Stewart of Ochiltree. At this time our reformer lived not only a very laborious life,—being much engrossed with the public affairs of the nascent church, and at the same time devoted to his work as a parish minister, to say nothing of his continual, and perhaps, in his position, unavoidable controversies, more or less personal, with the ecclesiastical and political factions of the day, whom he regarded as his own and his country's enemies,—but a life not without its social and family enjoyments. He had a fair stipend of four hundred merks scots, equal to about forty-four pounds of English money of that day, and the value of which may be computed when it is stated that the amount was considerably higher than that of the salaries of the judges of the Court of Session in Scotland, and not much lower than those of the English judges of the same times. Then he had a good house, which was provided and kept in repair by the municipality,—a house previously occupied by the abbot of Dunfermline. The house is still preserved, with little change, and forms a memorial—hitherto the only memorial—of the great reformer in the scene of so many of his labors. From his will, too, it appears that he had sometimes as much as a hogshead of wine in his cellar. Nor was he, with all his severity and even fierceness of temper, a man indisposed in those days to exchange friendly and kindly relations with his neighbors, many of whom, in every rank, were among his intimate friends, or to give way, when the occasion fitted (perhaps even sometimes when it did not fit), to mirth and humor, of which, as of other traits of his character, his writings furnish abundant evidence.

An interesting description of Knox's appearance, and especially of his style as a preacher, in his later years, is furnished in the *Diary of James Melville* (Bannatyne Club, 1829, pp. 26, 33). Melville was at the time a student in St. Andrews, and the period he refers to is the year 1571, when Knox, for his personal security, had, not for the first time in his life, taken refuge in that city. "Of all the benefits I had that year" (writes Melville) "was the coming of that most notable prophet and apostle of our nation, Mr. John Knox, to St. Andrews, who, by the faction of the queen occupying the castle and town of Edinburgh, was compelled to remove therefrom, with a number of the best, and chose to come to St. Andrews.

Mr. Knox would sometimes come in, and repose him in our college-yard, and call us scholars unto him, and bless us, and exhort us to know God and his work in our country, and stand by the good cause; to use our time well,

and learn the good instructions, and follow the good example, of our masters. . . . He was very weak. I saw him every day of his doctrine go hule and fear, with a furring of martriks about his neck, a staff in the one hand, and good godly Richard Ballantyne, his servant, holding up the other oxtar, from the abbey to the parish church, and by the said Richard and another servant lifted up to the pulpit, where he behoved to lean at his first entry; but or he had done with his sermon, he was so active and vigorous that he was like to ding that pulpit in blads and fly out of it."

John Knox died on Monday, the 24th of November, 1572, in the sixty-seventh year of his age. He died as he had lived,—full of faith, but always ready for conflict. He found a devoted nurse in his young wife; and all the noblest and best men of Scotland hung about his house for tidings of the progress of his malady, in the vain hope of his being longer spared. Two brief estimates of his character, both of them contemporary, may be here added. One is found in the account of his last illness and death by his servant, Richard Ballantyne, who, after detailing the incidents of his last hours, says, "Of this manner departit this man of God, the lycht of Scotland, the comfort of the Kirke within the same, the mirrour of Godliness, and patrone and exemple to all trew ministeris, in puritie of lyfe, soundness in doctrine, and in bauldness in reproving of wicketness, and one that caired not the favore of men (how great soever they were) to reprove thair abuses and synes. What dexteritie in teiching, bauldness in reproving, and hatred of wickedness was in him, my ignorant dullness is not able to declair."

But the highest testimony to the worth of a man not without faults was that pronounced at his grave in the churchyard of St. Giles by the Earl of Mortoun, the regent of Scotland, in the presence of an immense concourse, who had followed him to his last resting-place: "Here lyeth a man who in his life never feared the face of man, who hath been often threatened with dagge and dagger, but yet hath ended his dayes in peace and honour."

LIT.—The Works of John Knox, collected and edited by David Laing in 6 vols., Edinburgh, printed for the Bannatyne Club, 1864 (a most learned, elaborate, and every way admirable edition, the labor of love of a man more competent than any other person to undertake such a national memorial). THOMAS McCRIE, D.D.: *Life of John Knox*, Edinburgh, 1811; F. BRANDES: *John Knox, Väter der Reform. Kirche*, Bd. 10, Elberfeld, 1862; P. LORIMER, D.D.: *John Knox and the Church of England*, Lond., 1875. WILLIAM LEE.

KNOX, Vicesimus, b. at Newington Green, Middlesex, Dec. 8, 1752; d. in Tunbridge, Kent, Sept. 6, 1821. He was educated at St. John's College, Oxford; succeeded his father as master of Tunbridge School, and held the position with honor for thirty-three years. He is well known as the author of *Essays* (London, 1777; more than twenty editions published), and as the compiler of *Elegant Extracts in Prose* (1783), *Elegant Extracts in Verse* (1790), *Elegant Epistles* (1792) (the three volumes reprinted, Boston, Mass., 6 vols.), and of *Family Lectures*, 1791. He was an admired

preacher, impassioned and flowery. His *Works*, with biographical preface, were published, London, 1824, 7 vols.

KO'HATH (*assembly*), second son of Levi (Gen. xlv. 11), founder of the Kohathites (1 Chron. xxiii. 12), who were Levites of the highest rank. According to the account in Num. iii. 29-31, iv. 2 sq., the Kohathites pitched their tents on the south side of the tabernacle while in the wilderness, and had charge of "the ark and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and the service thereof." In later times they helped to bring the ark to Jerusalem (1 Chron. xv. 5). They had twenty-three cities assigned to them at the conquest (Josh. xxi. 4, 5). They occupied the proudest positions in the land, being judges and officers (1 Chron. xxvi. 20-26), also temple-singers (2 Chron. xx. 19). See LEVITES.

KOHLBRÜGGE, Hermann Friedrich, the founder of the Dutch-Reformed (*Niederländisch-Reformirte*) congregation at Elberfeld; b. in Amsterdam, Aug. 15, 1803; d. at Elberfeld, March 5, 1875. His parents were Lutherans; and, after studying theology, he became preacher to a Lutheran congregation in Amsterdam. But between the cold rationalism of his colleagues and his own hot enthusiasm, a conflict was unavoidable, and he was deposed. After living for several years in retirement, he joined the Reformed Church; and in 1834, while travelling through the Rhine regions, where just at that time a kind of revival took place, he preached often, and made a deep impression. But the Prussian Government, considering him a dangerous enemy of their plans of uniting the Lutheran and Reformed churches, finally forbade him the pulpit. Meanwhile the act of union produced a great fermentation, especially among the Reformed congregations; and that of Elberfeld finally separated from the State establishment, and chose Kohlbrügge for its minister (1847), constituting itself as a member of the Church of the Netherlands. There he labored with great success till his death. Besides a considerable number of sermons, he published, *Das siebente Kapitel d. Briefes Pauli an die Römer; Betrachtung über d. erste Kapitel d. Evangeliums nach Matthäus*, etc. CALAMINUS.

KOHLER, Christian and Hieronymus, two brothers, natives of Brügglen, a village in the canton of Bern, and founders of the so-called "Brügglen" sect, which flourished about the middle of the eighteenth century. Badly educated, but not without considerable natural gifts, sensuous, shrewd, with an inclination towards the marvellous and mystical, Christian supported himself as a common day-laborer, and Hieronymus as a wagoner. Neither of them seems to have led a blameless life: nevertheless, when, in 1745, a revival movement reached the country in which they lived, they succeeded in placing themselves at the head of the movement. They left off working, and began to preach and exhort. They had visions and revelations. They represented themselves as the two witnesses of the Revelation. They asserted that Christian was the temple of the Father; Hieronymus, that of the Son; and Kissling, a woman of not altogether irreproachable reputation, that of the Holy Spirit, destined

to bring forth the Saviour of the world. Their doctrines, so far as they had any doctrines, were a mere maze of wilful distortions, intended to justify the immorality of their own lives. But they, nevertheless, succeeded in seducing quite a number of people in Brügglen and the neighboring parishes. Jan. 2, 1750, they were banished from Bern; but they secretly returned, obtained money to release deceased souls from purgatory, allured people into idleness and debauchery by predicting the near end of the world, etc. Oct. 8, 1752, Hieronymus was arrested; and Jan. 16, 1753, he was sentenced to death, and executed. At the same time Christian was arrested at Neuenburg; but his final fate is unknown. Kissling was locked up in a house of correction. Shortly after, the sect disappeared, though it is noticeable that afterwards the Antonians found ready acceptance in the very parishes in which the Brügglen sect had flourished. See KYBURG: *Das entdeckte Geheimnis der Bosheit in der Brüggler-Sekte*, Zurich, 1753, 2 vols. TRECHSEL.

KOLLENBUSCH, Samuel, b. at Wichlinghausen, near Barmen, Sept. 1, 1724; d. at Barmen, Sept. 1, 1803. He studied medicine at Duisburg and Strassburg, and practised as a physician, first at Duisburg, afterwards in his native city. As a mystic, he stands between Tersteegen and Jung-Stilling. But he was a biblical realist, believing in the literal truth of every word of the Bible, and a zealous churchman; and this same character the circle of adherents retained, which gradually formed around him, and which afterwards was considerably widened by the exertions of G. Menken at Bremen. For his peculiar doctrines, see *Erklärung biblischer Wahrheiten* (Elberfeld, 1807), and *Goldene Apfel in silbernen Schalen* (Barmen, 1854): for his life, see *Mittheilungen aus d. Leben u. Wirken S. Kollenbusch in Barmen* (Barmen, 1853). See also Fr. W. KRUG: *Die Lehre d. Dr. Kollenbusch* (Elberfeld, 1846) and *Kritische Geschichte d. protest.-relig. Schwärmerei im Grossherz. Berg* (Elberfeld, 1851), and M. GOEBEL: *Gesch. d. christ. Lebens in d. rhein. Westphal. evang. Kirche*, Coblenz, 1849-1860, 3 vols. (1st vol. introduction). M. GOEBEL.

KOL NIDRÉ (לִכְ-נִדְרֵי), "all vows"), a formula uttered three times, with increasing loudness, by the official leader of worship in the Jewish synagogues, upon the evening of the Day of Atonement, as part of the service. Each time it is pronounced, the congregation repeat it softly. It is to this effect: "All vows, renunciations, prohibitions, and obligations of every kind, which we have made, sworn, and bound upon us, from this Day of Atonement to the next, we now repent of, and pronounce them broken, and of no efficacy. Our vows are no vows: our oaths are no oaths." As might be supposed, this liturgical formula has been turned against the Jews, as if by it they absolved themselves from all obligations, and therefore could not be bound by an oath. But the charge is unjust; for the Kol Nidré applies only to *vows*,—i.e., what the speaker binds upon himself,—and not to *oaths*, which would bind him to others. The latter are regarded by them as inviolable, except by the personal consent of the individual who had received the oath. A general release from *future* vows can be made on New Year, or between New Year's and the Day of

Atonement, in the synagogue, if three individuals unite in the request.

Kol Nidré dates from about the ninth Christian century. At first it referred to congregational and not to individual vows. In the manuscripts, the formula varies considerably. Although not so in design, it is easily made an instrument of unrighteousness. Bad men use it to escape obligations. See OATH AMONG THE HEBREWS.

LIT.—L. J. MANDELSTAMM: *Horæ Talmudicæ*, Berlin, 1860; LEHMANN: *Die Abschaffung des Kol Nidre*, Mainz, 1863; ROHLING: *Der Talmudjude*, Münster, 6th ed., 1877. HERMANN L. STRACK.

KOMANDER (DORFMANN), Johann, was probably born at Chur; early became acquainted with Zwingli; and in August, 1524, was appointed parish-priest at St. Martin-in-Chur. The state of affairs in the Grisons was at that moment almost desperate. The population—belonging to various races, and in the different valleys speaking different languages (Italian, Romanca, French, and German)—was sunk into utter ignorance. Only a limited number of grown-up persons knew anything of the Decalogue and the Lord's Prayer. The clergy was debauched beyond description. The monks lived in the monasteries with wife and children. The bishops and abbots, and even the priests, were foreigners, who could not understand the language spoken by their flocks. Under such circumstances, Komander, an intimate friend of Zwingli, planted the Reformation in the country, and vindicated its cause with great energy and success till his death, in 1557. April 4, 1524, the union diet issued the so-called *Artikelbrief*, which, among other things, demanded that the holder of an ecclesiastical office should be able to perform its duties himself; and, as the parish priest of St. Martin-in-Chur declared himself unable to preach, the government deposed him, and gave his office to Komander. The Roman-Catholic clergy, roused by these proceedings, began intriguing against Komander, and tried to make him responsible for the troubles caused by the Anabaptists. The intrigue failed, however; and when the diet, in June, 1526, issued twenty new "articles of reformation," the bishop fled. Tolerably undisturbed, Komander then went on holding public disputations, establishing a regularly convened synod, drawing up a catechism, founding a seminary at Chur, etc. See DE PORTA: *Historia reformationis eccles. Rhetic.*, Chur, 1772, vol. i.

KARL PESTALOZZI.

KÖNIG, Johann Friedrich, b. at Dresden, Oct. 16, 1619; studied at Leipzig and Wittenberg, and was successively Swedish court-preacher, professor of theology at Greifswald (1651), superintendent of Meklenburg and Ratzeburg (1656), and professor of theology at Rostock (1659); in which position he died, Sept. 15, 1664. He was prominent among the "virtuosos in dogmatics" of the seventeenth century; and his *Theologia positiva acroamatica* (Rostack, 1664) was often republished, and widely used as a text-book, and forms the foundation of Quenstädt's famous work. See GASS: *Geschichte d. protest. Dogmatik*, i., 321 et seq.

HAGENBACH.

KÖNIG, Samuel, b. at Gerzensee, in canton of Bern, 1670; studied at Bern and Zürich; visited Holland and England, in which latter country he was initiated in the mystic and chiliastic ideas

of Jane Leade; returned home in 1698, and was appointed preacher in the hospital of the city of Bern while preparing himself for an academical career. In the beginning, he kept aloof from the Pietists, then spreading rapidly in the canton of Bern; but later on he changed his mind, and became one of their principal leaders. Accused before the Grand Council, he defended his chiliastic and pietistic views with great vigor, but was, nevertheless, banished from the country, 1699. For several years he went from place to place, until, in 1711, he was appointed court-preacher to the court of Isenburg. In 1730 he was allowed to return to Bern; and a chair in Oriental languages and mathematics was established for him in the university. That activity, however, did not satisfy him, and he continued to labor for the cause of Pietism, preaching and holding meetings to his death, May 31, 1750. Among his numerous works are *Theologia mystica* (Bern, 1736), *Etymologicon helleno-hebraicum* (Frankfurt, 1722), an attempt to derive the Greek language from Shemitic roots, a prophecy about the fall of the Turkish Empire, etc. See TRECHSEL: *König und d. Pietismus in Bern*, in *Berner Taschenbuch*, 1852.

TRECHSEL.

KONRAD OF MARBURG, one of the most notorious names in German church history; was b. at Marburg in the second half of the twelfth century; and killed there July 30, 1233. Of his personal life very little is known. It is doubtful whether he ever studied in any university, though he bore the title of *magister*, and it cannot be ascertained whether he was a secular priest, or belonged to one of the religious orders. When he first appeared in history, at the court of landgrave Ludwig IV of Thuringia and Hesse, during the reign of Pope Honorius III., he was highly praised for his zeal and disinterestedness. But during the latter part of his life, after the death of Ludwig IV. and Honorius III., when the widowed landgravine Elizabeth made him her spiritual guardian, and Gregory IX. appointed him inquisitor-general of Germany, his virtues, if ever he had any, turned into so many vices. The treatment to which he subjected the landgravine, in order to produce a saint, is utterly disgusting and revolting. He succeeded, however. She died in 1231, twenty-four years old, and was canonized in 1235. Equally revolting, and utterly detestable, were the methods he employed as inquisitor-general,—espionage and denunciations, no procedure and no appeal, immediate execution by the aid of the secular power, or by his own tools, generally chosen among robbers and incendiaries. None escaped him, neither priest nor knight, neither bishop nor king. On July 25, 1233, King Henry convened a great assembly of princes and bishops at Mayence; and the assembly insisted upon the organization of a regular procedure. Konrad refused, and the bishops addressed themselves to the Pope. On his return to Marburg, Konrad was killed; and the Pope fulminated. But so great was the hatred which Konrad had produced, that at the diet of Frankfurt, in February, 1234, none dared to take up his cause or that of the Pope; and though heavy penances were imposed upon his murderers, and his remains were buried beside those of St. Elizabeth, the papal inquisition was not re-established

in Germany any more. The punishment of heretics was again laid under the jurisdiction of the bishops. See ELIZABETH, ST., and INQUISITION.

LIT.—The life of Konrad of Marburg has been written by STÄDTLER (Aachen, 1837), HENKE (Marburg, 1861), HAUSRATH (Heidelberg, 1861), BECK (1871), CUNO (1877), and KALTNER (Prag, 1882). See also the literature under ST. ELIZABETH.

WAGENMANN.

KOOLHAAS, Kaspar, b. at Cologne, 1536; d. at Leyden, 1615. He studied at Düsseldorf, but embraced the Reformation in 1566, and was in 1574 made professor of theology at Leyden; from which position, however, he afterwards retired. His *De jure Christiani magistratus circa disciplinam et regimen ecclesie* gave great offence; and the synod of Mittelburg (1581) demanded that he should retract, and subscribe to the Belgian Confession. When he refused, and appealed to the states-general, the provincial synod of Holland excommunicated him, 1582; but the magistrate of Leyden supported him, and he lived undisturbed in the city as a private teacher. He held with respect to church government, predestination, etc., nearly the same views as afterwards Arminius.

A. SCHWEIZER.

KOPPE, Johann Benjamin, b. at Dantzic, Aug. 19, 1750; d. at Hanover, Feb. 12, 1791. He studied theology and philology at Leipzig and Göttingen, and was appointed professor of theology at Göttingen in 1776, superintendent-general of Gotha in 1784, and court-preacher at Hanover in 1788. As a pupil of Ernesti and Heyne, and transferring their grammatico-historical principle to the exegesis of the New Testament, he began the publication of his *Novum Testamentum Gr. perpet. annotat. illustr.* in 1778, but he finished only the Epistles to the Galatians, Thessalonians, and Ephesians. The work was continued by Tychsen, Ammon, Heinrichs, and Pott.

G. H. KLIPPEL.

KORAH, a son of Izhar (Exod. vi. 18, 21, 24), and leader of the rebellion against Moses and Aaron (Num. xvi. xxvi. 9, xxvii. 3). See MOSES. Jude (11) couples Korah with Cain and Balaam in his warnings against false and self-seeking teachers.

KORAHITES, sons, i.e., descendants, of Korah; part of the Kohathite family of the priests, the descendants of Kohath, a son of Levi (Exod. vi. 16, 18, 21). Some of them were noted singers (2 Chron. xx. 19). Eleven of the psalms (xl., xliv.-xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.) are headed, "For the sons of Korah;" so that probably the "sons of Korah" became, in course of time, a descriptive term for the temple-singers. Others of the Korahites were door-keepers (1 Chron. ix. 17-19); while one, Mattithiah, "had the set office over the things that were made in the pans" (ix. 31), i.e., the *minchah*, or meat-offering of the temple, offered daily in the morning and evening (cf. Lev. ii. 5, 6, vi. 14).

KORAN. See MOHAMMED.

KORNTHAL, a religious community in Würtemberg, seven miles from Stuttgart, was founded by, and became the rallying-point of, Würtemberg Pietists in the early part of this century. The Pietism of Würtemberg, which had among its principal advocates J. A. Bengel (d. 1752) and Oetinger (d. 1782), developed, and was in turn

affected by, the original and energetic mind of a peasant, Michael Hahn. The latter had a following [of at least fifteen thousand people]; and when, in 1810, the government determined to introduce a new hymn-book and a rationalizing liturgy into the churches, in spite of the opposition of the Pietists, many of them emigrated to Southern Russia. Soon after his accession, King Wilhelm sought to stem the tide of emigration, and in 1818 called upon Gottlieb Wilhelm Hoffmann, the mayor of Leonberg, to draw up a plan of pietistic communities such as Hoffmann himself, a year before, had proposed, in a document addressed to his Majesty. The king fell in with the general idea, and on Sept. 8, 1818, published an edict granting toleration to a colony such as was proposed. The following year a number of families, taking advantage of the edict, purchased the Görnitz estate of Kornthal (a thousand acres for a hundred and thirteen thousand gulden, or fifty thousand dollars); and on Nov. 7, 1819, the church was dedicated. Michael Hahn was chosen as the first president (*Vorsteher*), but died a few days after his election, and was succeeded by Hoffmann, who, after a very successful administration, died in 1846. It soon called a pastor, Friedrich von Winzerhausen, who was succeeded in 1833 by Dr. v. Kapff, who subsequently became one of the most eminent preachers of the land, and pastor of the Stiftskirche in Stuttgart. He was succeeded by Pfarrer Staudt, who is still active. The colony sought to realize the ideal of a corporation of Christians; and Hoffmann, who was largely influenced by the institutions of the Moravians, determined to make it also a model of agricultural and mechanical thrift and educational institutions. It did not become schismatic, but adopted the Augsburg Confession, with only a few omissions. However, it was stipulated, in the royal act of incorporation, that it should be independent of the ecclesiastical jurisdiction of Würtemberg, and enjoy the absolute right to manage its own church-matters. It also secured the power to banish any person from the community, the corporation purchasing back his tract of land. The original statutes also extend the ecclesiastical jurisdiction of the corporation to matters of dress, food, etc. Chiliastic views were very prevalent in the community, and the second coming was expected to occur in 1836. After that date, the town assumed a more permanent aspect. In 1824, at the request of the king, Kornthal founded an offshoot in Northern Würtemberg, Wilhelmsdorf, which enjoyed the same privileges as the mother, but was not so successful, and in 1852 voluntarily resigned its charter.

The community has served its purpose well, and stands forth as a model corporation. There are no lawsuits, no children born out of wedlock, no drinking-bouts, no intemperance, no blasphemers, [Church-attendance is universal, and the *two* services on the sabbath are always crowded. The church then presents a singularly interesting appearance. The pastor sits in the centre of the bench, behind the pulpit, with the elders of the town on each side of him. The little children all sit on the steps of the pulpit-platform, facing the congregation,—the young women on the right of the pulpit, and the young men on the left. Each, from the smallest child up to the young men, has a

paper and pencil in hand, with which they make notes of the sermon, and on which they are examined during the week by the pastor. The young people are obligated to attend the services; and, after the sermon, the pastor passes down on one side, and the chief magistrate on the other, and call out the roll of the young men and women. Absences must be accounted for during the week. A beautiful Easter custom is in vogue among the Kornthalers, by which they meet at six o'clock in the graveyard, and, after music from trumpets, sing a hymn, and engage in prayer. Nothing to jar the repose of the community occurs. Even petty crimes are unknown, and the whole atmosphere is freighted with the calm of a serious and devout religiousness. There is only one inn in the place; and that is patronized but very seldom by the people, who constitute one of the ideal temperance societies in the world. The contrast which Kornthal presents to the neighboring communities is very marked, both in point of piety and intelligence of the people and their general thrift and diligence. The town has been celebrated for its schools; and a number of English and American boys have received their German education in the *Knaben-Institut*, until recently presided over by Professor Pfeiderer. Kornthal is prettily located in the midst of vineyards and richly cultivated fields, and has a population of about nine hundred.] For further information see *Hoffmännische Tropfen g. d. Glaubensohnmacht u. Zeit*, Tübingen, 1820; KAFF: *D. würt. Brüdergemeinden Kornthal u. Wilhelmsdorf*, etc., Kornthal, 1839; [PALMER: *Gemeinschaften u. Sekten Württembergs*, Tübingen, 1877]. J. G. PFLEIDERER.

KORTHOLT, Christian, b. at Borg, in the Island of Femern, Jan. 15, 1632; d. at Kiel, March 31, 1694. He studied at Rostock, Jena, Leipzig, and Wittenberg, and was appointed professor of Greek at Rostock in 1662, and professor of theology at Kiel in 1666. His great reputation as a church historian he owes, not so much to his *Hist. Eccl.*, Leipzig, 1697, as to his monographs,—*De persecutionibus eccl. prim.*, Jena, 1660; *Paganus obrectator*, Kiel, 1598; *Disquisitiones Anti-Baroniane*, Kiel, 1700; *De canone* (against Bellarmine), Rostock, 1665, etc. HAGENBACH.

KRAFFT, Johann Christian Gottlob Ludwig, b. at Duisburg, Dec. 12, 1784; d. at Erlangen, May 15, 1845. He studied theology at Duisburg, and was for several years a private tutor in Francfort-on-the-Main. In 1808 he became pastor of the Reformed congregation at Weeze, near Cleve; and in 1817 he was appointed pastor of the Reformed congregation at Erlangen, and, in the following year, professor of theology in the university. His works consist of several collections of sermons, an essay, *De servo et libero arbitrio* (Nuremberg, 1818), and *Chronologie und Harmonie der vier Evangelien*, edited, after his death by Dr. Burger, Erlangen, 1848. The great influence, however, which he exercised, was due less to his writings than to his lectures, and, again, less to his teaching than to his person. He was "a truly apostolical character;" his very appearance, "a silent sermon on the strength of God within him." He imparted new life to the Protestant Church in Bavaria, which had sunk into insipid rationalism; and, long before the name of "inner missions" ever was heard of, he

performed the work far and wide. He was the first German professor who delivered a course of lectures on the history of missions. See THOMAS: *D. Widererwach. d. evang. Lebens in d. Luth. Kirche Bayerns*, Erlangen, 1867. K. GOEBEL.

KRALIZ, a castle in Moravia, celebrated as the place where the first Bohemian translation of the Bible was made from the original text, the preceding ones having been made from the Vulgate. This translation (the Bible of Kraliz) was issued in six volumes in folio, 1579-93, and is still reprinted by foreign Bible societies. But specimens of the original work are very scarce; as, during the counter-reformation in Bohemia, the Jesuits destroyed every copy they could lay their hands on.

KRANTZ, Albert, b. at Hamburg about 1415; d. there Dec. 7, 1517. He studied theology, philosophy, and history at Rostock and Cologne; travelled in Germany and Italy; lectured on philosophy and canon law in the university of Rostock, whose rector he was in 1482; and settled in 1489 in his native city, first as *lector primarius theologiæ* at the cathedral, then as dean of the chapter. He was often employed by the magistrate of Hamburg in diplomatical negotiations, and in 1500 he was chosen arbitrator between King Hans of Denmark and Duke Frederick of Holstein. During his lifetime he published several theological works,—*Ordo missalis secundum ritum ecclesiæ Hamburgensis* (Strassburg, 1509), and *Spirantissimum opusculum in officium misse* (edited, after his lectures, by Bertold Moller, 1506); but his literary fame he owes to his historical works,—*Vandalia* (1519), *Saxonia* (1520), *Dania* (1546), and *Metropolis* (1548), published after his death, and containing many precious materials to the church history of his time. When, on his death-bed, he read the theses of Luther, he exclaimed, "Alas! my good brother, you had better go back to your cell, and sing a *miserere*. The thing is too big. It cannot be done." Clement VIII. put his historical works on the Index. See *Leben d. Albert Krantz*, Hamburg, 1722, 2d ed., 1729; JOHANNES MOLLER: *Cimbria Literata*, iii. pp. 376-391. CARL BERTHEAU.

KRASINSKI, Count Valerian, b. about 1780; d. Dec. 22, 1855. A Protestant by faith, he held a position in the department of public instruction when the insurrection of 1830 took place in Warsaw, and was, by the provisory government, sent to England as a member of its embassy to St. James. The speedy suppression of the rebellion prevented him from ever returning home. He remained in England, residing, first in London, and afterwards in Edinburgh, and occupying himself with literary pursuits. He wrote, among other works, *The Rise, Progress, and Decline of the Reformation in Poland* (London, 1838-1840, 2 vols.), and *Lectures on the Religious History of the Slavonian Nations* (Edinburgh, 1851).

KRAUTH, Charles Philip, D.D., American Lutheran divine; b. in Montgomery County, Pennsylvania, May 7, 1797; d. in Gettysburg, May 30, 1867; entered the ministry 1819; was called to Philadelphia 1827, and elected professor of biblical and Oriental literature in the theological seminary at Gettysburg 1833, and president of Pennsylvania College, in the same place, the next year; discharged the duties of these two

positions simultaneously until 1850, when he gave up the presidency. He edited the *Evangelical Quarterly Review* from 1850 to 1861.

KREBS, John Michael, D.D., Presbyterian; b. at Hagerstown, Md., May 6, 1804; d. in New-York City, Sept. 30, 1867. He was graduated at Dickinson College 1827, and at Princeton Theological Seminary 1830, from which year till his death he was pastor of the Rutgers-street Presbyterian Church, New-York City. From 1837 to 1845 he was permanent clerk of the General Assembly (O. S.), and in 1845 moderator. He was a director of the Princeton Theological Seminary from 1842, and president of the board in 1866, also an original member, and for some time president, of the Board of Foreign Missions of the Presbyterian Church.

KRELL, or CRELL, Nikolaus, b. at Leipzig in the middle of the sixteenth century, between 1550 and 1553; beheaded at Dresden, Oct. 9, 1601. He was educated at Grimma, studied jurisprudence at Leipzig, entered the civil service in 1580, and was in 1589 made chancellor by the young elector, Christian I. Saxony was at that moment strictly Lutheran. The attempt of the professors of Wittenberg to smuggle into the country the Calvinistic Philippism (as it was called, after *Philip Melanchthon*), under the covering of genuine Lutheranism, was successfully baffled in 1574; and all who had supported it—such as the chancellor Cracau, the body-physician Peucer, the court-preacher Schütz, and the superintendent Stössel—were discharged and imprisoned. Krell, however, who, on his travels in France and Switzerland, had often enjoyed the intercourse of Beza, was much in favor of the so-called Crypto-Calvinism; and, as soon as he came into power, he began to prepare the way for it. Subscription to the *Formula Concordiæ* was not demanded any more. The preachers were requested to abstain from all polemics in the pulpit. The superintendent Selnecker of Leipzig, an intractable champion of Lutheranism, was replaced by the Calvinistic Wolfgang Harder. The court-preachers Salmuth and Steinbach were busy in writing and speaking for Calvinism; the former publishing a new edition of the German Bible, with Calvinistic notes on the margin, the so-called "Krell's Bible;" the latter drawing up a new catechism of the same character. The supreme consistory at Dresden was abolished, and a severe censorship of theological books was established. Finally, July 4, 1591, the exorcism was erased from the baptismal formula, but thereby the popular conscience was touched; and a citizen of Dresden, a butcher, met at the baptismal font, and demanded, with the axe raised over against the neck of the minister, to have his child baptized with exorcism. The chancellor's religious predilections also made themselves felt in his foreign policy. He supported the Huguenots in France, but the campaign was disastrous; and when, in the summer of 1591, the troops returned, he had no money to pay them. At that moment the elector died (Sept. 25, 1591); and the unhappy chancellor was immediately dismissed by Duke Friedrich Wilhelm of Saxe-Altenburg, guardian of the infant heir, and imprisoned in the Königstein. A process was instituted against him, which lasted for ten years, but which has no religious interest. Many

of its details are very obscure. It ended with his condemnation; and, long before that time, every vestige of his propaganda for Crypto-Calvinism had been completely obliterated. See **RICHARD: Dr Nicholas Krell**, Dresden, 1859, 2 vols.; **ROBERT CALINICH: Zwei sächs. Kanzler**, Chemnitz, 1868. **OSWALD SCHMIDT.**

KRÜDENER, Barbara Juliane, Baroness von, b. at Riga, Nov. 21, 1764; d. at Karasu-Bazar, Dec. 25, 1824. A daughter of a Russian statesman (Von Wietinghoff), she was married to another Russian statesman (Von Krüdener) when she was fourteen years old. The marriage proved unhappy, and in 1792 she separated from her husband. She settled in Paris, and led a very frivolous life, which she has described in a novel, *Valerie*. An accident, the sudden death of one of her lovers, converted her. She became religious. She was no doubt sincere, but an enthusiast without self-control. In 1815 she became acquainted with the Emperor, Alexander I., and their intercourse in Paris was very intimate. She exercised great influence on him. She gave the Holy Alliance its name. During the two years of famine, 1816–17, she was a great support to many poor people in Switzerland and Southern Germany. But even her charity showed so peculiar and so eccentric a character, that it gave offence, and in 1818 she was actually transported home to Russia by the police. Meanwhile the friendship of Alexander I. had grown rather cold; and, when she openly denounced his lukewarmness in the affairs of Greece, he ordered her to leave St. Petersburg. She was on her way to the Crimea, with the Princess Gallitzin and a number of German colonists, when she died. See **CH. EYNARD: Vie de Mme. de Krüdener**, Paris, 1849, 2 vols.; **STERNBERG: Leben d. Frau von Krüdener**, Leipzig, 1856; **M. ZIETHE: Juliane von Krüdener**, New York, 1867. See also **SAINTE-BEUVE: Portraits de femmes and Derniers Portraits**.

KRUG, Wilhelm Traugott, b. at Radis, near Wittenberg, June 22, 1770; d. at Leipzig, Jan. 13, 1842. He studied at Wittenberg, and was appointed professor of philosophy there in 1794, at Francfort-on-the-Oder in 1801, at Königsberg in 1805, and at Leipzig in 1809. He was a very prolific writer on philosophy and theology. His principal theological works are *Ueber d. Perfectibilität d. geoffenbarten Religion*, Leipzig, 1795; *Pistologie oder Glaube, Aberglaube, u. Unglaube*, Leipzig, 1825; *Rationalismus und Supranaturalismus*, Leipzig, 1826. See *Meine Lebensreise in sechs Stationen*, an autobiography.

KRUMMACHER, Friedrich Adolf, the eldest of a celebrated group of Reformed pastors of this name; b. at Tecklenburg, July 13, 1767; d. in Bremen, April 4, 1845. After studying theology at Halle, he taught school until 1800, when he was called, as professor of theology and rhetoric, to the seminary at Berg, whose star had already begun to descend to its setting. While here, he published, in 1805, his *Parabeln* (Parables), 8th ed., 1848,—a work which won for him a permanent place in German literature [English translation, London, 1844 and often]. In 1807 he exchanged his professorial chair for the pulpit of Kettwig, and in 1812 accepted a call to Bernberg as general superintendent and pastor. During these years he was a fertile writer; and some of his books

for children, especially his catechisms, *Bibelkatechismus* (1810, 12th ed., 1843), had a wide circulation. In 1820 he refused a call to the university of Bonn, but in 1824 went to Bremen as the pastor of the Ansgar Church. Although he could not compete with his colleague Dräseke in the pulpit, he was highly esteemed as a Christian counsellor, and was revered by a large circle as a father (*Väterchen*). Krummacker was also a poet, and wrote some good hymns. See A. W. MÖLLER: *F. A. Krummacker u. s. Freunde.*, Bremen, 1849, 2 vols.

H. MALLET.

KRUMMACHER, Friedrich Wilhelm, a son of the former; one of the most eloquent and influential preachers of Germany in this century; was b. Jan. 28, 1796, at Mörs on the Rhine, the birthplace of the fervid German hymn-writer, Tersteege; d. Dec. 10, 1868, at Potsdam. He studied at the university of Halle from 1815 to 1817 (where he heard the lectures of the extreme rationalist, Wegscheider, and the modest but devout Knapp), and at Jena. In 1819 he became the assistant pastor of the Reformed congregation at Frankfurt, where he remained till 1823, when he accepted a call from the village of Ruhrort. Two years subsequently, in 1825, he removed to Barmen in the Wupperthal. It was here, at a week-day evening service, that he delivered his lectures on Elijah and Elisha. Crowded congregations listened to them, large numbers coming from the neighboring city of Elberfeld. In 1834 he was called for the second time to Elberfeld, and accepted. During his residence in this city, he received a delegation from the synod of Pennsylvania, of the German Reformed Church, consisting of Dr. Hoffeditz and the Rev. Dr. Schneek, extending to him a call to a chair in the theological seminary at Mercersburg. He finally decided to decline the position, but directed the attention of the delegation to Dr. Schaff, then a *privat docent* at Berlin, who accepted the call (in 1844).

Krummacker exerted a wide and beneficent influence upon Elberfeld and the Wupperthal, and his affections became deeply rooted in its soil; and in 1847 he followed with reluctance a call, as Marheinecke's successor, at the Trinity Church, Berlin, to which position he had been appointed by King Frederick William IV. He continued to labor there, entering heartily into the religious circles of the city, and preaching the gospel of repentance and faith, undaunted by the wide diffusion of rationalism, until 1853, when he was appointed court-chaplain at Potsdam. He sustained a relation of great intimacy with the king. Dr. Krummacker took a lively interest in the Evangelical Alliance; was present at the conference in London, 1851, and at every succeeding conference, till his death. From the conference of Paris he wrote, "I became in Paris young again as an eagle. . . It was the kingdom of God in blessed concentration." He was one of the most earnest promoters of the conference in Berlin, 1857. In 1862 he accepted the invitation of Queen Victoria, as one of the ministers to preach in their own language at the London Exposition.

Dr. Krummacker was a fervid and bold preacher of the gospel, and takes his place among the most faithful and powerful witnesses of the truth from the pulpit of his day in Germany. He was on intimate terms with the Hofackers and Albert

Knapp, the fervent evangelical preachers of Southern Germany, as well as with the pious men in the pulpits and at the universities of Northern Germany; had a broad interest in the cause of evangelical religion in other lands; and numbered among his friends Adolphe Monod and others of the best spirits of France and Great Britain. Dr. Schaff, in a letter to *The New-York Observer* (Feb. 4, 1869), says, "Krummacker was endowed with every gift that constitutes an orator, — a most fertile and brilliant imagination, a vigorous and original mind, a glowing heart, an extraordinary facility and felicity of diction, perfect familiarity with the Scriptures, an athletic and commanding presence, and a powerful and melodious voice, which, however, in latter years, underwent a great change, and sounded like the rolling of the distant thunder. . . He will always shine as one of the brightest stars in the galaxy of those great and good men, who, in the present century, have fought the good fight of the evangelical faith against prevailing rationalism and infidelity, and have entitled themselves to the gratitude of the present and future generations." Thorwaldsen, the great sculptor, meeting Krummacker in Frankfurt at the seventieth anniversary of Goethe's birth, was attracted by his noble forehead and appearance, and asked, "Are you an artist?" — "No, a theologian," was the reply. To which the sculptor answered, "How can one be only a theologian!"

Krummacker is better known in England and America than any other German preacher: in fact, is the only one who is well known. He published a number of volumes of sermons, some of which have been translated into the English, and widely read. Of these volumes the principal are, *Salomo und Sulamith*, 1827, 9th ed., 1875; *Elijah the Tishbite* ("itself baptized with the fire of Elijah," as Heubner characterized this work), Elberfeld, 1828, 6th ed., 1874 (English translation, London and New York, 1838, and many editions); *The Prophet Elisha*, Elberfeld, 1835 (English translation, London); *Das Passionsbuch, der leidende Christus*, Bielefeld, 1854, 3d ed., 1878 (English translation, *The Suffering Saviour*, Edinburgh and Boston, 1870); *David, the King of Israel*, Berlin, 1867 (English translation, Edinburgh and New York, 1870). See *Autobiography* edited by his daughter (English translation by M. G. Easton, 2d ed., Edinburgh, 1871), and art. in Herzog by Rud. Kögel.

KRUMMACHER, Gottfried Daniel, a younger brother of Friedrich Adolf; b. in Tecklenburg, April 1, 1774; d., as pastor of the Reformed Church, in Elberfeld, Jan. 30, 1837. After studying theology at Duisburg, he was successively pastor in Baerl (1798), Wülfrath (1801), and Elberfeld (1816). He was a man of some eccentricities, but a strong and robust Christian character and preacher. He was a most zealous champion of the theology of the synod of Dort. His removal to Elberfeld occurred at a time of the universal awakening of religious thought in Germany, and aroused new life in his congregation. He drew the extreme conclusions from the doctrine of predestination; and some of his ardent followers disturbed the meetings of other Christians by loud laughing, and other demonstrations of ridicule or dissent. Krummacker

for a while upheld this course of his followers, but gradually retreated from this position. However, under his influence, a strong predestinarian party was formed in Elberfeld and the Wupperthal. He was strongly opposed to the efforts at church union, and in this was out of sympathy with the spirit of the Reformed Church. Among his printed volumes of sermons the most celebrated is a volume about the names of the camping-places of the Israelites in the desert: *D. Wanderungen Israels durch d. Wüste nach Kanaan*, 1834.

M. GOEBEL.

KUINÖL (KÜHNÖL), Christian, one of the most widely learned of the rationalistic supernatural school of the closing part of the eighteenth century; b. at Leipzig, Jan. 2, 1768; d. at Giessen, Oct. 23, 1841. He studied theology and philology in his native city, and was appointed professor of philosophy there in 1790, and professor of theology at Giessen in 1799. His Commentaries on the Old Testament, Hosea, the Psalms, etc., are now antiquated; but his *Commentarius in libros Novi Testamenti historicos* (Leipzig, 1807-18, 4 vols.) is, in spite of the somewhat dry and pedantic method, still a valuable work. [It was reprinted, along with the Greek text, in London, 1835, 3 vols.]

ZÖCKLER.

KUNZE, John Christopher, D.D., one of the most learned among Lutheran theologians of this country; b. at Artern, Prussian Saxony, Aug. 4, 1744; d. at New York, July 24, 1807. Having finished his education as a student of theology at Leipzig, he was for three years employed as teacher of the higher branches in the reputed school at Closter-Bergen, near Magdeburg, and for one year as inspector of the Orphans-Home at Graiz, when, through the Rev. Dr. J. G. Knapp, superintendent of the Francke Institution at Halle, a call came to him from the Lutheran St. Michael's and Zion's congregations at Philadelphia, Penn. Setting sail for the New World, June 29, 1770, he entered his office as the third collegiate pastor of that congregation, Sept. 27 of the same year, and married, July 23, 1771, Margaret Henrietta, daughter of Rev. H. M. Mühlenberg, D.D., rector of the congregation, patriarch of the Lutheran Church in this country, whose successor in the office of rector he became A.D. 1779. Conscientious in the performance of his pastoral duties, he had an eye to the wants of the Church at large, opened a theological seminary, which the War of Independence brought to an untimely end, influenced the board of trustees of the College (before 1755 Academy, since 1779 University of Pennsylvania) in behalf of the special interests of the German language and students, and took a lively interest in the German Benevolent Society. A.D. 1784 he followed a call to the Lutheran congregation at New York, assisted in establishing the New-York University, served as one of the regents, and as professor of Oriental languages and literature. He belonged to the later Pietists, leaning to the so-called Supernaturalistic School. He was of very studious habits, and continually gathering solid infor-

mation, whereof his diaries give ample evidence. He excelled in Arabic and Hebrew and in higher mathematics. He published *A Table of a new construction for calculating the great Eclipse, expected to happen on the 16 of June, 1806*; also a *Hymn and Prayer Book for the use of such Lutheran Churches as use the English language*, probably the first Lutheran English hymn-book ever edited. He also published historical essays, sermons, occasional addresses, etc.

W. J. MANN.

KURTZ, a family of American Lutheran ministers. — **John Nicholas, D.D.**, b. at Lutzelinden, Nassau, Germany, about 1720; d. at Baltimore, Md., 1794. He was the first Lutheran minister ordained in the British colonies of America; labored from 1745 to 1790 as a missionary in Pennsylvania, often at the risk of his life. — **John Daniel, D.D.**, son of the preceding; b. at Germantown, Penn., 1763; d. at Baltimore, Md., Dec. 29, 1865. He was pastor of the principal Lutheran Church of Baltimore (1786-1832), and one of the founders of the general synod of the Lutheran Church. — **Benjamin, D.D., LL.D.**, nephew of J. D. Kurtz; b. at Harrisburg, Penn., Feb. 28, 1795; d. at Baltimore, Md., Dec. 29, 1865. He edited the *Lutheran Observer* from 1833 to 1862; was one of the founders of the Gettysburg Theological Seminary (for which he collected funds and books in Germany), and in every way prominent in his denomination.

KYRIE ELEYSON. The prayer which in the Septuagint reads *ἐλέησόν με, ὁ Θεός*, "God, have mercy upon me!" (Ps. li.), or, *ἐλέησον ἡμᾶς κύριε*, "Lord, have mercy upon us!" (Ps. cxxiii.), and which in the New Testament (Matt. ix. 27, xv. 22, xx. 30; Mark x. 47) always is addressed to Jesus, the Son of David, very early became a fixed formula in the common church-prayer of the Greek Church. The *Constit. Apost.* (viii. 6) prescribes that the laity, especially the children, shall respond with a *kyrie eleyson* to each single prayer of the litany recited by the deacon. At the time of Basil the Great the custom was generally adopted throughout the Greek Church, and it is still customary in all Oriental churches, to repeat the *kyrie eleyson* over and over again, the choir singing it in Latin, the laity in the vernacular tongue. In the Roman Church, Pope Sylvester I. (314-335), is said to have first introduced the use of the Greek words. At the time of Felix V., when the council was held at Vaison (in 529), they were generally used throughout the Western Church. A *Christe eleyson* was added, and the triple exclamation, *Kyrie-christe, Kyrie eleyson*, was given in reference to the Holy Trinity. In 910 Pope Sergius ordered in his will, that, in those churches to which he had given donations, the priests should every day sing one hundred *kyries* and one hundred *Christe eleysons*. In the later middle ages, great pains were taken to expand the *kyrie*. In his *Christliche Cultus*, 2d ed., p. 493, Alt quotes, from a Roman *missale* of 1631, such an expanded *kyrie*, destined for the great festivals. After the Reformation, the *kyrie eleyson* was retained in many Protestant churches. H. MERZ.

L.

LABADIE, Jean de, b. Feb. 13, 1610, at Bourg, near Bordeaux; d. Feb. 13, 1674, at Altona. He was educated in the Jesuit college at Bordeaux; studied theology and philosophy, the Bible and the mystics, especially Augustine and St. Bernard; entered the order, but left it again in 1639, and began his practical career as a popular preacher in Bordeaux, Paris, and Amiens, where he was made a canon, and teacher of theology, in 1640. He made a deep impression by his preaching; but his passionate demands of reform, his sermons on freewill and predestination, on grace and good works, and his administration of the Lord's Supper in both forms, roused the hatred and persecutions of the Jesuits. Richelieu, however, protected him; but under Mazarin he was expelled from Amiens, and retired to the Carmelite hermitage at Gravelle. While there, he read Calvin's *Institutiones*; and in 1650 — what has been told of his joining the Brethren of the Oratory, and afterwards the Jansenists, is unhistorical — he embraced the Reformed faith, and was appointed preacher, and professor of theology, at Montauban. He carried, however, his vivid reformatory instincts with him from the old into the new church; and though as pastor in Geneva, and afterwards at Middleburg, he contributed very much to the spiritual purification and moral elevation of the Reformed congregations, a separatistic tendency became more and more apparent in his activity. Like all separatists, he dreamed of forming a congregation of saints. In 1666, when moving from Geneva to Middelburg, he formed a secret union with Pierre Yvon, Pierre Dulignon, and François Meunet, which was separatistic in its very character, and became the nucleus of the later Labadist sect. In Middelburg he refused to subscribe to the Belgian Confession, and recognize the authority of the synod. He was suspended from his office in 1668, and shortly after expelled from the city. On the invitation of the countess-palatine, Elizabeth, he settled at Herford with his followers, who already formed a completely organized body, separate from Church, with doctrines and a disciplinary system of their own, practising community of property, etc. At Herford a peculiar outburst of enthusiasm took place in the congregation; and, in spite of the intercession of Maurice of Orange and the elector of Brandenburg, the alarmed magistrate banished them from the city 1672. They removed to Altona, where they lived in peace for some time, and where Labadie died. Of his writings, many of which were translated into German, and much read among the Pietists and the Moravian Brethren, the principal are, *La Prophétie* (1668), *Manuel de piété* (1669), *Protestation de bonne foi et saine doctrine* (1670), *Briève déclaration de nos sentiments touchant l'Eglise* (1670).

Shortly after the death of their leader (1674) the war between Denmark and Sweden induced the Labadists to leave Altona. They settled at Wiewert in West Friesland; and while there they achieved their greatest success, in spite of

the ill-will and chicaneries of the Frisian clergy. Their number increased from a hundred and fifty to about four hundred between 1675 and 1690. In 1680 they received an invitation from Cornelis van Sommelsdyk, the governor of Surinam, to found a colony in his dominions. The invitation was accepted with great enthusiasm. But in 1688 the governor was assassinated; and the colony, which had already been founded, soon died out. A similar attempt at New Bohemia, on the Hudson River, New-York State, U. S. A., also failed. It was, however, not so much these misfortunes, as internal difficulties arising from the abolition of community of property, which brought the sect to fall into decay. In 1703 only about thirty persons remained at Wiewert under the rigid discipline of Yvon.

LIT. — The older literature is found in J. G. WALCH: *Bibliotheca theologica selecta*, ii. 48–56. Of recent literature, see H. BERKUM: *De Labadie en de Labadisten*, Sneek, 1851, 2 vols.; GOEBEL: *Gesch. des christlichen Lebens in d. rheinisch-westphälischen Kirche*, Coblenz, 1852 (ii. 181–273); HEPE: *Gesch. d. Pietismus d. reformirten Kirche, namentlich der Niederlande*, Leyden, 1879 (pp. 241–374). M. GOEBEL.

LABADISTS. See above.

LABARUM (probably from the Basque, *labarra*, “a standard”) is the name given to Constantine's modification of the ordinary cavalry standard (*vexillum*). The latter was a square piece of cloth stretched on top by a cross-bar, and suspended from a gilt spear surmounted by an eagle of victory. Before his victorious battle with Maxentius (312), in consequence of his vision of the cross, Constantine adopted the *vexillum* as the standard for the entire army; and he attributed his success to the fact that the battle was fought under this sign. In place of the eagle he put the monogram of Christ (see CHRIST, MONOGRAM OF), and on the banner, Christian emblems. He also appointed fifty of the “stoutest and most religious” of his soldiers to carry it by turns, and together constitute its special guard. It was a very happy inspiration on Constantine's part to take as the imperial ensign the *labarum*, — whose cruciform framework the Christians already regarded as emblematic of the cross of Christ, and which at the same time was greatly revered in its Pagan form by the soldiery, — and transform it into a religious symbol, “the saving sign of the Roman Empire;” for by this means he united enthusiastically the Christian and the Pagan elements in his army. Constantine's successors, except, of course, Julian, likewise adopted the *labarum* as their ensign. The word “*labarum*” was subsequently applied to the monogram, and even to the cross by itself. It is interesting to know that neither the word nor the thing dates from Constantine. See SMITH and CHEETHAM, *Dictionary of Christian Antiquities*, s. v.

LABAT, Jean Baptiste, a French Dominican missionary and historian; b. in Paris 1663; d. there Jan. 6, 1738. He passed ten years in the

West Indies, and wrote the valuable work, *Nouveau voyage aux îles de l'Amérique*, Paris, 1722, 6 vols.

LABBÉ, Philippe, b. at Bourges, July 10, 1607; entered the Jesuit order 1623; was for some time a teacher of philosophy and theology, but devoted the latter part of his life exclusively to literature, and d. in Paris, March 25, 1667. He wrote seventy-five different works, and is consequently the great boast of his order. The greatest and most valuable of his productions is his *Concilia* (Paris, 1672, 18 vols.), of which, however, only the eight first were edited by him, the rest, after his death, by Cossart. The work was reprinted at Venice, in 1728, by Nic. Colletti.

LA CHAISE, François de, b. in the castle of Aix, in the province of Forez, Aug. 25, 1624; d. at Versailles, Jan. 20, 1705. As a younger son of a noble family, he entered the order of the Jesuits; taught philosophy and theology with great success at Lyons and Grenoble; and was in 1673 appointed confessor to Louis XIV., in which position he exercised a great influence on all the affairs of the French Church,—the revocation of the Edict of Nantes and the dragonades, the controversy between Bossuet and Fénelon, the difficulties between the Pope and the king, etc. A man of polite manners and easy morals, cunning and patient, he managed the conscience of the king just as the king wished to have it managed, and was rewarded with great donations to himself, and great privileges to his order. The ground near Paris which was given to him by the king, and on which he built his sumptuous villa, was afterwards transformed into a cemetery, which still bears his name, Père La Chaise. See R. DE CHANTELAUZE: *Le Père de La Chaise*, Lyons, 1859.

LA'CHISH (*invincible*), a Canaanitish city, was conquered by Joshua, and allotted to Judah. Jeroboam fortified it, and made it a place of great strength (2 Chron. xi. 9). On his way to Egypt, Sennacherib besieged it (2 Kings xviii. 13; Isa. xxxvi. 1); and a slab found in one of the chambers of the palace of Kouyunjik has been explained by Layard as representing Sennacherib laying siege to Lachish (comp. 2 Chron. xxxii. 1; 2 Kings xix. 8; Jer. xxxiv. 7).

LACHMANN, Karl, b. at Brunswick, March 4, 1793; d. in Berlin, March 13, 1851. He studied at Leipzig and Göttingen, and was professor of philology, first at Königsberg (1816), and afterwards in Berlin (1827). The restoration of old texts was the special object of his studies; and his editions of Lucretius, Propertius, and other classics, are celebrated. His editions of the Greek text of the New Testament (1831, 2d ed., 1842–1850, 2 vols.) show the experience and the principles of a master of classical criticism. His object was purely historical or diplomatic; namely to restore the oldest attainable text, the text of the fourth century, and that not as a final text, but simply as a sure historical basis for further operations of internal criticism. See his *Life* by HERTZ, Berlin, 1851; SCHAFF's *Companion to the Greek Testament*, pp. 253–256, and art. BIBLE-TEXT, p. 274.

LACORDAIRE, Jean Baptiste Henri, b. at Recey-sur-Ource, in the department of Côte d'Or, March 12, 1802; d. at Sorreze, in the department of Tarn, Nov. 21, 1861. He studied law at Dijon and Paris, and began to practise as

an advocate in the latter city. But roused by Lamennais' *Essai sur l'Indifférence*, and rapidly arriving at the conviction that Christianity (or, more precisely, the Roman-Catholic Church) is necessary for the social development of the human race, he entered the ecclesiastical seminary of St. Sulpice in 1824, and was ordained a priest in 1827. Together with Lamennais and Montalembert, he placed himself at the head of the peculiar movement, which, under the device "God and liberty," demanded a close union between ultramontanism and radicalism, hierarchy and democracy, papal infallibility and universal suffrage. But the school which they opened in Paris, immediately after the outbreak of the revolution of 1830, in defiance of the privilege of the State university, was soon after closed by the police; and in 1831 their paper, *L'Avenir*, was condemned by the Pope. Lacordaire went to Rome, and submitted unconditionally. On his return from Rome, he opened a course of lectures (*conférences*) in defence of the doctrinal system of the Church of Rome, and these lectures produced an enormous sensation. In 1835 he was appointed preacher at the Cathedral of Notre Dame; and, whenever he preached, the vast building was filled to the utmost of its capacity. He was generally acknowledged as the most eloquent man who had ever been heard in a French pulpit. In 1838 he again visited Rome; and, after a novitiate, he entered the Dominican order, April 6, 1840. The revival of this order in France then became one of his great objects, but his success was small. As a preacher, however, he continued to command the widest popularity. In 1848 he was elected a member of the National Assembly, and took his seat among the radicals; but having, in a speech, declared himself a Republican, he received a rebuke from his ecclesiastical superior; in consequence of which he retired from politics. The extreme sharpness with which he, in a sermon (1852), expressed himself about the *coup d'état*, had the result that he some time after also retired from the pulpit, and settled at Sorreze as director of the school. His collected works — *Conférences, Considérations, Correspondance avec madame Swetchine, Lettres à un jeune homme*, etc. — were published in Paris, 1872–73, 9 vols. [His *Conferences delivered in the Cathedral of Notre Dame* were translated into English by Henry Langdon, New York, 1870: others have also been translated, — *Jesus Christ* (1870), *God* (1870), *God and Man* (1872), *Life* (1875).]

LIT. — The best characterizations of Lacordaire (his character and his talent) were given by SAINTE-BEUVE, in his *Causeries de Lundi*, and by CHARLES DE MAZADE, in *Revue des Deux Mondes*, of May 1, 1864. His life has been written by MONTALEMBERT, 1863, [by CHOCARNE (6th ed., 1880; translated into English by Father AYLWARD, London and New York, 1867, 2d ed., 1878), by H. L. SIDNEY LEAR (London, 1882), and by RICARD, Paris, 1882]. REUCHLIN.

LACROIX, John Power, b. of French parents, farmers, at Haverhill, O., Feb. 13, 1833; d. at Delaware, O., Sept. 22, 1879. He was graduated at the Ohio Wesleyan University, 1857. For two years afterward he taught in New Orleans, and there began his contributions to the periodical literature of the day, which he continued to his

death. Besides translations and original articles in the monthlies and reviews, he averaged an article weekly for the religious press. In 1859 he entered the ministry of the Methodist-Episcopal Church in the Ohio Conference. In 1863 he became tutor in the Ohio Wesleyan University; soon after he went abroad, and studied sixteen months in the German universities. From 1864 to 1879 he filled the chair of modern languages in the Ohio Wesleyan University. He translated De Pressensé's *Religion and the Reign of Terror*, New York, 1868; Naville's *Problem of Evil*, 1871; Abelous' *William the Taciturn*, 1872; Wuttke's *Christian Ethics*, 2 vols., 1873. He wrote *Life of Rudolf Stier*, 1874, *Outlines of Christian Ethics*, 1879, and numerous articles in McClintock and Strong's *Cyclopædia*. He was a modest man, of wide information, sober views, and exalted Christian life.

LACTANTIUS FIRMIANUS (to which names some old manuscripts add those of **Lucius Cæcilius**, or **Cælius**) was probably a native of Italy, and, according to Jerome (*De vir. ill.*, 80), a disciple of Arnobius. By Diocletian he was called to Nicomedia as teacher of Latin rhetoric; but, as the city was entirely Greek, he found very few pupils, and devoted most of his time to authorship. Having embraced Christianity, he resigned his professorship when the persecution of Diocletian broke out; and he seems to have lived in very humble circumstances until Constantine the Great called him to his court in Gaul as tutor of his son Crispus. The date of his death, like that of his birth, is unknown.

The most important and most celebrated of the Christian works of Lactantius is his *Divinarum Institutionum Libri Septem*, written during the persecution of Diocletian (between 307 and 310), and afterwards, in a second edition, dedicated to Constantine the Great, between 318 and 323. It is an apology of Christianity, opening with an attack on heathen religion and philosophy, and then turning into a positive exposition of the truths of Christianity. It was intended for people of education; and the author took special pains to satisfy even the most fastidious taste with respect to style and composition, in which he also succeeded so well, that he is generally called the "Christian Cicero." According to Jerome, he himself made an abridgment of the work, of which a complete copy was found in the library of Turin, and published in 1712 by Pfaff. In close connection with the *Institutiones* stands the book *De ira Dei*, in which Lactantius attacks the various philosophical schools, especially the Epicureans and Stoics, because they represent God as incapable of anger, as without affections. An earlier work by him, *De opificio Dei*, was meant to form a supplement to the fourth book of Cicero's *De Republica*. Among his other works are *De mortibus persecutorum* (written at Nicomedia in 314; first published by Baluze, Paris, 1679; latest edition by Dübner, Paris, 1879), and *De ave Phœnice*, a poem consisting of eighty-five distichs, and treating the fabulous bird as a symbol of the immortality of the soul.

Lit. — Collected editions of the works of Lactantius have been given by Conrad Sweynheim and Arnold Pannarz (Rome, 1465), Bünemann

(Leipzig, 1739), Le Brun and Longlet du Fresnoy (Paris, 1748), and Fritzsche (Leipzig, 1842). See J. G. THEO. MÜLLER: *Quæstiones Lactantianæ*, Göttingen, 1875; ROTHFUCHS: *Lanct. de mortibus persecutorum*, etc., Marburg, 1862; EBERT: *Über d. Verfasser d. Buches de mort. pers.*, Dresden, 1870; KEHREIN: *Quis scripserit libellum de mort. pers.*, Stuttgart, 1877.

EBERT.

LACTICINIA (literally "milk-dishes") denotes all those kinds of food which are derived from the mammalia in a more or less indirect way; such as milk, butter, cheese, etc.: eggs are placed in the same class of food. The Council of Laodicea, 351, and the Trullan Council of 692 ordered complete abstinence from all *lacticia* during fasting; and such is still the custom in most Eastern churches. In the Western Church the abstinence from *lacticia* was generally confined to the quadragesimal fast before Easter, and dispensations were not difficult to procure.

LÆTARE SUNDAY, the fourth Sunday of Lent, thus called from the first word of the introit of the mass, *lætare*, "to rejoice;" is also called *Dominica de rosa*, because being the day selected by the Pope for the blessing of the golden rose.

LAFITEAU, Joseph François, a French Jesuit and missionary; b. at Bordeaux, 1670; d. there July 3, 1746. He labored in the Iroquois Indian Mission at Sault St. Louis, Can., from 1712 to 1717. He published *Mœurs des sauvages américains comparées aux mœurs des premiers temps* (Paris, 1723-24, 2 vols.), in which he maintained, from a study of Indian character, that they are descendants of the "barbarians" who inhabited Greece at an early period.

LAIDLIE, Archibald, D.D., b. in Kelso, Scotland, Dec. 4, 1727; d. at Red Hook, N.Y., Nov. 14, 1779. He was educated at the University of Edinburgh; ordained 1759, and settled over the Scotch Church at Flushing, Holland; thence he was called in 1763 to New-York City to preach in English in the Collegiate Church, — the first English preacher in the denomination. He was eminently successful as preacher and pastor, although at first called upon to endure great opposition from many of the Dutch denomination.

LAINEZ, Iago, the second general of the order of the Jesuits; b. at Almaraz, Castile, in 1512; d. in Rome, Jan. 19, 1565. He studied at Alcalá; joined Ignatius Loyola in Paris; was one of the six who made the vow of a spiritual crusade in the Church of Montmartre, Aug. 15, 1534; and succeeded Loyola as general, June 19, 1557. He completed and consolidated the despotic constitution of the order, awakened and developed its great faculty for education, initiated and trained its wonderful talent for intrigue, and made it that frightful instrument of ambition which it afterwards proved to be. He exercised, also, a direct influence on the history of the Roman-Catholic Church by the activity he developed at the Council of Trent. He actually suppressed every attempt to modify the old doctrine of justification in favor of the ideas of the Reformation; and his violent assertions of the supremacy of the papal power in its relation to the bishops, the councils, etc., had at all events the effect of embarrassing his opponents. See MICHEL D'ESNE: *Vie de Lainez*, Douai, 1597; RIBADENEIRA: *Lif-*

of Lainez, Madrid, 1592; translated into Latin by A. Schott, Antwerp, 1598.

LAITY. In the Primitive Christian Church there was theoretical and practical parity of all believers. It was not only taught (1 Pet. ii. 9, 10, v. 3), but acted upon. Laymen had the right to and did preach, baptize, administer the Lord's Supper, and exercise discipline. The distinction between clergy and laity was not sharply drawn. The former were chosen by the people to be their governors and leaders in worship, because they had the requisite gifts; but they formed no priestly caste, nor did they pretend to impose laws upon the churches. As Hatch says, "Church officers were originally regarded as existing for the good government of the community and for the general management of its affairs: the difference between [them] and other baptized persons was one of status and degree. Respecting the spiritual life, the two classes were on the same footing; and the functions which the officers performed were such as, apart from the question of order, might be performed by any member of the community." These functions were, however, open only to the male members (1 Cor. xiv. 34 sq.); except prophesying, which was the privilege of either sex (1 Cor. xi. 5). How long this parity of members lasted, it is impossible to say. The growth of the Church pushed the officers into greater prominence, for their offices increased in importance; and gradually those "who did not hold office were excluded from the performance of almost all ecclesiastical functions." The enforced celibacy of the clergy kept them aloof from the common interests of the laity. They were at last considered priests in a peculiar sense. The Lord's Supper became the mass, and the cup was withdrawn from the laity. Portions of the churches, and entire houses, were set apart for clerical use. The breach widened; and so, in spite of an occasional protest, the Christian world was divided into two camps,—one lay, the other clerical. Priestly arrogance and corruption wrought their own cure. The heart of Europe became sick of pretence and tyranny. The Reformation broke out. Then the laity recovered, in a measure, their lost rights. To-day in Protestant churches, specially the non-Episcopal, the laity have every fitting privilege granted them, and theoretically the priesthood of all believers is granted. Nevertheless, lay administration of the sacraments is probably very rarely practised, and would not in many instances be allowed. For further information, see arts. BAPTISM, CLERGY, DRESS OF THE EARLY CHRISTIANS, LAY COMMUNION, LAY PREACHING, LAY REPRESENTATION. See also SCHAFF: *History of the Apostolic Church*, bk. iii. § 128, pp. 506 sq.; LIGHTFOOT: *Commentary on Philippians*, excursus, *The Christian Ministry*, pp. 179 sq.; E. HATCH: *The Organization of the Early Church*, pp. 111 sq.; E. MELLOR: *Priesthood in the Light of the New Testament*, London, 1876; J. B. PATON: *The Origin of the Priesthood in the Christian Church*, London [1876], pp. 35; and P. MADSEN: *Das geistliche Priesterthum der Christen*, Gütersloh, 1882.

LAMAISM is a peculiar development, half religious and half political, of Buddhism. It took place in Thibet, in the fifteenth and sixteenth centuries, and presents the most extreme form of

a hierarchy, the realization of the very ideal for which the mediæval popes fought. From Thibet it spread both into India and China; but Lhassa is still its Rome, and Thibet its *patrimonium Petri*.

In the primitive Buddhism, such as was taught in India by Gautama in the sixth century B.C., the two principal points are, theoretically, the successive, but not continuous, revelation of the truth that saves, through a Buddha; and, practically, the embracing of that truth by a converted heart, and a systematical method of ethical and mental self-culture. But in the Buddhism which was introduced in Thibet in the sixth century A.D. both these points had been much corrupted. The idea of a Buddha had entirely changed. Instead of "a man, who, by self-denying efforts continued through many hundreds of different births, had acquired the ten cardinal virtues in such perfection that he was able, when sin and ignorance have gained the upper hand throughout the world, to save the human race from ruin," there presented itself a phantasm, hovering between heaven and earth, and surrounded with a host of fictitious beings. As completely man's relation to the Buddha had changed. A tricky priesthood, playing upon the superstitions of the mass, had taken the place of the heart's conversion and the severe practice of self-training. In the ninth century the old Thibetan worship of evil demons, the Bumpa religion, suddenly arose again; and for a time the Buddhist priests were banished from the country. In the fourteenth century a monk, Tsonkapa, attempted a reform of Buddhism. Nevertheless, in the fifteenth century, the transformation of Buddhism into Lamaism began.

In its highest form a hierarchy cannot rest satisfied with an infallible pope: it must have an incarnate pope. In the fifteenth century, Gedun Dub, the head of the Thibetan priesthood, declared himself an incarnation of that Buddha who appeared for the last time in the sixth century B.C., assumed the title of Dalai Lama ("the priest-ocean"), and took up his residence in the celebrated monastery Chabroung, in Lhassa. In spite of the opposition of princes and the army, which was overcome by the aid of the Mongols, the Dalai Lama gradually succeeded, during the sixteenth and seventeenth centuries, in usurping the whole civil power: so that at present he is not only the highest, but the only, power in the country. Under him is arranged a graduated series of ecclesiastical officers, ending with the monks, whose number is almost incredible. In Lhassa there are eighteen thousand: in Thibet, in general, every seventh man is a monk. The large bulk of the annual revenue is used to sustain the monasteries, though the monks are the most obstinate beggars in the world, and the priests exceedingly shrewd in extracting money from their flocks. The office of Dalai Lama is not hereditary. When he dies, another incarnate Buddha is established by election; and the Chinese Government is said to exercise not small influence on the election. See SCHOTT: *Ueber d. Buddhismus in Hoch-Asien* [n. d.].

LAMB OF GOD. See AGNUS DEI.

LAMBERT OF HERSFELD became a monk at Hersfeld, March 15, 1058, and was ordained priest at Aschaffenburg, Sept. 15 same year. He afterwards made a journey to Jerusalem; and on his

return he visited the monasteries of Siegburg and Saalfeld, to make himself acquainted with the severer rules there introduced. He came, however, to the conclusion that the rules of St. Benedict would suffice, if rigidly held. His literary career he opened with a poem on the history of his time; which seems to have perished, though Giesebrecht supposes it to be identical with the *Gesta Heinrici imperatoris metrice*, edited by Waitz, in *Abhandlungen der Göttingen Gesellsch. der Wissenschaften*, 1870. His second effort was a history of the monastery of Hersfeld: *Libellus de institutione Hersveldensis ecclesie*, of which only a few fragments have come down to us. His principal work is his *Annales*, and it has been preserved whole. It begins with Adam, and is at first a mere chronological outline; but with the year 1040 the narrative becomes ampler, and from 1073 to 1077 it is the history of the time. The author combines simplicity and naturalness with learning and education; and, though he cannot be said to be impartial, his views are not without elevation, and his judgment is always moderate. The book was edited by Hesse, 1843 and 1874, and several times translated into German. See the dissertations by Lefarth (1871), and H. Delbrück (1873).

J. WEIZSÄCKER.

LAMBERT, François, b. at Avignon, 1486; d. at Marburg, April 18, 1530. In his fifteenth year he entered the Franciscan order, and worked, later on, with great success, though without fully satisfying himself, as an itinerant preacher. Luther's writings made a deep impression upon him; and when they were taken from him, anathematized, and burnt, he made up his mind to leave his monastery and his native country. Over Geneva and Zürich he went to Wittenberg, where he arrived in 1523, staid a whole year, married, lectured on the prophets, and translated several of the Reformers' books into French and Italian. In 1524 he went to Strassburg, where he published his Commentaries on the Prophets, and several treatises, — *De arbitrio hominis vere captivo* (against Erasmus), *De causis excecationis multorum sæculorum*, *Farrago omnium fere rerum theologicarum*, etc. But in Strassburg he also gradually turned away from the strict Lutherism, and adopted the views of the Swiss Reformers. In 1526 he was appointed professor of theology in the university of Marburg; and, enjoying the confidence of Landgrave Philipp of Hesse, he took a prominent part in the establishment of the Reformation in that country. He drew up the famous *Reformatio ecclesiarum Hassie*, which, though never carried out, forms one of the most interesting documents of its kind from the period of the Reformation (printed in F. C. SCHMINCKE: *Monumen. Hassiaca*, ii.). See his biographies by J. W. BAUM (German, Strassburg, 1840), F. STIEVE (Latin, Breslau, 1867), and LOUIS RUFFET (French, Paris, 1873). WAGENMANN.

LAMBETH ARTICLES. See ARTICLES, LAMBETH.

LAMBRUSCHINI, Luigi, b. at Genoa, May 6, 1776; d. in Rome, May 8, 1854. He entered the order of the Barnabites; was made Archbishop of Genoa in 1819; and was in 1823 sent as papal nuncio to Paris, where, by the advice he gave Charles X., he is said to have contributed not a little to the fall of the Bourbons. Made cardi-

nal in 1831, and secretary of state in 1836, he was the true father of that policy which characterized the reign of Gregory XVI., and which finally conjured up the revolution in the very dominions of the Pope. With the death of Gregory XVI. his public career was ended; but he was so hated, that, when the Revolution broke out in 1848, he was compelled to flee, disguised as a groom. His *Opere spirituali* were published in Rome, 1836. His celebrated memoir in the Droste-Vischering affair was translated into German, Ratisbon, 1838.

KLÜPFEL.

LA'MECH. See CAIN.

LAMENNAIS, Hugues Félicité Robert de, b. at St. Malo, July 19, 1782; d. in Paris, Feb. 27, 1854. He entered the seminary of St. Malo in 1811, was ordained a priest in 1816, and published in 1817 the first volume of his *Essai sur l'Indifférence en matière de Religion*, of which the fourth and last volume appeared in 1824. The book made a great sensation. It at once rallied and consolidated the Ultramontanist party, and in the Church in general it produced a kind of revival. The bishops, the Sorbonne, and the Jesuits were strongly opposed to it; but Leo XII. offered the author a cardinal's hat, which, however, he declined. With Gallicanism he broke still more decidedly in his *De la religion considérée dans ses rapports avec l'ordre politique et civil* (1826); and soon after he abandoned the Bourbons, whose fall he predicted in his *Des progrès de la révolution* (1829). In order to make the Church perfectly free, he demanded to have it separated from the State, and rebuilt on completely democratic principles; but these ideas, which he propagated in his paper, *L'Avenir*, — founded in 1830, when the revolution had established the liberty of the press, — did not find favor with the Pope. By an encyclical of Aug. 15, 1832, Gregory XVI. condemned them, *L'Avenir* ceased to come out, and Lamennais retired from public life. He did not submit, however. By his *Paroles d'un Croyant* (1836) he definitely broke with Rome, and pursued his course independently, showing more and more of the social radicalism which he combined with his religious radicalism: *Livre du peuple* (1837), *L'Esclavage moderne*, *Le pays et le gouvernement*, etc. His last great works were his *Esquisse d'une philosophie* (1841-46), and a translation, with notes, of the Gospels (1846). In 1848 he was elected a member of the National Assembly, but was unable to carry through any of his plans, and, after the *coup d'état* of 1852, he retired altogether from public life, deeply disappointed. See LACORDAIRE: *Considérations sur le système philosoph. de M. de L.*, Paris, 1834; A. BLAIZE: *Essai biog. sur Lamennais*, Paris, 1858; EMILE FORGUES: *Correspondance*, Paris, 1858, 2 vols. C. PFENDER.

LAMENTATIONS is the name of five elegies, in which is bewailed the mournful lot that came upon Jerusalem in the Chaldean invasion of 588 B.C. The name in the Hebrew text is *Echah* (עֲחָה, "How"), — the word with which the first, second, and fourth chapters open; but the Jews, according to Jerome, also used the designation "Lamentations" (*Kinoth*, קִנּוֹת), which was likewise employed in the LXX. (*Θρήνοι*) and the Vulgate (*Threni*). It was counted in the LXX. as one book with Jeremiah's Prophecy, just as Ruth was

counted as a part of Judges; but in the Hebrew Bible it was placed among the *Hagiographa*. So far as the *structure* of the elegies is concerned, four of them are acrostic [the twenty-two verses in the Authorized Version corresponding to the twenty-two letters of the Hebrew alphabet]. In chap. iii., which represents the culmination of the author's feelings, each letter is repeated three times. In chap. v. the acrostic arrangement is ignored. A striking fact meets us in chaps. ii., iii., iv., where *Y* follows *D*; whereas in chap. i. the usual order of the alphabet is followed. The *contents* of the five poems concern the national sorrow, but each brings out a distinct phase of the calamity. Chap. i. depicts Zion weeping, — the once rich and happy, but now desolate city. Chap. ii. is more vivacious, and describes the destruction as the deed of the Lord. In chap. iii. an individual relates his own personal sufferings, though not exclusively. In chap. iv. the mournful condition of the people is brought under view, who, during the siege and after it, suffered so fearfully from the ravages of the sword and famine. Chap. v. portrays the present miserable condition of the people. If there is no real progress in the thought, this will be attributed to the acrostic method. That the five pieces were cast in the same mould is psychologically improbable, but the unity of style points to a single hand. The scene is throughout the same, and was vividly before the mind of the writer, who wrote after the siege.

Who is the *author* of these songs? Tradition with unbroken uniformity speaks of Jeremiah; and the LXX. distinctly declares for the same view, and introduces the first chapter with the words: "And it came to pass, that after Israel was carried into captivity, and Jerusalem was laid waste, Jeremiah sat weeping, and made this lamentation over Jerusalem, and said." Jerome wrongly identifies our book with the elegies sung by Jeremiah at Josiah's death (2 Chron. xxxv. 25). But this passage shows how well fitted Jeremiah was to write the Lamentations (comp. Jer. viii. 18-22, xiv. 17 sq.). They also have much in common with the Prophecy, both in language, and line of thought. It is only in quite recent times that the Jeremianic authorship has been denied in whole (Ewald, Nöldeke, Schrader, Nägelsbach [Professor W. R. Smith], etc.) or in part (Thenius, etc.). The lexicographical differences in the Prophecy and Lamentations have been urged (Nägelsbach), but the difference of contents of the compositions is in this connection to be taken into account. No striking difference in the spiritual tone can be made out. In general, we must remember that Jeremiah here appears exclusively as the patriot, and not at all as the divinely-sent advocate, as in the Prophecy. Chap. iii. strongly favors the current and traditional view. We cannot get rid of the impression that it is Jeremiah who is relating his own personal experiences. In later times the Lamentations were sung by the Jews on the 9th of Ab, the anniversary of the burning of the temple; and in the Catholic Church they are incorporated in the liturgical service of Passion Week.

LIT. — PAREAU: *Threni Jer. philolog. et crit. illustr.*, Lugd. Bat., 1790; also the Commentaries of THENIUS (Leipzig, 1855), [HENDERSON (Lond., 1851, Andover, 1868)], ENGELHARDT (Leipzig,

1867), NÄGELSBACH (Bielefeld, 1868), [Eng. trans. in LANGE, New York, 1871], KEIL, Leipzig, 1872 [Eng. trans., 1874], Dean R. PAYNE SMITH, in *Speaker's Commentary* (New York, 1875), SCHNEEDORFER (Prague, 1876). See also EWALD: *Dichter d. A. B.*; R. LOWTH: *De sacra poesi Hebr.*; the *Introductions to the Old Testament* of DE WETTE, BLEEK, [and REUSS; the excellent article of Dr. PLUMPTRE, in SMITH's *Bible Dictionary*; and Professor W. R. SMITH, in *Encyclopædia Britannica*. See also Dr. Wünsche's translation of *Echa Rabbati*, the Midrash upon *Lamentations*, Leipzig, 1882. For full list of Literature, see LANGE's *Commentary*].

VON ORELLI.

LAMI, Bernard, b. at Mans, June, 1640; d. at Rouen, Jan. 29, 1715. In 1658 he entered the Congregation of the Oratory, and taught philosophy and mathematics at various places; but his enthusiasm for the Cartesian philosophy made him many enemies among the Aristotelians, and in 1676 he was banished to Grenoble. Recalled to Paris in 1686, he was banished once more, and finally settled at Rouen. His *Apparatus Biblicus* (Lyons, 1696) was twice translated into French under the title, *Introduction à l'Ecriture sainte*, by Bellegarde and by Boyer, and also into English by R. Bundy (London, 1723). Among his other works are *Harmonia sive Concordia quatuor Evangelistarum* (1689) and *De Tabernaculo fœderis*, etc. (1720), on which he is said to have worked for thirty years.

LAMMAS-DAY, or LAMMAS-TIDE, Aug. 1, celebrated by the Roman Catholics in memory of St. Peter's imprisonment, is probably an old Pagan festival dating back to the days of Druidism. The derivation of the name (whether from lamb-mass or from loaf-mass) is uncertain, though the latter seems preferable, as it was an old Saxon custom to make sacrifices of grain on the 1st of August.

LAMPE, Friedrich Adolf, one of the most distinguished Calvinistic divines of the eighteenth century; b. Feb. 18, 1683, at Detmold; d. at Bremen, Dec. 6, 1729. He was educated in the academy of Bremen, 1698-1702; studied theology at Franeker; was professor of dogmatics at the university of Utrecht, 1720-27, and finally pastor of St. Ansgar, and professor at the academy of Bremen. The revival of the federal theology, and the advancement of Bible study in the Reformed Church, are his great merits. His principal works are, *Geheimniss des Gnadenbundes* (6 vols.); *Milch der Wahrheit*, an exposition of the Heidelberg Catechism; *Theologia activa seu practica*, a very full commentary on the Gospel of John (3 vols.); and a number of excellent hymns, etc. See O. THELEMANN: *Friedrich Adolf Lampe*, 1868.

O. THELEMANN.

LAMPETIANS. See MESSALIANS.

LANCE, The Holy, was, according to the report of Bishop Luitprand of Cremona, presented by King Rudolph of Burgundy to King Henry I. of Germany. According to the original tradition, it was made from the nails with which Jesus was fastened to the cross; but a later tradition identified it with the spear with which the Roman soldier pierced the side of Jesus. Under Charles IV. it was brought to Prague, and in 1354 Innocent VI. established a festival (*de lancea*) in its honor. Another holy lance was discovered by the Em-

press Helena, and preserved in the portico of the Church of the Holy Sepulchre. It was afterwards brought to Antioch, where it was discovered, in 1093, by the French monk Peter Bartholomew, who exhibited it to the crusaders, and thereby fired their courage in their great battles with the Saracens. Afterwards it travelled from Antioch to Constantinople, from Constantinople to Venice, from Venice to France, and thence back to Constantinople. The iron with which it was inlaid was brought to Rome under Innocent VIII., and is preserved in the basilica of the Vatican. Neither of these lances, however, has been formally recognized as genuine by the Church of Rome.

KLÜPFEL.

[In the Greek Church the "holy lance" is the name given to the knife with which the officiating priest pierces the bread of the Eucharist, in symbol of the piercing of the side of Jesus by the Roman soldier when upon his cross. See LORD'S SUPPER, FORMS OF CELEBRATION.]

LANCELOTT, Joannes Paulus, was professor of canon law at Perugia, where he died (1590), and is noted as author of the *Institutiones juris canonici*, which are often printed as an appendix to the *Corpus juris canonici*. In 1557 Paul IV charged him with writing a text-book of canon law after the model of Justinian's *Institutiones*, and two years afterwards he handed in the finished work to the papal censor. The committee appointed to examine it recommended it very highly; but, on account of certain passages which the author was unwilling to change, it did not obtain the approbation of the Pope. It was published at Perugia (1563), with a dedication to Pius IV; and, as it found a very extended use as a text-book, Paul V allowed it to be printed as an appendix to the *Corpus juris canonici*, though without formally authorizing its use. Later editors have carefully noted the differences which canonical legislation after the Council of Trent has introduced. A French translation by Durand de Maillane (Lyons, 1710) notes the difference of Italian and Gallican practice. See VON SCHULTE: *Geschichte d. Quel. u. Lit. d. röm. Rechtes*, vol. 3, pp. 451 sqq.

H. F. JACOBSON.

LANDERER, Maximilian Albert von, one of the most learned and able, though not one of the best known, representatives of the school of theology occupying an intermediate position between the old supranaturalism and modern rationalism (*Vermittlungstheologie*); b. Jan. 14, 1810, in Maulbronn, Würtemberg; d. April 13, 1878, in Tübingen. He was a man who shunned the public gaze; and his literary activity was carried on in quiet, unostentatious retirement. After studying at Tübingen, where Dörner was his fellow-student, he became his father's assistant in the pastorate of Walddorf, then tutor at Maulbronn, and *repetent* at Tübingen. In 1839 he became pastor in Göppingen; but a growing deafness and a poor address made him ill fitted for the pastoral office, and in 1841 he returned to Tübingen as professor. Here he continued during the remainder of his life, refusing in 1862 a call to Göttingen. In 1875 he sustained a serious injury from falling down stairs, never was able to lecture again, and in 1877 resigned his professorship. At Tübingen he occupied an intermediate position between Baur and J. T. Beck. Rejecting

the Hegelian principle of absolute knowledge, he emphasized the religious experience in the department of systematic theology. He did not, however, forcibly separate it from the revelation of the Scriptures. The central doctrine in systematic theology he regarded as the perfect union of God and man in Jesus of Nazareth; and he laid special emphasis on the humanity of Christ, insisting, however, upon his supernatural birth and absolute sinlessness.

He was a faithful lecturer, but had a decided Suabian accent, which sometimes made it hard for students from other parts of Germany to understand him. He was not as imposing in presence as Baur or Beck, and yet, as we have said, he was one of the most influential of the theologians of his school; and the student learned to respect him more highly, the more intimately he came in contact with him. Yet we look almost in vain for any fruits of his literary activity in published works. In fact, these were confined, during his lifetime, to thirteen articles in the first edition of Herzog, and an article on the relation of grace to the freedom of the will in the application of salvation, in the *Jahrbücher f. d. Theol.* The articles in Herzog, especially that on Melancthon, were excellent. The small number of his publications was the result of a conscientious disinclination to neglect the utmost elaboration of his lectures, and a want of self-confidence. He shrank from appearing before the public with his lectures on theology; and he was, in fact, unusually sensitive to all criticism. But he combined all the best qualities of the Suabian character, was strictly honest, and despised sham.

Since his death there have been edited from his manuscripts *Zur Dogmatik. Zwei akad. Reden* (by BUDER and WEISS), with his *Gedächtnissrede auf F. C. Baur*, Tübingen, 1879; a volume of *Sermons* (by LANG), Heilbronn, 1880; and *Neueste Dogmengesch.* (by PAUL ZELLER), Heilbronn, 1881, which takes up the period from Semler to the present time. See *Worte d. Erinnerung an Dr. M. A. Landerer*, Tübingen, 1878. H. SCHMIDT.

LANDO (Pope, from November, 913, to May 914) succeeded Anastasius III., and was succeeded by John X. Nothing is known of his personal life or his reign.

LANE THEOLOGICAL SEMINARY, Cincinnati, O., was founded in 1829. Its original endowment consisted of four thousand dollars donated by Ebenezer Lane and brother, and of sixty acres of land on Walnut Hills, given by members of the Kemper family. It was at first proposed to establish an academic and collegiate as well as theological institution; and a preparatory school was first opened Nov. 18, 1829. After an experiment of five years, the academic and collegiate departments were finally closed. The theological department went into operation in December, 1832, when Drs. Lyman Beecher and T. J. Biggs were formally inducted into office. Professor Calvin E. Stowe, D.D., entered upon his duties in the following July, and Baxter Dickinson, D.D., in October, 1835.

Among those who have served the seminary since its organization, next to Dr. Beecher, the name of D. Howe Allen, D.D., is especially conspicuous. He was professor of sacred rhetoric from 1840 to 1851, and from that date till 1867

(when he resigned) the professor in systematic theology. Like Dr. Beecher, he continued to be professor emeritus till his death, which occurred in 1870. George E. Day, D.D., was professor of biblical literature from 1851 to 1866. Henry A. Nelson, D.D., was professor of theology from 1867 to 1874; and Thomas E. Thomas, D.D., professor of New-Testament literature from 1871 to his death, in 1875. Jonathan B. Condit, D.D., and Elisha Ballantine, D.D., served the seminary for shorter periods. Henry Smith, D.D., LL.D., was professor of sacred rhetoric from 1855 to 1861. In 1865 he returned to the same department, and remained in the discharge of its duties, with the addition of pastoral theology, till his decease, in 1879. Zephaniah M. Humphrey, D.D., was professor of church history from 1875 till his death in 1881.

The faculty at present (1882) consists of five professors: occasional lectures and instructions are given by others. The average number of students in attendance is about forty, but increasing annually. The institution has a fair endowment, some scholarship and library funds, and a theological library of thirteen thousand volumes. Its buildings are new and commodious.

The whole number of graduates is about seven hundred, of whom probably five hundred and fifty are still living. The large majority of these brethren have been, or still are, engaged in the missionary work of the Presbyterian Church, in the region between the Alleghanies and the outlying territories of the West, whilst nearly forty have gone into the foreign field. Many of them have signalized themselves as capable and effective preachers, and as earnest and practical laborers in every department of ministerial service. The actual work done by them, their unquestioned orthodoxy, and their unsullied Christian character, have been the best possible witness to the faithfulness, the completeness, and the practical nature, of the training they have received at the seminary. E. D. MORRIS.

LANFRANC, thirty-fourth Archbishop of Canterbury, one of the most prominent instruments in the revival of church and theology in France and England in the eleventh century; the defender of the doctrine of transubstantiation against Berengar of Tours; and the assistant of William the Conqueror in the conquest of England; was the son of Humbald, a senator of Pavia; b. at Pavia, 1005; d. at Canterbury, May 28, 1089. Destined for the study of law, he secured his education at Bologna, and became a teacher of jurisprudence in Pavia. His position not satisfying his ambition, he went to Normandy in 1039, and opened a school at Avranches, which became widely celebrated. In consequence of a sudden change of sentiment, he renounced the world (1042), and entered the Benedictine convent of Bec, where he was kindly received by the abbot, Herluin. There he spent three years in absolute retirement; so that, when he appeared again, the world was surprised that the great master was still living. In 1045 he was made prior of the convent, and used his position, not only to promote discipline, but also the study of theology and the sciences. Among his scholars were Anselm (afterwards Archbishop of Canterbury) and Anselm of Lucca (afterwards Pope Alexander II.). His most fa-

mous opponent during his priorship was Berengar of Tours, whose discussion of the doctrine of transubstantiation began to awaken interest in 1046. Berengar was at first his friend; but their friendship was broken off about the close of 1049, when Berengar wrote to Lanfranc, expressing regret that he should regard as heretical the views advocated in the work of Ratramnus, which then was ascribed to John Scotus. This letter was the ground of the charge of heresy against Berengar in the year 1050, at the Easter synod, Rome.

Of not a little importance is Lanfranc's literary activity, to which he was incited by this discussion. Berengar, although in 1059, at the Lateran synod, he had laid down his arms, attacked the synod, and especially Cardinal Humbert, the author of the articles of faith which he had been forced to subscribe. Lanfranc answered him in his *Liber de corpore et sanguine Domini*. When this appeared, he was abbot of St. Stephen's convent in Caen, his reputation having risen in the interval. He had also attracted the attention of William, Duke of Normandy, who solicited his advice, before the conquest of England, in ecclesiastical and civil matters, as well as after. He seems to have been the very soul of this bold enterprise, which William carried out in alliance with Rome, and under the plea of being a savior of the needy Church in England. It was because he was indispensable to the organization of the English Church, and had an understanding with William (Freeman, vol. iv. p. 95), that he refused the archbishopric of Rouen in 1067, and three years later accepted the archbishopric of Canterbury. With this view his reluctance to assume the latter office is quite compatible; the rudeness of the clergy, and especially the revolt of the Anglo-Saxons against the dominion of foreigners in the Church, offering not inconsiderable difficulties. He contributed much to the establishment of the Norman dominion by the concentration of the hierarchy in Canterbury; the metropolitan of York being made, by the synods of Winchester and Windsor (1072), subject to Canterbury. With diplomatic skill he gradually displaced the native prelates and abbots; so that at last Wulfstan was the only Anglo-Saxon occupying a bishopric. Otherwise he was an enlightened prelate, insisting upon the reformation of conventual life, and the pursuit of literature.

In his relation to Rome, Lanfranc advocated the reforms of Hildebrand, to whom he offered, upon the whole, loyal obedience; but he insisted upon the king's independence, even in ecclesiastical affairs. The decree of celibacy was enforced by him (at the synod of Winchester, 1076) for the higher clergy; the parochial clergy being allowed to retain their wives, but all clergymen being forbidden to marry in the future. In some instances he espoused the side of his sovereign against the Pope, and even refused to appear at Rome when (1081) the Pope demanded his presence, with the threat of suspension if he did not comply. He outlived the Conqueror (d. 1087), and reluctantly acquiesced in his request to crown William Rufus king.

Lanfranc was more prominent as an ecclesiastical administrator than as a writer. But the succeeding generations were loud in their praises of his literary achievements; and we cannot doubt,

that, so long as he remained in Normandy, he took a prominent place as a teacher and author. Milo Crispinus says that Athens appeared again at Bec under his influence; and William of Malmesbury describes the convent there as a great and famous literary gymnasium, and calls him the most learned man of his time (*De Gest. regg. Angl.*, i., iii.). It is not necessary to give other testimonies of a like intent. To him we must, at any rate, accord a foremost place among those who contributed to the revival of learning in the eleventh century. He was a skilled dialectician, and proposed an emendation of the Vulgate, which probably was meant to extend only to the correction of the copies. But there are no evidences of speculative ability in his writings.

The most important of Lanfranc's works is the *Liber de corpore et sanguine Domini* ("The Body and Blood of Christ"), which is composed of twenty-three chapters, written in an epistolary form. It teaches the doctrine of transubstantiation, and was meant to be a defence of it against Berengar. He goes even beyond Paschasius Radbertus, when he says that those who unworthily partake (*indigne sumentes*) of the bread and wine receive the essence of the body and blood of Christ, without, however, being salutarily affected thereby. He proves the doctrine by the omnipotence of God (c. 18), miraculous phenomena (c. 17), the proposition that the sacraments of the New Testament must be distinguished from those of the Old Testament by a superior dignity and the common consent of Christians (c. 22). He also answers the specific objections of Berengar, such as the impossibility of Christ's body being at the same time in heaven and on earth. Lanfranc also wrote *Libellus de celandi confessione*, *LV Letters*, *Statuta pro ordine s. Benedicti*. Others ascribe to him, but unjustly, a Commentary on the Pauline Epistles (see Giles, ii. 17-147) and *Elucidarium sive dialogus de summa totius christ. theol.* (considered genuine by Prantl and Ueberweg). His Exposition of the Psalms, Church History, and Panegyric of William the Conqueror, are lost.

LIT.—The *De corpore et sanguine Domini* appeared at Basel, 1528, Rouen, 1540, and often since. Complete editions of his works by D'ACHERY (Paris, 1648), GILES (Oxford and Paris, 1844, 2 vols.), and MIGNÉ, Tom. cl.—Sources. MILO CRISPINUS: *Vita S. Lanfranci* (in Giles, i. 281 sqq.), *Chronicon Beccense* (in the same); EADMER: *Vita S. Anselmi*, WILH. DE JUMIEGE: *Hist. Normannorum*, WILH. OF MALMESBURY: *De gestis regum*, and *De gestis pontificum Angl.*; MABILLON: *Annales ordinis S. Benedicti*, Paris, 1707; LESSING: *Berengarius Turonensis*, 1707; HASSE: *Anselm von Canterbury* (i. 21-41); CHARMA: *Lanfranc*, Paris, 1849; J. DE CROZALS: *Lanfranc*, Paris, 1877; HOOK: *Lives of the Archbishops of Canterbury* (vol. ii.); and especially FREEMAN: *History of the Norman Conquest of England* (iv. 345-450), and [*Reign of William Rufus*, 1882]. F. NITZSCH.

LANG, Heinrich, b. at Frommen in Württemberg, Nov. 14, 1826; d. in Zürich, Jan. 3, 1876. He studied theology in Tübingen, under F. C. Baur, and was appointed pastor of Wartau in the canton of St. Gall, in 1848, of Meilon on the Lake of Zürich, in 1863, and of St. Peter in Zürich,

in 1871. He edited the *Zeitstimmen* (1859-72), and published *Versuch einer christlichen Dogmatik*, a popular representation of the dogmatics of the school of Tübingen, 1857; *Stunden der Andacht*, 1862-65, 2 vols.; *Ein Gang durch die christliche Welt, Religiöse Charaktere, Das Leben des Apostels Paulus*, etc. See E. STROEHLIN: *A. Coquerel et H. Lang*, Geneva, 1876; BIEDERMANN: *Henri Lang*, Zürich, 1876; MEYER: *H. Lang*, Basel, 1877.

LANG, John Dunmore, D.D. This extraordinary man, whose influence on the political and moral, as well as on the ecclesiastical, history of Australia, has been very great, was born at Greenock, Scotland, in 1799, and died at Sydney, New South Wales, in 1878. Educated at the parish school of Largs and the University of Glasgow, he was ordained by the presbytery of Irvine, and proceeded in 1823, as the first minister of the Church of Scotland, to Australia. At a time when every increase to the population was of the utmost consequence, he was the means of bringing out many thousands of excellent emigrants from Great Britain to the new colonies, as also ministers and teachers for the work of the Church. He represented Port Philip, Moreton Bay, and Sydney successively in the Legislative Assembly, and was chiefly instrumental in securing the separation and independence of Victoria and Queensland from New South Wales. He also carried other useful measures in Parliament, including the repeal of the act imposing a poll-tax on Chinamen. Besides a lengthened connection with the newspaper press, in which he strove to advance the moral and political welfare of his countrymen, he published several works, the chief of which is the *History of New South Wales*. He took an active interest in the union of the Presbyterian churches, and in establishing the Presbyterian college. The large place he filled in Church and State was evinced by the presence of seventy thousand people at his funeral, including the most distinguished men in the community of different denominations. R. S. DUFF.

LANGE, Joachim, b. at Gardelegen in Altmark, Oct. 26, 1670; d. at Halle, May 7, 1744. He was educated at Quedlinburg and Magdeburg, and studied theology at Leipzig, where he became intimately acquainted with A. H. Francke, whom he followed to Erfurt (1690) and Halle (1691). In 1693 he settled in Berlin, first as private tutor, afterwards as rector of the Friederichswerdersche college. In Berlin he conversed much with Spener; and when, in 1709, he was appointed professor of theology at Halle, he became the literary representative of the Pietists. He was an exceedingly prolific writer. In his controversy with the orthodox, represented by Löscher, he wrote *Idea theologicæ pseudorthodoxæ* (1706), *Aufrichtige Nachricht* (1707-14, 5 vols.), *Antibarbaras orthodoxiæ* (1709-11), *Richtige Mittelstrasse* (1712-14, 4 vols., etc.). In his controversy with C. Wolff, the philosopher, he wrote *Causa Dei* (1723), *Modesta disquisitio, Nova anatome* (1726), etc. Though he succeeded in having Wolff expelled from Halle, he could not prevent him from returning triumphantly, while he himself was ordered to stop writing against him. He also published a number of historical, dogmatical, and exegetical works, and an autobiography (incomplete), Leipzig, 1744. WAGENMANN.

LANIGAN, John, Irish Roman-Catholic priest; b. in Cashel, 1758; d. at Finglas, near Dublin, July 7, 1828. He was educated at the Irish college at Rome, where he took a doctor's degree. Subsequently he was professor of "Hebrew, divinity, and the Scriptures" in Pavia, but in 1796 appointed to a position in the record tower, Dublin, to the original duties of which, in 1799, were added those of librarian, editor, and translator for the Dublin Society. In 1821 he had to be removed to a private insane-asylum at Finglas. He was the author of the valuable works, *Institutionum biblicarum* (Pavia, 1794), *Protestant's Apology for the Roman-Catholic Church* (Dublin, 1809), *Ecclesiastical History of Ireland to the Thirteenth Century* (Dublin, 1822, 4 vols.; 2d ed., 1829). He also published an Irish translation of the Roman Breviary.

LANGRES, Synod of (*Concilium Lingonense*). Early in June, 859, a council was held at Langres, a city of Burgundy. Sixteen *canones* (referring to dogmatics, church polity, and discipline) were agreed upon. Annual provincial and biennial general synods were established. The right of the people, still existing in some places, to elect their bishop, was severely attacked; and so was the exemption of certain monasteries from the episcopal authority. In dogmatical respect the synod of Langres was merely a preparation for the synod of Toul, for the campaign against the semi-Pelagian views represented by Hincmar, as was soon shown. See MANSI, xv. 537; HARDUIN, v. 481.

J. WEIZSÄCKER.

LANGTON, Stephen, Archbishop of Canterbury, and a distinguished statesman; d. at Slindon, July 9, 1228. The date of his birth is unknown; and there is much uncertainty about the locality, Lincolnshire having most claim to the honor. There is no doubt, that, unlike many of his predecessors, he was born in England. He was educated at the university of Paris, and seems to have held a position of influence in connection with it. He there contracted a friendship with Lothario, afterwards Innocent III. In 1206 he went to Rome, and was made cardinal-priest of St. Chrysogonus. At the death of Hubert, archbishop of Canterbury, Reginald appeared before the Pope with some monks, claiming to have been elected by the chapter to the vacant see, and demanding recognition. Soon after, an envoy of priests from King John arrived, desiring the Pope to confer the pallium on the bishop of Norwich. Innocent, ignoring both these nominees, on the ground of alleged irregularities in their election, ordered the priests from England to proceed to an election in his presence, and, at his suggestion, chose Langton. He was consecrated by the Pope's own hand, at Viterbo, June 17, 1207, and in spite of the king's protests. A better choice could not have been made; for Stephen was not only a man of learning and piety, but advanced, at a later period, to the front rank of English patriots. For six years he was obliged to wait at Pontigny, in France, before coming into the possession of his see. In the mean time his election became the occasion of one of the most spirited contests in the history of the relations of the papal see with princes. John prosecuting the priests who had elected Stephen, and refusing to receive the archbishop, England was put under an interdict.

The bells ceased to ring, and the churches were closed. John, after a period of resistance, at last gave in a most ignoble submission to Innocent, and Stephen Langton was admitted to the realm. He met and absolved the king at Winchester, the latter falling prostrate before him.

From the first, Stephen was a champion of the old English customs and law, as against the personal despotism of the sovereign. "As Anselm," says Green, in his *History of the English People*, "had withstood William Rufus, as Theobald had rescued England from the lawlessness of Stephen, so Langton prepared to withstand, and rescue his country from, the tyranny of John." He helped to unite the barons in a confederation, produced the old charter of Henry I. at the meeting held in St. Paul's, London (Aug. 25, 1214), and shared in the preparation of the Magna Charta. Pandulph, the papal legate, secured a sentence repealing from the Pope this document; and, when Langton refused to allow it to be read in the churches, he was suspended from his archiepiscopal office by the papal commissioners. He went to Rome, but the Pope confirmed the sentence. He did not return to England till 1218, remaining a state prisoner in Rome for at least a part of the interval. He crowned Henry III. in 1220, and maintained a firm attitude during his reign. A stone coffin is still exhibited in Canterbury Cathedral, which is said to contain his remains.

There are few materials for the history of Stephen Langton's life, but the little that we do know shows him to have been a man of statesmanlike energy and abilities. He left a number of writings; e.g., a Commentary on most of the books of the Old Testament, a *Hexameron* on the six days of the creation, and is said to have written a Life of Richard I., etc. Stephen's brother, Simon Langton, was also a man of much influence in his day, and was chosen archbishop of York, but not permitted by John to occupy the see. The principal authority for the events of Stephen's life is the *Chronicle* of Roger of Wendover. See Hook, *Lives of the Archbishops of Canterbury*, ii. 657-761, the various histories of England and the Church of England, and art. INNOCENT III.

LANGUET, Hubert, b. at Viteaux, near Autun, in 1518; d. in Antwerp, Sept. 30, 1581. He studied theology, canon law, history, and natural science, in Poitiers, Padua, and Bologna; visited also Spain, and was, by the reading of Melanchthon's *Loci Theologici*, induced to go to Wittenberg, where he lived in Melanchthon's house from 1549 to 1560, making frequent journeys in Germany and Scandinavia. At what period he definitely embraced the Reformation is not known. In 1560 he entered the service of the elector of Saxony, and acted as his diplomatical agent till 1577, in Paris, Vienna, and other places. The last years of his life he spent in the Netherlands, in intimate connection with William of Orange. His letters, which are of the greatest interest for the history of his time, have been published in several collections; but the work which gives him a place in ecclesiastical history is his *Vindiciæ contra tyrannos*, published pseudonymously in 1579, and treating in an elaborate manner the question whether subjects (for instance, Protestants) have a right to revolt, when suppressed for their reli-

gion's sake by their princes. The book made a great sensation, and was translated into all European languages. See his biographies by PHILIBERT DE LA MARE (Halle, 1700) and H. CHEVREUIL (Paris, 1856), and TREITZSCHKE, prefixed to the latter's edition of the *Vindiciæ*, Leipzig, 1846.

THEODOR SCHOTT.

LAODICEA was the name of several cities in Syria and Asia Minor, of which one—generally called “Laodicea-ad-Lycum,” and situated near the boundary-line between Phrygia and Lydia, on the Lycus—is mentioned in the New Testament. During the latter part of the republic of Rome and the first period of the empire, the city was the capital of Greater Phrygia, and a flourishing commercial place; and an important Christian congregation was early formed there. Having suffered much at various times from earthquakes (e.g., A.D. 64), it was finally destroyed by the Turks, and is now only a heap of ruins. A council was held there between 343 and 381; and the sixty *canones* agreed upon there are still extant. They are exclusively of disciplinary interest. In the enumeration of the books contained in the Bible, the Apocrypha of the Old Testament and the Book of Revelation of the New Testament are left out. See HARDUIN, i.; MANSI, ii.; HEFELE, i. pp. 721-751; and LIGHTFOOT, *On Colossians*, pp. 1-72.

LAODICEA, the Epistle from. The allusion of Paul to an epistle from Laodicea (Col. iv. 16) has given rise to much speculation. Bishop Lightfoot, in his Commentary on the *Colossians* (pp. 340-366), presents an exhaustive excursus upon the subject. He thus tabulates the various theories. The epistle in question was (1) An epistle written by the Laodiceans to (a) Paul, (β) Epaphras, (γ) Colossæ; (2) An epistle written by Paul from Laodicea, identical with (a) 1 Timothy, (β) 1 Thessalonians, (γ) 2 Thessalonians, (δ) Galatians; (3) An epistle addressed to the Laodiceans by (a) John, — 1 John, (b) some companion of Paul, — Epaphras or Luke, (c) Paul himself, — (i) a lost epistle; (ii) one of the canonical epistles, (a) Hebrews, (β) Philemon, (γ) Ephesians; (iii) the apocryphal epistle. Lightfoot discusses briefly but sufficiently these theories, and decides for the identification of the epistle with the canonical Ephesians. This is doubtless the true solution of the problem. The other views are either contradicted by the Greek, or actuated by a desire to withdraw from the apocryphal epistle, or else mere speculation. But, for the identification with the Epistle to the Ephesians, there are the tenable arguments that the words ἐν Ἐφέσῳ (“in Ephesus”) (Eph. i. 1) are wanting in some of the best manuscripts, and are bracketed by Westcott and Hort; but, if they were omitted by the apostle, then he meant to make the epistle an encyclical; in which case it might be sent to Laodicea, and by the Laodiceans forwarded to Colosse. Again: this explains the absence of personal allusions in Ephesians, and obviates the supposition that an epistle, to which particular attention was called, has been lost.

As for the apocryphal *Epistle to the Laodiceans*, it is “a cento of Pauline phrases strung together without any definite connection or any clear object . . . taken chiefly from the Epistle to the Philippians. It is quite harmless, so far

as falsity and stupidity combined can ever be regarded as harmless.” It was probably originally written, or rather compiled, in Greek, and translated into Latin at a very early period. It was widely known prior to the close of the fourth century, condemned emphatically by Jerome, Theodore of Mopsuestia, and Theodoret, yet read in the eighth century; for the second Council of Nicæa (787) warned against it. It was in the Latin translation that it attained circulation; and, in the Latin Church, Gregory alluded to it as genuine, — not by name, however, — and subsequent writers followed him. It is found in Pauline manuscripts from the sixth to the fifteenth centuries, in one of the two most ancient copies of the Vulgate, and frequently in the versions, even in English, in the fifteenth century, though Wiclif and Purvey excluded it. At length the revival of learning dealt its death-blow to this, as to so many other spurious pretensions. See ANGER: *Ueber den Laodiceenerbrief*, Leipzig, 1843; and LIGHTFOOT: *St. Paul's Epistle to the Colossians and to Philemon*, London, 1875.

LAOS, an Asiatic people inhabiting the eastern portion of Siam. They have all the characteristics of the Siamese, by whom their country, which up to that time had been independent, was subjugated in 1828. They number about one million five hundred thousand. The Board of Foreign Missions of the Presbyterian Church (United States) established a mission among the Laos in 1867. The chief station is Chieng-Mai, five hundred miles north of Bangkok. There were in 1882 two clerical, one medical, and one female missionary connected with the mission, with a hundred and twenty-seven native communicants, fifty of whom were added in 1881.

LÃO-TSZE, the reputed founder of the Chinese religion called “Taoism.” He was born about 604 B.C., near the present Kwei-te, in Ho-nan province, China; d. at an unknown place and time, probably at a great age. In 517 B.C. he met Kung-fu-tsze (Confucius), and the brief account of their interview is the only fact of interest concerning him. He was keeper of the archives at the court of Châu, and it was to learn something about the ancient rites and ceremonies of Châu that Confucius came to him. Foreseeing the downfall of Châu, Láo retired to a far country, stopping, however, long enough with Yin Hsê to write for him the remarkable volume, in five thousand characters, on the subject of *Táo* (the Way) and *Teh* (Virtue), called *Táo Teh King*. Láo was a philosopher, as his name (“the Old Philosopher”) implies. His great work, *Táo Teh King*, is translated in Legge's *Chinese Classics*, and in Chalmer's *The Speculations of the “Old Philosopher” Lau-tsze*. It is, however, not throughout intelligible even to native Chinese scholars, much less to other readers. It may be briefly described as an ethical treatise, in which the duties of the individual and the State are set forth. Láo lays great stress upon humility and upon gentleness, and, in one sentence at least, approaches Christian ethics. “It is the way of Táo not to act from any personal motive, to conduct affairs without feeling the trouble of them, to taste without being aware of the flavor, to account the great as small, and the small as great, to recompense injury with kindness.” Láo was

a theist, although he is not explicit on this point. "There is hardly a word in his treatise which savors either of superstition or religion." It is now agreed that the word "Jehovah" does not occur in it, as was fancied; and so the supposition that Láo was inspired, or else had contact with the true religion in some shape, is baseless.

Táoism is to-day one of the Chinese religions, ranking with Confucianism and Buddhism; but it is only in small measure based upon Láo's teachings, and is so vastly inferior in its conceptions, that Dr. Legge says "he ought not to bear the obloquy" of being its founder. Táoism did not come up until five hundred years after Láo's death. At first it was little more than a belief in magic. In the first century before Christ, the head of the sect was a wonderful magician; and the present acknowledged "pope" of Táoism is one of this magician's descendants. In the first Christian century, Táoism took on more of the outward semblance of a religion, borrowing from Buddhism its temples, monasteries, liturgies, and forms of worship. In its present form it is a system of the "wildest polytheism," and of base and dangerous superstitions, — alchemy, geomancy, and spiritualism. The morals of its priests and nuns are notoriously low. Professor Douglas says, "Every trace of philosophy and truth has disappeared from it; and in place of the keen searchings after the infinite, to which Láo-tsze devoted himself, the highest ambition of his priestly followers is to learn how best to impose on their countrymen by the vainest of superstitions, and to practise on their credulity by tricks of legerdemain." See TÁOISM.

LIT. — STANISLAS JULIEN: *Le Livre de la Voie et de la Vertu*, Paris, 1842; JAMES LEGGE: *The Chinese Classics*; WATTERS: *Láo-tsze, a Study in Chinese Philosophy*; CHALMERS: *The Speculations on Metaphysics, Polity, and Morality of the "Old Philosopher" (Láo-Tsze)*, London, 1868; J. EDKINS: *Religion in China*, London, 2d ed., 1877; R. K. DOUGLAS: *Confucianism and Taoism*, London, 1879; J. LEGGE: *The Religions of China*, London, 1880.

LAPLACE, Josué de. See PLACÆUS.

LAPLAND. See SWEDEN, THOMAS OF WESTEN.

LAPSE, the slip or omission of a patron to present a clergyman to a benefice within six months after it becomes void.

LAPSED, The (*lapsi*), were those baptized and catholic Christians (under certain circumstances, also catechumens) who, in periods of persecution, either disavowed their faith publicly and explicitly, or, by means not recognized by Christian morals, eluded their duty of profession. There were, however, in the ancient Church, different opinions, both with respect to the definition of the fact itself, and with respect to its disciplinary treatment. The question ran through a long development, and did not arrive at a final answer until long after the time of Diocletian. Nevertheless, in the third century, and more especially in the years of the Decian and Valerian persecutions, the controversy reached its point of culmination.

Open profession is demanded in the Gospels, and a verdict of condemnation pronounced against such as disavow their faith (Matt. x. 33; Mark

viii. 38; Luke ix. 26, xii. 9). The Epistle to the Hebrews and the First Epistle of Peter exhort to constancy under the sufferings of persecution. During the first century, however, the general state of affairs was quite favorable to the young congregations. The danger of relapses into Paganism or Judaism was not great; and, when it first showed itself, the congregations appeared to have courage to brave it. In the time of Trajan, the Roman officials knew very well that the true Christian could not be forced to participate in the Pagan sacrifices. (See the Letter of Pliny to Trajan.) The Christian apologists after Justin state, that, in general, the Christians continued faithful; and Roman and Greek writers of the second century — such as Marcus Aurelius, Lucian, Celsus, and others — speak often of the fanatical contempt of death evinced by the Christians. Indeed, a passion for martyrdom grew up in the congregations, looked upon with dissatisfaction by the more sober and self-controlled members. That martyrdom could become a duty was generally accepted throughout the Church: people only differed with respect to the point at which the duty entered. Some considered it legitimate to flee from persecution and martyrdom, while the Montanists declared that every true Christian should seek martyrdom. Nevertheless, it must not be overlooked, that, during the second and third centuries, the danger of relapse was really great. Many fell away, and their number increased with every new persecution. *Pastor Hermas* contains many striking illustrations of the effect which the persecutions of Trajan and Hadrian had on the congregation of Rome. He enumerates the various motives of apostasy, and notices that relapses occurred also in perfectly quiet times. What a disorganizing and almost dissolving influence the Decian and Valerian persecutions exercised is apparent from the letters of Cyprian, and his treatise, *De lapsis*. Eusebius throws a veil over the whole affair; but that which can be seen through the veil is sufficient to show that the number of apostates was fearful, and yet the amount of open apostasy was probably small in comparison with that of defection more or less concealed.

After 250, different classes of *lapsi* were distinguished, — *sacrificati*, who had sacrificed; *thurificati*, who had burned incense before the images of the gods; *libellatici*, who by bribery had procured a passport, or ticket, or letters-patent, exempting them from any further interference from the side of the officials; and *traditores*, who had delivered up their sacred books. At the same time a change took place in the disciplinary treatment of the *lapsi*. In the second century it was generally accepted throughout the Church that a Christian who had relapsed into idolatry could under no circumstances be re-admitted to the congregation. Repentance and penitence were not sufficient: only open profession under a new trial, and martyrdom, could blot out the guilt. But in the middle of the third century, milder views were adopted. In 250 Cyprian and the Roman clergy still felt uncertain about the question; but gradually the milder practice prevailed in the churches of Carthage, Rome, Alexandria, and Antioch, and between 251 and 325 a complete system of penitential rules was elaborated by the bishops. Not

only was a distinction made between *sacrificati* and *libellatici*, etc., but regard was paid to the individual circumstances of each case, thus gradually transforming the penitential into a system of casuistry. The oldest and most important of such penitential decisions are the *Liber de pœnitentia* by Petrus Alexandrinus, the *canones*, 1-4 of the synod of Elvira (336), 1-9 of the synod of Ancyra (314), and 10-14 of the synod of Nicæa (325). See MORINUS: *De disciplina*, 1651; STEITZ: *Das römische Bussacrament*, 1854; FRANK: *Die Bussdisciplin der Kirche bis zum 7. Jahrhundert*, 1868. ADOLF HARNACK.

LARDNER, Nathaniel, b. at Hawkhurst, Kent, June 6, 1684; d. there July 24, 1768. He was educated at an academy in Hoxton Square, and at Utrecht, where, in 1699, he continued his studies. He then removed to Leyden for six months, and returned to London in 1703. He devoted himself for six years longer to those studies which made him so eminently learned. He was for a time chaplain to Lady Treby; and under her roof, after travelling in the Netherlands, he resided until the time of her death. Here he had ample opportunities for pursuing those researches which qualified him for the work he afterwards accomplished. No orator (indeed, very defective in elocution), he was unfitted to make an impression in the pulpit; and consequently the only charge he had in early life was an assistantship to his father, Mr. Richard Lardner. What still further incapacitated him for ministerial work was his extreme deafness; for he said, "When I sit in the pulpit, and the congregation is singing, I can hardly tell whether they are singing or not." His learning, however, eminently qualified him for lecturing; and in this important employment we find him engaged in 1723, when a course of lectures was "set on foot, on a Tuesday evening, for the purpose of stating and defending the evidences of natural and revealed religion." These lectures no doubt contained the germs of his great work on *The Credibility of the Gospel History*, which he published by degrees in two unequal parts. The first part appeared in 1727; the first volume of the second part, in 1733; the second volume of the second part, in 1735; the third volume of that part, in 1738; the fourth, in 1740; the fifth, in 1743; the sixth, in 1745; the seventh, in 1748; the eighth, in 1750; the ninth, in 1752; the tenth, in 1753; the eleventh, in 1754; and the twelfth, in 1755. The dates are interesting. Oaks do not grow like larches; and such a work as Lardner's was the work of a lifetime. There can be no doubt that the treasures of learning in reference to Christianity contained in these volumes have supplied capital not only for Paley, but a good many more. Indeed, Gibbon owed much to this author. Lardner published many other books besides his *magnum opus*, and particularly unfolded his views of the person of Christ in his *True Doctrine of the New Testament* on that subject, in which he says that the *Logos* who is "the divine power and wisdom," marvelously dwelt in the humanity of Jesus; that he was miraculously conceived, and possessed "divine qualities or perfections." We have not space to enumerate all which Lardner published; but it will be found in the handsome edition of his works in ten volumes, edited by Kippis in

1829. The history of his books is the history of his life; but it should be added that they attracted toward him learned men of all sorts, who, provided with pen and ink and paper, laboriously communicated with the poor deaf scholar. As to ecclesiastical government, he ranks with English Presbyterians. A life of him is prefixed to his works. JOHN STOUGHTON.

LA SALLE, Jean Baptiste de, founder of the Ignorantines (see art.); b. at Rheims, 1651; d. at Rouen, 1719. He entered holy orders, took the degree of doctor of theology from the university of Paris, and became a canon at Rheims. In 1681 he began his free schools for youth; and so great was the success of his rules, that he founded a teaching order of religions. Benedict XIII. approved his design; and the order adopted the name *Frères des Ecoles chrétiennes*, otherwise known as Ignorantines. La Salle was canonized in 1852 by Pius IX. See his *Life* by Abbé Ayma, Aix, 1858.

LA SAUSSAYE, Daniel Chantepie de, Dutch theologian, b. at The Hague, Dec. 10, 1818; d. in Groningen, Feb. 13, 1874. He was educated at the university of Leyden. He was pastor at Leeuwarde (1842-48), at Leyden (1848-62), at Rotterdam (1862-72), and in the latter year was appointed professor of biblical and dogmatical theology at Groningen. He received the degree of D.D. from Bonn, in 1858. His fame rests upon his distinguished services in combating the negative and rationalistic views of the Leyden school, especially its founder, J. H. Scholten. He was a fervent orator, impressed with the supernatural origin of Christianity, and eager in its defence. His works are not, however, of permanent value. See list in Lichtenberger's *Encyclopédie des sciences religieuses*, vol. xii. p. 692.

LAS CASAS. See CASAS.

LASITIUS, Johannes (Jan Lasicky, or Lasiczky), b. in 1534; d. about 1600. Of his personal life very little is known. Several years he spent in foreign countries, — as a student at the universities of Basel, Bern, and Zürich; as a tutor to young noblemen; and as a diplomatical agent. During his youth the Reformation reached Poland; and, though not a theologian, he devoted his life to the cause. He took a special interest in the Bohemian Brethren, settled since 1548 in Poland. He wrote an outline of their history, — *De origine et institutis fratrum christ.*, etc. (1567-69), — and, afterwards, an elaborate work on the subject, *De origine et rebus gestis Frat. Bohem.*, which, however, has never been published complete. Only a part of it has been printed by Amos Comenius, 1649. WAGENMANN.

LASCO, Johannes à, or Jan Laski, b. in Warsaw, 1499; d. on his estate, near Krticic, Jan. 13, 1560. Descending from one of the oldest, richest, and most distinguished families of the Polish nobility, but a younger son, he was educated for the Church, and went, when twenty-five years old, abroad, to finish his education. He visited Louvain, Zürich (where he made the acquaintance of Zwingli), and Basel, where he lived in the house of Erasmus. Returning home in 1526, he was rapidly promoted; but when the king, in 1536, offered him the episcopal see of Cujavien, he declined, proclaimed his adoption of the Reformation, and left his native country. Frisia

became his first field of labor in the cause of his new faith. In 1542 he was appointed pastor of Emden, and superintendent of the whole country. The situation was difficult: on the one side, the Roman Catholics with their intrigues; on the other, the sectarians with their violence. But A Lasco was possessed of a great talent for administration and organization; and in the course of a few years he succeeded in founding and consolidating the Frisian Church on Reformed principles, and with a strongly marked system of discipline. In 1549 the Interim drove him away, and he went to London, where he founded the Foreign Protestant Congregation, whose constitution—*Forma ac ratio tota ecclesiastici Ministerii*, etc., London, 1550—is an exceedingly interesting document. After the death of Edward VI. (in 1553) and the accession of Mary, that congregation was not allowed to live in London any longer. A Lasco hoped to find a safe refuge for his flock in Denmark; but having arrived at Elsinor in October, 1553, he learned that his congregation was even not permitted to stay in the country during the winter. Under unspeakable sufferings, they were ordered to proceed farther; and when they finally, at Christmas, landed at Rostock and Lübeck, new and still harder persecutions were raised against them from the side of the Lutheran clergy and magistrates. Not until Easter, 1554, A Lasco succeeded in bringing his flock in haven at Emden. While preparing himself to spend the rest of his life at Emden, an invitation arrived from Poland, calling him home. King Sigismund August was favorably inclined towards the Reformation, and in 1556 A Lasco was settled at Kritic as superintendent of the Reformed congregations of Little Poland. The principal fruit of his labors during those years was the Polish translation of the Bible, undertaken by a number of scholars under his supervision.

LIT.—The collected works of A Lasco were edited by A. Kuyper, Amsterdam, 1866, 2 vols. His life was written by Bortels (Elberfeld, 1861) [and Dalton (Gotha, 1881)]. See also KRASINSKI: *Sketch of the Reformation in Poland*, London, 1838, 2 vols.]. O. THELEMANN.

LATERAN CHURCH AND COUNCILS. The term "Lateran Councils" denotes generally all synods convened in the Lateran basilica in Rome, but refers more especially to those five which are recognized by the Church of Rome as œcumenical,—1123, 1139, 1179, 1215, and 1512. The name of the place points back to old Rome, one of whose most magnificent palaces was the Domus Lateranorum (*Juven. Sat.*, 10, 17), which Nero confiscated because a member of the family, Plautius Lateranus, had taken part in a conspiracy against him (*Tacit. Annal.*, 15, 49, 53). Afterwards it was often inhabited by the emperors. Fausta, the second wife of Constantine, resided there. On the removal of the court to Constantinople, the emperor presented the Domus Faustæ to the Bishop of Rome; and the successors of Sylvester lived there for nearly one thousand years,—until the emigration to Avignon. During that long period the structure was, of course, much altered: several chapels and basilicas were added. The old basilica, built by Constantine the Great, was originally dedicated to Christ the Saviour

(*Salvator*), but came in the sixth century to bear the name of St. John the Baptist. It was also called "Basilica Constantina," after its founder; or "Basilica aurea," on account of its magnificence. It burnt down in the tenth century, and was rebuilt by Sergius III. The present structure dates from the middle of the seventeenth century. The Church of the Lateran is considered the mother-church of Christendom (*Omnium Urbis et Orbis Ecclesiarum Mater et Caput*). It is the Papal cathedral, and every new Pope takes possession of it with great solemnity.

The *first* Lateran council (in the narrower sense of the words) took place in 1123, under Calixtus III. (Mansi: *Concil. Collect.*, xxi. 49). The concordat of Worms was confirmed; the indulgences granted to the crusaders by Urban II. were renewed; the consecrations performed by Burdin, the antipope, were annulled; the decrees against simony, marriage of the clergy, etc., were repeated. The *second* (1139), under Innocent II., laid the interdict upon King Roger of Sicily, excommunicated the Petrobrusians, and ordered Arnold of Brescia to keep silent (Mansi, xxi. 525). The *third* (1179), under Alexander III., decreed that a vote of two-thirds of the total conclave should be required to legitimately elect a pope (Mansi, xxii. 213). The *fourth*, convened by Innocent III. in 1215, is the most important of all the Lateran councils. Besides representatives of many princes, two Oriental patriarchs were present, four hundred and twelve bishops, and eight hundred abbots and priors. Seventy decrees were issued. The first, directed against the Cathari and Waldensians, contains a confession of faith, in which the term *transubstantiatio* occurs for the first time. The second decides the Trinitarian controversy between Petrus Lombardus and Joachim of Floris (in favor of the former). The thirteenth forbids the foundation of new monastical orders. The twenty-first demands that every faithful one shall confess at least once a year to his *sacerdos proprius* (Mansi, xxii. 953–1086). The *fifth* (1512–17), which is not recognized as œcumenical by the Gallican Church, abrogated, on the command of Julius II., the decrees of the council of Pisa.

LIT.—A. VALENTINI: *Basilica Lateranense descripta et illustrata*, Rome, 1839; J. F. BUDDERS: *De conc. Lateranen.*, Jena, 1725. T. NITZSCH.

LATHROP, Joseph, D.D., b. at Norwich, Conn., Oct. 20, 1731; d. at West Springfield, Mass., Dec. 31, 1820, where he had been settled since Aug. 25, 1756. He was a famous ecclesiastical arbiter, and a clear, simple, edifying preacher. He published seven volumes, mostly sermons, between 1796 and 1801, accompanying the series with an autobiography. Since then, there has been separately published his *Exposition of the Epistle to the Ephesians*, with Memoir by Dr. Sprague, Philadelphia, 1864.

LATIMER, Hugh, one of the most influential preachers, heroic martyrs, and foremost leaders of the English Reformation: b. at Thurcaston, Leicestershire, in 1490 or 1491; d. at the stake, in Oxford, Oct. 16, 1555. His father was a yeoman, who, by Latimer's own testimony, "brought up his children in godliness and the fear of God" (*First Sermon before Edward VI.*, Parker Society edition of his Sermons, p. 101). Entering Cam-

bridge at the age of fourteen, he became fellow of Clare Hall in 1509. According to Strype, he was remarkable during his university career for the "sanctimony of his life." He was at that time a bitter opponent of the Reformation, and his bachelor's oration was directed against the views of Melancthon. Of this period he at a later time said from the pulpit, "I was as obstinate a Papist as any in England." Coming in contact, however, with Bilney, who heard his bachelor's oration, he was impressed with his confession of the faith of the Reformers, and finally accepted their views himself. As soon as his change of opinion became known, whole "swarms of friars and doctors," as Foxe puts it, "flocked against Master Latimer on every side." At Christmas, 1529, he delivered his famous sermons *On the Card*, in which he represents himself and congregation as playing at triumph,—a game of cards something like whist. These and other sermons attracted so much attention, and were so full of keen hits against the then state of the clergy in England, that the Bishop of Ely forbade him preaching in his diocese; but the Augustine friars opened their church to him, which was exempt from episcopal authority. The Papists appealed to Wolsey, who held a court at York to decide the case, but acquitted the accused. He was appointed by his university one of its representatives to examine into the lawfulness of the king's divorce, and was in favor of it. In 1530 (Dec. 1) he wrote to the king, pleading "for the restoring again of the free liberty of reading" the Scriptures. He was made a royal chaplain, and preached often in London, but was soon offered the rectory of West Kington, Wiltshire. While incumbent of this parish, he was cited to London, where he submitted to convocation. But Stokesly, the bishop of London, was so little satisfied, that he forbade his preaching in his diocese. In 1535 he was raised, through the influence of Anne Boleyn and Cromwell, to the see of Worcester, which he, however, administered only for four years. When the Six or Bloody Articles were passed (in 1539), which show a rebound of Henry's mind to Catholicism, he refused his assent, resigned his bishopric, and retired to the country. At a later time (1646) he was committed to the Tower, where, as he writes, he was "kept without fire in the frosty winter." Released, at the accession of Edward VI., he became a most ardent advocate of the principles of the Reformation from the pulpits of London. The offer of returning to his bishopric he refused, and became an occupant of the archiepiscopal palace as an adviser of Cranmer. After the accession of Mary, he was again committed to the Tower (September, 1553). With his fellow-prisoners, Archbishop Cranmer and Bishop Ridley, he was transferred to Oxford (April, 1554), where they were to hold disputations with representatives of the old views. Latimer was convicted of heresy, excommunicated, and committed to Bocardo, the common jail. Another trial, for the sake of formality, was had, and they were sentenced to death; the sentence hinging upon their denial of transubstantiation and the sacrifice of Christ in the mass. On Oct. 16, 1555, he was led forth, with Ridley, to the stake, in front of Balliol College. He met his fate with great heroism;

and his manly words to his companion will always be remembered, with those of Tyndale at Vilvorde, as the most striking utterances of the English martyrs who suffered for their faith. "Be of good comfort, Master Ridley," he said: "play the man. We shall this day light such a candle, by God's grace, in England, as, I trust, shall never be put out." His sufferings were soon brought to a close, while Ridley lingered for a considerable time.

Hugh Latimer was not a man of great learning; but his practical and bold advocacy of the principles of the Reformation made him one of the coryphæi of that movement; while his noble bearing in prison, and in the face of the flames, will forever enshrine him in the affections of his countrymen. With Hooper he was one of the most powerful preachers of his day in England. This power was derived from his bold temper, directness of statement, fearless denunciation of the extravagances of doctrine and immoralities of life of the clergy, and his sense of humor. Perhaps he approaches nearer than any of the English Reformers to Luther in the earnestness of his manner, the bluntness of his style, and the keen tone of his practical exhortations. "He spake nothing, but it left, as it were, certain pricks and stings in the hearts of his hearers, which moved them to consent to his doctrine. None but the stiff-necked and uncircumcised in heart went away from his sermons without being affected with high detestation of sin," etc. (Becon: *Jewel of Joy*). He was plain of speech, and spared not the abuses of the Church of his day. He held, in general, to all the fundamental views of the Reformation,—the distinction of the Roman and the Catholic Church, the use of the vulgar tongue in worship, the abolition of the confessional, the spiritual conception of the sacraments, etc. One of the elements of his character upon which Dr. Tulloch lays just stress is his cheerfulness of temper. Mr. Froude, in an animated sketch of his trial and martyrdom, takes occasion to exclaim, "So stood the greatest man, perhaps, then living in the world, a prisoner on his trial, waiting to be condemned to death," etc.

LIT. — Latimer wrote no treatises, but has left behind some sermons, which are valuable as giving us an insight into his character. A complete edition of his works has been published by G. E. CORRIE, in 2 vols., Cambridge, 1844, 1845. For his life, see the vivid sketch of Foxe: *Book of Martyrs*, STRYPE: *Memorials* (vol. iii.); WILLIAM GILPIN: *Life of Latimer*, London, 1755; BURNET: *History of the Reformation*; TULLOCH: *Leaders of the Reformation*; DEMAUS: *Life of H. Latimer*, 1869 (new edition, 1881); FROUDE: *History of England* (especially vol. vi.).

LATIN LANGUAGE, Use of the, in the Christian Church. Because it is the universal religion, Christianity cannot, like Judaism and Mohammedanism, confine itself to one language. In the East, the Greek, Coptic, Armenian, Arabic, Slavonian languages are used. In the West, however, the Roman-Catholic Church protested against the introduction of the vernacular tongues in the service as a danger and a profanation. The Council of Trent (Sess. IV) recognizes only the Vulgate, the Latin translation of the Bible, as the authentic text of Holy Writ in questions of doctrine, in

cases of canon law, and in every-day use for devotional purposes and the cure of souls. Less exclusively the council expresses itself with respect to the use of the Latin language in the administration of the sacraments. It says, "Although the mass contains great instruction for the faithful people, nevertheless, it has not seemed expedient to the Fathers that it should be everywhere celebrated in the vulgar tongue." It enjoins, however, the explanation of the mysteries to the people, but anathematizes those who say "that the mass ought to be celebrated in the vulgar tongue only." (Sess. XXII. c. VIII. and can. ix. Compare Schaff, *Creeds*, ii. 183, 186.)

It was quite natural that the Church of Rome should adopt the Latin language, and carry it with her wherever she went. And during the early middle ages, when the modern European languages did not exist, but had barely entered into the process of formation, it was, no doubt, a great boon to European civilization, that there was a common language in which all public business could be transacted. Into the dark and chaotic fermentation, Latin brought the necessary light and cohesion. But there came a change. The languages gradually ripened into maturity, and the nations began to demand to have their most sacred interests served in the most effectual way. At first the popes seemed willing to assent. No objection was made to the use of the vernacular tongue when Cyrillus and Methodius converted Bohemia. But it was soon discovered, that, in the exclusive use of the Latin language, the Church of Rome possessed one of her most effective means of consolidation, and consequently she immediately became very imperious in its defence. The reasons with which she vindicated her protest are often curious, sometimes cynical, seldom just: they have been aptly summed up by Bellarmin: *Oper.* iii. 119.

With the Reformation, the popular demand for the vernacular tongue in divine service became more general: it was heard even in regions whither the Reformation had not penetrated. In the Church of England the abrogation of the Latin language in the administration of the Lord's Supper was one of the first acts of the Reformers (see art. 24 in the Thirty-nine Articles). In the Lutheran churches, Latin liturgies were still used for some time, but gradually disappeared. Towards the close of the eighteenth century and in the beginning of the nineteenth, a movement arose among the Roman Catholics in Germany, for the introduction of German into their service; but it was speedily quelled by the clergy. See G. KOFFMANN: *Geschichte d. Kirchenlateins*, Breslau, 1879 sqq.

LATIN VERSIONS. See **BIBLE VERSIONS**.

LATITUDINARIANS, the designation of a school of opinion within the Church of England, which arose in the seventeenth century. It is applied, somewhat indefinitely, to men who differed quite widely in their theological opinions, and yet agreed in manifesting a spirit of toleration towards the Dissenters, and were willing to admit liberty in the use of the forms of the Episcopal Church, and even a revision of the Liturgy, in the hope of winning the Dissenters. They were thus at the opposite extreme from the High-Churchmen. In the doctrinal part of religion they laid em-

phasis upon the fundamentals. Hales and Chillingworth, Cudworth, Theophilus Gale, Whichcot, Tillotson, and perhaps Stillingfleet, are among those who were classed as prominent representatives of this school. After the Restoration (1660) the school gained influence; some of its representatives being raised to high positions in the Church. The spiritual apathy and indifference in the Church of England in the eighteenth century has been pronounced as due to the influence of the Latitudinarians by Canon Perry (*History of the English Church*, student's edition, vol. ii. 514 sq.) and others, but without good reason, unless it is fair to class in the same school with Archbishop Tillotson and Cudworth men who approached very close to the Socinians and Deists. The modern representative of the Latitudinarians is the so-called "Broad Church" party in the Church of England. Those who are classed in this school are regarded as laying great stress upon the fundamental doctrines of Christianity, and the Christian temper of the daily life, as opposed to that view which emphasizes unduly a rigid conformity to a ritual, and are consequently tolerant towards members of other communions. S. T. Coleridge, Dr. Arnold, Jul. Ch. Hare, F. W. Maurice, Charles Kingsley, and Dean Stanley have been among the distinguished representatives of the Broad Church party. See TULLOCH: *Rational Theology and Christian Philosophy in England in the Seventeenth Century*, Edinburgh, 1872, 2 vols., vol. ii. pp. 6 sqq.; CHURTON: *Latitudinarians from 1671 to 1787*, London, 1861; and arts. CHILLINGWORTH, CUDWORTH, PLATONISTS, CAMBRIDGE, HIGH CHURCH, LOW CHURCH.

LATOMUS is a name of frequent occurrence among the scholars of the sixteenth and seventeenth centuries. Two have special theological interest. — **Jacobus Latomus** (JACQUES MASSON), b. at Cambron, Hainault, in 1475; d. at Louvain, May 29, 1544. He studied theology in Paris, and was in 1514 appointed teacher of theology in the university of Louvain, and dean of St. Peter's. He was a zealous champion of scholasticism, more especially of the theology of Thomas, and attacked both the Humanists (especially Erasmus) and the Reformers, — Luther, Ecolampadius, Melancthon, and Tyndal. A collected edition of his works was published by his nephew, Jacobus Latomus, Louvain, 1550. — **Bartholomæus Latomus**, b. at Arlon, Luxemburg, in 1485; d. at Coblenz in 1566. He taught Latin at Treves; rhetoric at Cologne, Freiburg, and Paris; visited Italy in 1539; and was in 1541 appointed counsellor at the electoral court of Treves, residing at Coblenz. He was a philologist, but took also part in the theological controversies of the day, and wrote against Bucer, Andreä, and others: *Briefe an J. Sturm über Kirchenspaltung u. Kircheinigung*, etc. WAGENMANN.

LATTER-DAY SAINTS. See **MORMONS**.

LAUD, William, Archbishop of Canterbury, and chief minister of state, in the reign of Charles I.; was b. Oct. 7, 1573, and d. (by the hands of the public executioner, under a bill of attainder, for high treason) Jan. 10, 1644. He was a native of Reading, Berks, where his father was a master cloth-weaver in good circumstances. His mother (by name, Lucy Webb) belonged to the same social class; and he could boast of an uncle, on the

mother's side, who became lord-mayor of London, and received the honor of knighthood. Some of his enemies (among them William Prynne, the well-known Puritan, who early became a victim of Laud's implacable persecution) were used to say that he was born of "obscure parents,"—a charge, which, strangely enough, seems to have been peculiarly obnoxious to his feelings. Heylin, his chaplain and biographer, tells us, that, after Laud had attained to the primacy, he one day found him in his gardens at Lambeth, with more than ordinary trouble in his countenance, and was told by him that the cause was a printed sheet, which he had just received, reproaching him with "so base a parentage as if he had been raked out of a dunghill." The archbishop "added, withal, that, though he had not the good fortune to be born a gentleman, yet he thanked God he had been born of honest parents, who lived in a good condition, employed many poor people in their way, and left a good report behind them" (*Cyprianus Anglicus*, p. 43).

It was, however, chiefly to himself, rather than to any adventitious circumstances like those of birth, that William Laud owed the splendid success, no less than, it must be added, the grievous errors and terrible disasters, both personal and public, of one of the most remarkable careers in the history of England.

He received the elements of his education in the free grammar-school of his native town, under a "very severe schoolmaster," who, however, already found in him the promise of future distinction. At the age of sixteen he was entered as a commoner at St. John's College, Oxford, at which same college he obtained a scholarship in 1590 and a fellowship in 1594.

At college he was not only remarked for his ability, combined, it is said, with not a little self-confidence, but, under the most unfavorable circumstances, assumed the position in church policy which characterized his whole after-history. In no part of England had Puritanism, at the period now referred to, taken deeper root than at Oxford; what Heylin describes as the ultra Protestantism of that university having been chiefly due to the influence of Mr. Laurence Humphrey, president of Magdalen College, and professor of divinity. Laud was, Heylin says, of too stubborn a nature to give way to common opinions merely because they were common; and his studies in divinity had been "founded," as the same author states, "on the Holy Scriptures according to the glosses and interpretations of the ancient Fathers and other godly bishops of the primitive times." Accordingly, even in his college life, we find him asserting High-Church principles on every occasion, and already suspected of a leaning to Popery. When he was ordained, in 1601, by Young, Bishop of Rochester, the bishop "found his study raised above the system and opinions of the age, upon the noble foundation of the Fathers, councils, and ecclesiastical historians; and presaged, that, if he lived, he would be an instrument of restoring the Church from the narrow and private principles of modern times." It was not, however, in this spirit that his protests against the Church principles then in fashion were generally met. For some time after his admission to orders, a series of collisions with the university authorities fol-

lowed every one of his public appearances in the university. A sermon delivered in 1606, in the pulpit of St. Mary's, is especially noted as having brought down upon him a vehement attack from the vice-chancellor, and a trial in the vice-chancellor's court, which, in some of its circumstances, is said to have presented, at the commencement of his life, a counterpart to the more public event of the same nature in which that life closed.

At this time Laud was without friends, or power, or influence; but, as regards his public position, a great change was in prospect. He had to wait longer for preferment in the Church, and especially at the hands of the court, than many men less able and less ambitious. Even after he became a royal chaplain, the influence of Abbot, his predecessor at Canterbury (who always distrusted him, chiefly owing to a suspicion of Romanist tendencies), long stood between Laud and the confidence of the king. Indeed, he had already reached his forty-third year before the attention of the court was directed towards him. Upon the whole, however, no man in the same position by native rank, ever received, from first to last, more numerous and more valuable appointments than Laud. In the University, the Church, and the State, he alike rose to the highest honors attainable by any English subject. Thus he became president of his own college of St. John's, Oxford, in 1611; and in 1628 he was appointed to the high office of chancellor of the university, in which latter capacity it was his duty and his pride to entertain, in 1636, the king and queen as his guests during a royal visit to Oxford. In the Church, as appears from entries in his diary, he must have early enjoyed large revenues from numerous benefices, many of them held *in commendam*, and retained even after he had been raised to the episcopal bench. But his principal preferments included the deanery of Gloucester (1616), the bishopric of St. David's (1621), the bishopric of Bath and Wells (1626), the deanery of the Chapel Royal (1626), the bishopric of London (1628), the deanery of Westminster, and the archbishopric of Canterbury and primacy of all England (1633). He was a statesman no less than a churchman, and in the State his advancement was equally signal. He became a privy counsellor in 1627, and from that time held various high appointments in the administration of civil affairs, culminating in his selection, in the year 1628, for the office of chief minister of the state; the death of the famous Duke of Buckingham by the hands of the assassin Felton having paved the way for an elevation unprecedented in the case of any English ecclesiastic since the fall of Wolsey.

At the height of his fortune, the position of the son of the clothier of Reading must have transcended the most daring aspirations of his youth. As primate he was the first peer of the realm, being next in dignity to royalty; and in his case the high honors always appertaining to the chief minister of the Church were greatly augmented by the secular offices, hardly less lofty, which he sustained at court. "English nobles and foreign ambassadors," says Dean Hook (p. 228), "paid their court to him at Lambeth. The interior courts of his palace were filled with men-at-arms and horsemen; and while holding a levee,

or granting an interview, the archbishop himself held a court second only in grandeur to that of the king."

Above all, Laud reached an eminence, as regards power and influence, which could not fail to be peculiarly dear to him. It does not anywhere appear, that eager as he was for place, wealth, and honors, and indefatigable (perhaps not always very scrupulous) in their pursuit, he ever cared for them for their own sakes. He seems to have been altogether free from the sordid ambition of vulgar place-hunters. He spent most of his large revenues during his life in splendid benefactions to the Church and his own university. It is to his honor that he died comparatively a poor man, and that, as appears from his will, such money or lands as remained to him at his death he bequeathed, not for the enrichment of his own family, but chiefly for the encouragement of religion and learning. He sought honors and high place as the means of accomplishing public benefits, and more especially for the accomplishment of what he regarded as the true interests and welfare of the Church. In a great degree he gained the power of realizing, at least for a time, the dream of his college days. It is true that the results were disastrous, on the whole, at the moment at least, if not (for this is disputed) even in relation to the future; but, full of a great idea, he contrived to reach a place in the Church and in the State which enabled him for a time to make his will law.

What was his great aim throughout life can only be briefly indicated.

He had various projects apart from that predominating design, and many of these he accomplished. Among them was the erection of new buildings at St. John's College, Oxford; the repair of St. Paul's Cathedral Church, London; the annexing, in perpetuity, some *commendams* to ill-endowed bishoprics; the increase of the income of poor curates; the setting-up of a Greek press in London and in Oxford for the purpose of printing the library manuscripts (many of them his own munificent gifts); and the erection of an Arabic lecture at Oxford.

His great aim, however, was the re-organization of the Church of England as a whole, or its restoration, in doctrine and worship, to what he regarded as the purity of primitive times. It is not difficult to determine what was understood by Laud by primitive or patristic purity of worship and doctrine. He always disclaimed disloyalty to the Reformed Church of England, and any wish to restore Popery. At his trial he said, "I will die with these words in my mouth: that I never intended, much less endeavored . . . the bringing-in of Popish superstitions upon the true Protestant religion established in this kingdom." Nor have we any sufficient reason to impeach his honesty in this explicit disavowal of deliberate treachery. Neither, however, on the other hand, can it be reasonably questioned that the doctrines and usages, which, under the name of primitive or patristic Christianity, it was his great aim to introduce in the Church of England, were doctrines and usages unknown to the fathers of the English Reformation, and which in every case tended in one direction, and that direction Romanism. If not a Papist at heart, as so many (probably,

in the strictest sense of the term, without warrant) suspected, it is at least very evident that all his predilections, as all his actual changes in church policy, were in favor of the sacramentarian principles and ceremonial observances of the Church of Rome, — a church he always regarded, as, in his own words, "a true Church," "a Church which had never erred in fundamentals," "a true, but not an orthodox Church." All his innovations showed the same tendency. His own friends acknowledged that there was some difficulty in reconciling some of his proceedings with his professed character. "I would I knew where to find you," wrote Joseph Hall from Cambridge. "To-day you are in the tents of the Romanists, tomorrow in ours, the next day between both, against both." The truth appears to have been, that, while disavowing the authority of the Pope, the Church for which, under the name of the Church of England, Laud labored and suffered, would, if his own ideal had been fully carried out, have been Romanist in almost every thing but the name.

That some, at least, of the ceremonies and other innovations introduced by him, were at all events contrary to, or an advance upon, Protestantism, is, though denied by himself (*Troubles and Trial*, — *Works*, iii., 437), both admitted and insisted on by the modern representatives of the school of which he is the chief founder. "Laud's immediate acts and aims," writes Canon Moseley, in his able sketch of the life of Laud, "were most practical; and a great practical rise of the English Church was the effect of his career. The Holy Table in all our churches, altar-wise, at the east end, is a visible memorial of Laud, which none can escape. *It was not so before his time* it is not necessarily so by the rubric of our Church at this moment. That any one of Catholic predilections can belong to the English Church is owing, so far as we can see, to Laud."

But it is for the means he employed to carry it out, much more than for the aim he set before him, which was in itself, from an English Churchman's point of view, legitimate enough, that Laud will be generally condemned. The attempt to restore the Church by silencing Puritans and all nonconformists, as the indispensable condition of such a restoration, was the first principle of the Laudian policy. "The holy Church," wrote Wren, bishop of Norwich, "subsists not without the communion of saints. No communion with them, without union among ourselves. That union impossible, unless we preserve a uniformity for doctrine and a uniformity for discipline." (See Gardiner: *Fall of the Monarchy*, vol. i. p. 2.) The fact now referred to is of itself sufficient; and it is hardly necessary to go into the question, how, under Laud's rule, the repression of the nonconformists was carried out. He is said to have preferred persuasion to force; but it is not denied, that, when necessary, the most horrible severities were employed under his sanction to enforce conformity. The cases of Leighton, Prynne, Bostwick, and Burton, are well known, with hundreds of cases of dissenters, who, if not shockingly mutilated, and condemned to perpetual imprisonment, were silenced, and compelled to seek liberty of conscience beyond seas, or, worse than all, to violate their own sense of duty, and lose their

spiritual, in seeking to save their bodily, life and well-being. Nor is it disputed, that of the Star Chamber and Court of High Commission, by which these men were condemned, Laud was the moving spirit; nay, that if, in these courts, any voice was for more than ordinarily severe measures, it was sure to be his (Gardiner: *Personal History*, i. 6). But perhaps the worst charge against Laud in this connection is the alleged fact, that to gain the power of suppressing the non-conformists, and otherwise securing the restoration of a pure and catholic church according to his own ideal, Laud did not hesitate to encourage in the king those absolute principles, which, if he had prevailed, instead of the Parliament, would have been fatal to the liberties of the English people.

It need only be here further noted, that Laud's prudence and sagacity were not by any means equal to his zeal as a statesman. Good intentions and bad management were said to be his characteristics. His whole life's dream as to a united church in England was visionary and impracticable. But perhaps his unfitness for public affairs was never better illustrated than in his disastrous attempt to bring Scotland into the scheme of uniformity. The history of the Scottish canons of 1636 and the Scottish liturgy of 1637 cannot here be told at length. It was a delicate undertaking to introduce episcopacy into Scotland, and could only have been accomplished warily. But no prudence was exercised by Laud. The new canons and the new liturgy were open to two insuperable objections. In their subject-matter they were opposed to all the prepossessions of a people brought up in Presbyterianism; and, as regards the way in which they were introduced, they were especially obnoxious, having been founded on the royal prerogative alone, without consent of any of the national judicatories, who had, indeed, not been consulted. In Scotland, defeat and disgrace attended the policy of the archbishop, and by reasonable men nothing else could have been expected. It is an instructive fact, that, twenty years before the fatal Edinburgh riots of 1637, the same course, which, unhappily for himself, was adopted by Charles I., had been recommended by Laud to James I., who, however, had, with all his foolishness, too much sagacity to follow it, and afterwards expressed his judgment of its adviser. "The truth is," he said when an appointment to a vacant bishopric was in question, "that I keep back Laud from all place of rule and authority, because he hath a restless spirit, and cannot see when matters are well, but loves to toss and change, and to bring things to a pitch of reformation floating in his own brain, which may endanger the steadfastness of that which is in good pass, God be praised! I speak not at random. He hath made himself known to me to be such a one; for when, three years since, I had obtained of the Assembly of Perth to consent to five articles of order and decency in correspondence with this Church of England, and gave them promise I would try their obedience no further anent ecclesiastical affairs, nor put them out of their own way, which custom had made pleasing to them, with any new encroachments, yet this man hath pressed me to invite them to a nearer conjunction with the lit-

urgy and canons of this nation; but I sent him back again with the frivolous draught he had drawn" (Bishop Hacket's *Memorial of John Williams, D.D.*, p. 64).

The circumstances attending the death of Laud will be found fully detailed in his *Troubles and Trial*, as written by himself in the *Tower of London*, and in the Appendix, printed along with that narrative, by its editor, H. Wharton, which also includes his speech on the scaffold. These documents form two volumes of the last and most complete edition of his works. His death was every way worthy of one, who, whatever may have been his faults, was unquestionably a great, and in many respects a good man. His last words avouched his loyalty to the Church of England. "The last particular, for I am not willing to be too long, is," he said, "myself. I was born and baptized in the Church of England, established by law, and in that I come now to die." After he had laid his head upon the block, he cried aloud, "Lord, receive my soul." This was the signal agreed upon with the executioner; and, as the words were spoken, his head was separated from his body at a single blow. It was his wish that he might be buried in his own college; and though first interred in the Church of All Hallows, near the Tower, his remains were, after the Restoration, transferred to the Chapel of St. John's, Oxford, and there deposited beneath the altar.

He was a little man, of staid and cold manners, but in temper hasty and arrogant. He never married. His life, impeached by Prynne on the authority of some ambiguous expressions in his *Diary and Private Devotions*, appears to have been pure. Judging him by the prayers which he had composed for his secret use, he must have been a man of singular devoutness of spirit. As has already appeared, he was often rash and precipitate in public affairs; though otherwise his capacity for high office, whether in Church or State, was very great. How far he deserved well of his Church and country as regards, if not the results, at least the intentions, of his policy, is a question on which there will always be difference of opinion.

His principal writings are: a *Conference with Fisher, a Jesuit*, published in 1628; *Answer to the Speech of Lord Saye and Seale touching the Liturgy*, 1695; *Seven Sermons preached on Public Occasions*, 1651; *A Summarie of Devotions, compiled and used by Dr. William Laud, now published according to the Copy written with his own Hand*, 1667; *History of the Troubles and Tryal of the most Reverend Father in God and Blessed Martyr William Laud, written by Himself*, 1695; several *Speeches*, and his *Letters* [very important, especially those to Lord Strafford].

LIT. — *The Works of William Laud, D.D.*, in 7 vols., Oxford, 1853; *Cyprianus Anglicus: or, the History of the Life of William Laud, etc.*, by P. HEYLIN, D.D., London, 1671; *A Breviate of the Life of William Laud, extracted, for the most Part, verbatim, from his Own Diary and Other Writings out of his Own Hand*, by WILLIAM PRYNNE of Lincolnes Inn, Esq., London, 1644; *Canterbury's Doome; or, the First Part of a Complete History of William Laud*, by WILLIAM PRYNNE, London, 1646; *Lives of the Archbishops of Canterbury*, by W. F. HOOK, D.D., second series, vol. vi., London, 1875; *The Personal Government of Charles I.*,

by S. R. GARDINER, London, 1877; *The Fall of the Monarchy of Charles I.*, by S. R. GARDINER, London, 1882. WILLIAM LEE.

LAUNAY, Pierre de, b. at Blois in 1573; d. in Paris, June 29, 1661. He held an important position in the civil service of his country, but retired in 1613 into private life, and devoted his whole time to the study of the Bible. He wrote paraphrases of the Epistles of Paul, the prophet Daniel, etc.; carried on a long controversy with Amyraut concerning Chiliasm, of which he was an ardent adherent; and partook with great zeal in the general life of the Reformed Church in France. His principal work, however, was not published until after his death, — *Remarques sur le texte de la Bible*, Geneva, 1667. This work cost him twenty years of labor. It is intended to explain the difficult words, phrases, and figures of the Bible by grouping them together under appropriate heads, and translating them with their context, without commenting, or giving grammatical explanations. It has its uses still, although, of course, largely superseded.

LAUNOI, Jean de, b. at Valognes, in Normandy, Dec. 21, 1603; d. in Paris, March 10, 1678. He was ordained a priest in 1633, and took his degree as doctor of divinity in 1636; but he never held a benefice. He lived in retirement, and devoted himself exclusively to literature. His principal works treat of historical subjects, and were written partly in defence of the liberties of the Gallican Church, partly in pursuit of general critical principles, attacking titles to saintship, apostolical foundation, etc. His method he defended in his *De autoritate negantis argumenti*, 1653. A list of his works is found in E. DU PIN: *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*, xviii. p. 58. H. F. JACOBSON.

LAURA, like *cænobium*, denotes a monastic community, but with the difference, that, in the laura, the cells are separate structures, and the inmates live in solitude, meeting each other only on the first and last days of the week for common services in the chapel. Thus the laura, which was found only in Egypt, Syria, and Palestine, forms a transition between the hermitage and the cænobium, or monastery. The etymology of the word is uncertain. The most probable derivation is from *labra* (λάβρα), a term frequently used in Alexandria for an alley or small court.

LAURENTIUS, St., a pupil of Sixtus II., deacon of the Church of Rome; was martyred in the Valerian persecution (258) a few days after his master. The Roman prefect, having heard that the Christian Church was in possession of great treasures, demanded that Laurentius should surrender them. Laurentius seemed willing to comply with the demand, was released, and returning with a host of old, poor, and sick people, paupers and cripples, said, "There are our treasures." The prefect felt insulted, and sentenced Laurentius to be roasted to death over a slow fire; and the Christians of Rome actually saw and heard how "his living limbs hissed over the coals." His festival is celebrated on Aug. 10. See AMBROSE: *De offic. ministr.*, i. 41, ii. 28; and PRUDENTIUS: *Hymn. in Laur.* TH. PRESSEL.

LAURENTIUS, antipope to Symmachus (498). He was an arch-presbyter in Rome, and the choice of the imperial party, and was actually ordained

by the Bishop of Rome (Nov. 22, 498) as successor of Anastasius II. The Roman party chose Symmachus. The decision was left to Theodoric, king of the Ostro-Goths, who decided in favor of Symmachus; and Laurentius was made bishop of Nocera (498); but, principally in consequence of his machinations against Symmachus, although the charge of Eutychianism was brought against him, he was deposed (501), and died in exile about 520.

LAURENTIUS VALLA (Lorenzo della Valle), humanist, philologist, exegete, and critic; b. in Rome, 1406 or 1407; d. there Aug. 1, 1457. He received a very careful education; was ordained priest in 1431; published in the same year his first book, *Dialogi III. de voluptate*, which attracted much attention; and was appointed professor *eloquentiæ* at the university of Pavia, where he published the two famous books, *Questiones dialecticæ* and *De elegantia Latini sermonis*, — open denunciations of the logic taught in the schools and of the style employed in literature. The professors became furious, not only the theologians, but also the philosophers and the jurists. Valla left Pavia, and for some time he led a rather erratic life in Milan, Genoa, and Florence, until, in 1436, he entered the service of King Alfonso V of Aragon, as his secretary. As the king sided with the Council of Basel against Pope Eugenius IV., Laurentius saw fit to publish his book, *Declamatio de falso credita et ementita Constantini donatione*. In 1442 Alfonso took possession of the kingdom of the Two Sicilies, and Laurentius took up his abode in Naples. But his denial of the genuineness of the correspondence between Christ and King Abgarus, and of the *Epistola Lentuli*, and his further denial of the apostolical authorship of the *Symbolum apostolicum*, and of the identity of Dionysius of Athens with the author of the "areopagitical" writings, exasperated the monks and priests and professors to such a degree, that he was summoned before the Inquisition. The king saved him. No process was instituted; and Laurentius went on increasing the scandal by furnishing a list of errors found in the Vulgate, of mistakes made by St. Jerome, of heresies picked from the writings of St. Augustine. Nevertheless, he wished to quit Naples, and live in Rome. The first attempt he made of settling there, in 1444, when Eugenius and Alfonso had been reconciled, failed, as the lower clergy incited the mob against him; and he was compelled to flee. But in 1447, after the accession of Nicholas V., he succeeded in getting a foothold in Rome; and he remained there to his death, translating the Iliad, Thucydides, etc., and carrying on his controversy with Poggio, — *Inrectivæ in Vallam, Antidoti in Poggium* (two books so rude, so coarse, so indecent, that it is rather hard to understand how such things could be written and published at the papal court; and yet *Antidoti in Poggium* was dedicated to the Pope, and its author was appointed *Secretarius apostolicus*). Among the Italian humanists, Laurentius Valla occupies a place of his own. He was not only a philologist or an archæologist, he was a critic, and an excellent critic; and it is not altogether without reason that Bellarmine designates him as a *præcursor Lutheri*. His works were among the first which the newly invented printing-press

spread over the world. His *Declamatio* was first printed without date or place, and then, in 1517, by Hutten, with a dedication to Leo X. Erasmus edited his *Annotationes in N. T.*, Paris, 1505. Collected editions of his works (though not complete) appeared at Basel, 1540-43, and Venice, 1592.

LIT. — See TIRABOSCHI: *Storia della lett. ital.* vi. 3. Independent monographs have been written by CHRISTOF. POGGIALI (Piacenza, 1790), J. WILDSCHUT (Leyden, 1830), JOH. CLAUSEN (Copenhagen, 1861), and D. G. MONRAD (Gotha, 1881).

WAGENMANN.

LAVATER, Johann Kaspar, a distinguished Swiss divine, poet, physiognomist, and philanthropist; the twelfth child of a physician; b. in Zürich, Nov. 15, 1741; d. in Zürich, Jan. 2, 1801. As a child he was awkward, dreamy, and misunderstood. He early displayed a decided religious nature, and devoted much time to the study of the Bible. After studying theology in Zürich, he became widely known by his spirited denunciation of the *landvogt*, Felix Grebel, for malversation of office; which resulted in the latter's laying down his office. In 1763 he went, in company with two friends, to Germany, and studied with Spalding in Pomerania, — the best representative of the Pietistic revival. It was not till 1768 that he received his first appointment as deacon of the church at the Orphan-house at Zürich. In 1786 he became pastor of the great St. Peter's Church. He was very popular as a preacher, effective as a pastor, and beloved as a man; so that no inducement — not even the flattering call to the Ansgar Church, Bremen, 1786 — was strong enough to lure him away from Zürich. His sermons, many of which were published, are not models, but are characterized by earnestness, biblical unction, and clear testimony to Jesus Christ. He attracted a large circle of friends, both at home and abroad. Not to speak of others, we mention Goethe, Herder, Hamann, Fr. Stolberg, Oberlin, and Hasenkamp, with whom he maintained a regular correspondence; and that with Goethe, Herder, and Hasenkamp, has been published. Goethe once said of him, "He is the best, greatest, wisest, and sincerest of all the men that I know." But after Lavater's visit to him in Weimar, in 1786, their friendship cooled.

Lavater was a voluminous writer, but his greatness does not depend upon his literary achievements. He wrote far too much and too superficially. He is himself guilty of the gossip, "night-gown style" (*Schlafrockmanier*) which he condemned in others. Nevertheless, many a rich gold vein glitters from the dull quartz of his composition. He made his *début* as a poet, and continued to write poetry till his dying hour. He composed many hymns; the best-known collection of which appeared under the title, *200 christl. Lieder* ("Two Hundred Christian Hymns"). [One of his best, which is very popular where German congregations meet, is *O Jesus Christus, wach in mir* ("O Jesus Christ, grow thou in me").] With Klopstock for a master, he composed the *Apocalypse* (1780), and paraphrases of the Gospels and Epistles in epic verse [*Jesus Messias, oder d. Evangelien u. Apostelgesch. in Gesängen*, 1783-86]. He was engaged for a long time over a philosophical poem on the future life, but published in its stead four volumes

under the title *Aussichten in d. Ewigkeit* ("Outlooks into Eternity"), in which he gives his imagination the rein, and pictures a good many things about which the Bible is silent. He excelled most, however, as a composer of brief proverbial lines, and published several volumes of this kind, — *Solomon* (or doctrines of wisdom), 1785, and *Vermischte unphysiognomischen Regeln zur Menschenkenntniss*, 1787-88 ("Miscellaneous Unphysiognomic Rules for judging of Men"), which have not been surpassed. Lavater wrote extensively in the department of the practical philosophy of life. In this connection it is interesting to note his relations with Mendelssohn the philosopher. Lavater had translated Bonnet's *Palingenesis*, and, regarding his arguments for God's existence irrefutable, he dedicated the book to Mendelssohn, with the demand that he should either refute the arguments, or honorably acknowledge the truth, and become a Christian. To this the philosopher very coolly replied, that his religion, philosophy, and civil relations, alike obliged him to avoid controversies about the merits of particular religions. His greatest work, and the one by which his name is best known to the world, was the *Physiognomische Fragmente z. Beförderung d. Menschenkenntniss u. Menschenliebe* ("Physiognomic Fragments to advance the Knowledge of Men and Love amongst Men"), which appeared in four large volumes (1775-78), enriched with innumerable pictures and silhouettes. The author here seeks to build up a science of physiognomy from the judgments which men form from the lineaments of the face. He started from the principle that these correspond to the feelings of the heart. The manuscript was sent to Goethe, who added some sections; as, for example, the one on the physiognomies of animals. Lavater was confident that his work would contribute to the welfare of mankind, and spent not only much labor, but much of his income, upon it, and in gathering a collection of engravings, silhouettes, etc., of celebrated men, which is said to be preserved to this day in Vienna. Of his other writings, *Pontius Pilatus* (1782-85, 4 vols.) and *Nathanael* (1786) are to be mentioned. Both are apologetic. The former answered Pilate's question, "What is truth?" from the teachings of Christ about God, the Devil, the Son of God, the forgiveness of sins, etc.: the latter, directed to persons of honest hearts, adduces those who believed in Christ as the witnesses for the power of his gospel. Besides these works, he wrote a great number of smaller works of a devotional character, some of which are used to this day.

Lavater was a strictly evangelical divine, and became the object of ridicule from some quarters by his strict views of inspiration, the gifts of the Spirit, the value of prayer, etc. He avoided dogmatic forms of expression, and laid far more stress on biblical than on theological orthodoxy. He was also an ardent patriot, and, during the French Revolution and the subsequent wars, took a bold course against the rule of the French in Switzerland. He was taken prisoner, for a patriotic sermon, to Basel. His return to Zürich, on the 16th of August, 1799, was hailed by a general jubilation; but, after the battle with Massena in Zürich (Sept. 25), he was shot through the breast by a French grenadier, without provocation and while engaged on an errand of mercy. He lin-

gered on for more than a year, suffering the most acute pains, but active with his pen almost up to the day of his death. Different judgments were passed upon Lavater during his life; but, with all his faults, he was a religious genius of the first order, and, in a time of religious dearth, scattered the seed of life with apostolic zeal. Mörikofer, who knew most about him, could honestly say, that, from the beginning to the end, he was a man of strong individuality, strong will, and undaunted courage, and, as a living embodiment of Christian truth and temper, the most important man of his century. Lives of Lavater have been written by GESSNER (Zürich, 1802, 3 vols.), HERBST (Ansbach, 1832), BODEMANN (Gotha, 1856; 2d ed., 1877 sq.), and especially MÖRIKOFER, in his *Schweizerische Literatur d. 18. Jahrhunderts*, pp. 322-400, Leipzig, 1861. Von Orelli edited a selection from his works in eight small volumes, Zürich, 1845. JUSTUS HEER.

LAVER. The laver which stood in the court of the Israelitish sanctuary, between the tabernacle of the congregation and the altar, was a round brass vessel, with open top, and stood on feet of brass. It served for the washing of the hands and feet of the priests when they went into the tabernacle, or when they came near to the altar to minister, "that they die not." This symbolic ceremony of purification was to remind them always that they were to come before the Lord cleansed from all defilements which occur in the daily transactions of life, and that they were not to enter the tabernacle with unsanctified feet, nor were they to minister with unholy hands, which would be a sacrilege of the most holy, worthy of death (comp. Exod. xxx. 17 sq., xxxviii. 8, xl. 7, 11, 30). On the anointing and sanctification of the laver, see Exod. xxx. 28; Lev. viii. 11. According to Exod. xxxv. 24 sq., xxxviii. 8, the women who served in the sanctuary furnished the material by dedicating the brass of their brazen looking-glasses. Such glasses were fastened somewhere to the laver, to serve the priests as an admonishing symbol that purification and sanctification must be preceded by self-examination. The Septuagint and Samaritan Pentateuch have in Num. iv. 14, an additional passage, which prescribes that the laver was to be packed in a purple cloth, protected by a skin covering. In Solomon's temple there were ten lavers. (1 Kings vii. 38). LEYERER.

LAW OF MOSES. See MOSES; THORAH.

LAW, Natural. See NATURAL LAW.

LAW, William, b. at King's Cliffe, Northamptonshire, 1686; d. there April 9, 1761; one of the most eminent English writers on practical divinity in the eighteenth century. He was educated at Emmanuel College, Cambridge, of which he became fellow, and in 1711 received holy orders. He was a fearless non-juror, and, in consequence of his refusal to take the oaths of allegiance and abjuration on the accession of George I., forfeited his fellowship, and all prospects of advancement in the Church. His days were passed chiefly in retirement and meditation, in literary labors, and in good works. He died, in full vigor of mind, and in raptures of holy joy, at the age of seventy-five. Law was a man of genius, a saint, and a writer of great power. He was also a genuine mystic, although he lived in a very worldly and rationalistic age. He seemed, indeed, strangely

out of place in the eighteenth century. "To come across such a man in the midst of his surroundings is like coming across an old Gothic cathedral, with its air of calm grandeur and mellowed beauty, in the midst of the staring red-brick buildings of a brand-new manufacturing town," says Mr. Overton, his latest and best biographer.

Law is best known by his *Serious Call*, a work of singular power. With the exception of *The Pilgrim's Progress*, no book on practical religion in the language has, perhaps, been so highly praised. Gibbon, Dr. Johnson, Doddridge, and John Wesley, vie with each other in commending it as a masterpiece. At one time, Law was a kind of oracle with Wesley, and his influence upon early Methodism was of an almost formative character. Afterwards a rupture occurred between these two great and good men. In his later years, Law became an enthusiastic student of Jacob Behmen, the pious, simple-hearted Teutonic theosophist; but his strong churchly feeling and his sound English sense kept him from the wild errors and extravagances into which some of Behmen's disciples fell. In *The Spirit of Prayer* and *The Spirit of Love*, Law unfolds his mystical views, and answers the objections which had been made to them. They are remarkable works, and abound in passages of uncommon spiritual force and beauty. Law died, as he had lived, urging upon all Christian men, especially upon the clergy, his favorite doctrine, that "nothing godly can be alive in us but what has *all its* life from the Spirit of God living and breathing in us." See J. H. OVERTON: *William Law*, London, 1881. G. L. PRENTISS.

LAY ABBOTS. See ABBOTS.

LAY BAPTISM. See BAPTISM.

LAY BROTHERS. See MONASTICISM.

LAY COMMUNION, as a technical term, denotes reduction to the state of a layman, as a punishment inflicted upon clergymen for certain offences, which in laymen would be punished by suspension. As has been amply shown by Rev. W. E. Scudamore, in Smith and Cheetham's *Dictionary of Christian Antiquities*, it has "no immediate reference to the reception of the Eucharist;" it does not mean communion in one kind; it simply means to be deprived of office, to be forbidden to exercise clerical functions, to be reduced to the state of a layman.

LAY PREACHING. Since the original and proper status of every Christian is that of a priest, there was primitively no such distinction between clergy and laity as afterwards prevailed. Hence it is inaccurate to speak of lay preaching in the apostolic age, as if there was any other kind. The truth is, that, in the primitive Christian Church, the obligation to preach the gospel was felt by every member. Our Lord sent seventy of his disciples "before his face, into every city and place whither he himself would come" (Luke x. 1); and the Church believed that it had the same duty of preparing his coming to perform. Accordingly, when the Jerusalem Church was dispersed by the persecution which arose after Stephen's death, "they that were scattered abroad went about preaching the word" (Acts viii. 4, xi. 19). Without any explicit mention of the fact in the New Testament, it is evident that the believers did not wait for the apostles to precede or accompany them. One church (Antioch), at all events,

probably did not receive an apostolic visit until it had been several years in existence (Acts xi. 19-26). The same, in all probability, was true of the church at Rome and at many other places. Doubtless, the greater simplicity of primitive church worship encouraged unofficial effort in their assemblies, which resembled our prayer-meetings more than our Lord's Day worship; and the energy of their faith and the fervor of their love sent them forth to preach the Saviour. Hatch says, "It is clear, from both the Acts of the Apostles and St. Paul's Epistles, that 'liberty of prophesying' prevailed in the apostolic age. It is equally clear that [it] existed after the apostolic age. In the first place, one of the most interesting monuments of the second century consists of a sermon or homily [the so-called Second Epistle of Clement], which was preached, probably, by a layman at Rome. In the second place, the *Apostolical Constitutions* [8, 31], which are of even later date, expressly contemplate the existence of preaching by laymen. 'Even if a teacher be a layman, still if he be skilled in the word, and reverent in habit, let him teach'" (*Organization of the Early Christian Church*, pp. 114, 115). But "little by little those members of the Christian churches who did not hold office were excluded from the performance of almost all ecclesiastical functions. At first a layman might not preach if a bishop were present, and then not if any church-officer was present, and finally not at all" (Hatch, p. 124). Here and there one was found who asserted his right to be heard. Origen (d. 254), while a layman, preached before the Bishop of Cæsarea. Tertullian (d. 245) maintained in its fullest sense the priesthood of all Christians, and their consequent right to teach; for he says, "Are not we laics priests? It is written, 'A kingdom also, and priests to his God and Father, hath he made us.' It is the authority of the Church, and the honor which has acquired sanctity through the joint session of the order, which has established the difference between the order and the laity. Where three are, a church is, albeit they be laics" (*De Ex. Cast.*, vii.). Lay preaching was likewise defended by Augustine and Chrysostom. It seems to have been first prohibited by Leo the Great, in the interests of ecclesiastical order. (See Hatch, p. 115 n.) But preaching died out in the Catholic Church, until the preaching orders, such as the Dominican and Franciscan (which were composed of laymen), revived the practice in the thirteenth century. In the various sects which from time to time broke loose from the trammels of the Catholic Church, lay effort in promulgating their tenets was relied upon; and when the Protestant, especially the Calvinistic, churches arose, lay preaching was again sanctioned. Martin Chemnitz, Johann Arndt, and Johann Gerhard, among the Lutherans, defended it; and they were by no means alone. Pietism in the seventeenth century took it up, and thus in some quarters threw it into disfavor. Wesley was the great restorer of lay preaching. The wonderful movement he inaugurated would have completely failed, had he trusted entirely to an ordained ministry. But he wisely allowed great liberty to all who were piously inclined, and gifted in speech; and the consequence was, that Methodism marvellously spread. (See LOCAL PREACHERS.) In quite

modern times several lay preachers (e.g., Moody, Brownlow North, Murphy) have achieved great celebrity.

The lay preacher has the amplest scriptural warrant; and he has several manifest advantages over the regular minister, as that the reproach of being paid to uphold a certain doctrine does not lie against him, and that he will naturally be more in sympathy with those whom he addresses, for he will be more or less practically acquainted with their businesses or occupations. But to offset these advantages are certain disadvantages, such as an uncritical, and therefore probably defective, knowledge of the Bible, causing him to trust implicitly to the letter of his vernacular Scriptures, even when the translation is confessedly inaccurate; a lack of systematic training in logic and rhetoric, leading to undue emphasis upon popular, and yet, it may be, flimsy arguments in defence of Christianity; a lack of appreciation of scholarship, followed, probably, by resentment at views differing from the traditional. The lay preacher is, of course, beset by the same temptations as the ordained minister. If he is successful in attracting attention, he is tempted to attribute too little to God, and to be puffed up by his success. On the other hand, if he is not successful, he is tempted to attribute the failure to malign influences, rather than to his lack of ability.

Lay preaching is an adjunct to clerical preaching, not a substitute for it. In the hands of wise and devout ministers, the lay preacher can be a powerful agent for God; but, if ill directed, he becomes a power for the spread of bigotry, fanaticism, and cant.

LAY REPRESENTATION. The right of the laity to a voice in the government of the church was recognized in apostolic times; for lay elders and deacons were chosen in and by each congregation, subject to the approval of the apostles. In the apostolic council of Jerusalem the entire church participated. But, with the rise of sacerdotalism, the laity declined in power, until they were entirely ignored in the church councils: indeed, the Council of Trent anathematizes the Scripture idea of the priesthood of all believers. Luther broke the string which tied the tongue of the laity, and introduced the novelty of lay representation. It is not yet realized in all denominations; although all, or at least nearly all, the churches in America provide for it. In Germany and other Lutheran countries, the Lutheran Church is governed by boards (consistories), composed of clergy and laymen. In England, the church is governed by laymen, so far as its affairs are controlled by the Crown and Parliament. In Ireland, laymen are regularly sent to the church convocations. In the Episcopal Church of the United States, three lay delegates are sent from each parish to the annual diocesan convention. In the general convention, which meets every three years, there is, in the House of Clerical and Lay Deputies, an equal number of clerical and lay delegates, elected by the diocesan conventions.

In the Presbyterian churches throughout the world, the laity have representation in, (1) the Session, composed of the pastor and the elders, both elected by the congregation; (2) in Presbytery, composed of the ministers, and one elder

from each congregation in a certain district; (3) in Synod, composed of all the ministers and one elder from each congregation, in a larger district embracing several presbyteries; (4) in General Assembly, composed of ministers and elders in equal numbers, elected by Presbytery. In the Reformed (Dutch) Church in America, similar courts exist; but they are named differently, being called Consistory, Classis, Particular Synod, and General Synod respectively. The constitution of the first two is similar to that just described. The two last are delegate bodies, and so the laity have less numerous representatives; but, as the number of ministers and elders is equal, they have more equable representation.

In churches of the Congregational order (Congregationalists, Baptists, Universalists, Unitarians) the laity have full representation. In the Wesleyan-Methodist Church of England there is no lay representation; but in the Methodist-Episcopal Church in the United States there are one or two lay delegates for each annual conference, chosen by an electoral conference of laymen, composed of one layman from each circuit or station within the bounds of the annual conference; such laymen being chosen by the preceding quarterly conference. The lay and ministerial delegates sit together, but may vote separately.

LAYING ON OF HANDS. See IMPOSITION OF HANDS.

LAZARISTS, a congregation of the Roman-Catholic Church, founded in 1624 by St. Vincent de Paul, authorized to reside and labor in France in 1627, and confirmed as an independent religious order by Urban VIII. Their original name was "Priests of the Mission." The name of "Lazarists" originated from the house in Paris, Collège de St. Lazare, which they obtained in 1632. Their objects were to do mission-work among the rural population and in foreign countries, especially Barbary, and to educate young priests. At the time of the outbreak of the revolution, the congregation numbered eleven hundred and ninety-five members, and had sixty-three establishments in France, and as many in foreign countries, especially in Poland. Dissolved by the Convention, the congregation was restored by Napoleon in 1804; again dissolved in 1809, it was again restored in 1816.

LEADE, Jane, founder of the Philadelphian Society; b. in Norfolk, Eng., 1623; d. in London, Aug. 19, 1704. Her maiden name was Ward; but she married William Leade, her first cousin, in 1644. Her conversion took place in her sixteenth year; and she at once gave herself up to a life of prayer and meditation. Her married life was happy and blessed. But in 1670 her husband died, her fortune was lost to her by treachery, and thus her mystical tendency was confirmed by poverty and loneliness. She joined a congregation of mystics in London (among whom was Dr. Pordage), in obedience to visions, as she claimed, and became their leader. In 1670 she founded the Philadelphian Society (see art.), and in 1680 she began to publish her revelations, and interpretations of Scripture. In 1699 she became blind, but her visions continued. When she perceived her end drawing near, she dictated her own funeral sermon. Her numerous writings are in the line of Böhme's, — very chiliastic (she

prophesied the coming of Christ would take place about 1700), very mystical, often obscure. She labored by means of them to form a society of true Christians gathered from all sects. Her writings are at present very scarce. Perhaps the best of them are *The Wonders of God's Creation manifested in the Variety of Eight Worlds, as they were made known experimentally to the Author* (London, 1695), and *The Tree of Faith* (1696). See PHILADELPHIAN SOCIETY, and, for a complete list and analysis of her writings, see HOCHMUTH: *Jane Leade und die philadelphische Gemeinde in England*, in *Zeitschrift für die hist. Theologie*, vol. xxxv. (1865), pp. 171-290.

LEADERS, AND LEADERS' MEETINGS. A "leader," in Methodist parlance, is one who has charge of a "class," composed of a certain section of the communicants of the congregation. The leader meets them statedly, and examines into their spiritual condition, and, if any are absent, ascertains the cause; in short, acts as a pastor to them. It is evident that piety and common sense are indispensable requisites in a good leader. The leaders are appointed by the persons in charge of the respective circuits, and are responsible to them. These persons also examine the leaders at least once a quarter, and, as often as practicable, meet the leaders and stewards in what is known as "leaders' and stewards' meetings." See METHODISM.

LEANDER, St., b. at Cartagena in the middle of the sixth century; d., probably, March 13, 597, at Ferrara. He was an elder brother of Isidore, and entered very early into a monastery. As instrumental in the conversion, from Arianism to Catholicism, of Hermenegild, a son of Leovigild, king of the Visigoths, he was banished, and went to Byzantium, where he made the acquaintance of Gregory the Great. On his return to Spain, he was made archbishop of Seville, 584; in which position he continued to labor zealously in the interest of the Catholic Church. He seems to have been instrumental, also, in the conversion of Reccared, the second son of Leovigild, and his successor, 587. At all events, he presided over the national council of Toledo (589), at which the whole Visigothic nation abandoned Arianism, and entered the Catholic Church. It was also at this synod that the *Filioque* first was introduced in the creeds of the Western Church. Of the works of Leander, mentioned by Isidore, — *De vir. illustr.*, 41, — only his *Regula seu de institutione virginum* (HOLSTEN: *Cod. reg.*, iii.) and *Homilia de triumpho ecclesie* (MANSI) are still extant. See the arts. by GÖRRES, in *Forschungen zur deutschen Geschichte* (1872) and *Zeitschrift f. hist. Theologie* (1873). ZÖCKLER.

LEANDER VAN ESS. See ESS, VAN.

LEAVEN. The use of leaven is very old, certainly as early as Abraham's day; for the reason why Lot offered his angel guests unleavened bread was his haste (Gen. xix. 3). Its general use in Egypt is proved by Exod. xii. 34, 39. Different articles were used for leaven, — yeast, wine-lees, etc. Leaven must not be used in the cakes used in divine service among the Jews (Exod. xxix. 2; Lev. ii. 4, 11, vii. 12 sqq.), except in the two wave-loaves of the Feast of Pentecost, the representatives of the ordinary daily bread (Lev. xxiii. 17). During the Passover no leaven

must be found in any house (Exod. xii. 15, 19; cf. 1 Cor. v. 7). The explanation of these enactments is easy. The bread of Passover is the bread of oppression, a reminder of their sufferings in Egypt, and of the haste of their exodus, and also of the truth that the old leaven of wickedness must be put out of the heart of those who would serve God in newness of spirit: there must not be left the least trace of the old, lest it should lead to a return to the old bondage. The etymology of the word in Hebrew and Greek favors the idea, that, symbolically speaking, the primary idea of leaven was its intense, permeating, and transforming power, while that of wickedness is secondary. In our Lord's use of the figure in the parable (Luke xiii. 21) the primary signification is that seized upon.

LEYRER.

LEAVITT, Joshua, b. in Heath, Mass., Sept. 8, 1791; d. in Brooklyn, N.Y., Jan. 16, 1873. He was graduated at Yale College, 1810; studied law; after two years' practice, abandoned it for theology in Yale Divinity School, 1823, and was ordained in the Congregational ministry; was pastor in Stratford, Conn., 1825-28; secretary of the Seamen's Friend Society, New-York City, 1828-31; editor and proprietor of the *New-York Evangelist*, 1831-37; an organizer of the New-York Antislavery Society. In 1837 he edited the *Emancipator*; removed to Boston 1841, and there started the *Daily Chronicle*,—the first daily antislavery paper. In 1848 he became managing editor of *The Independent*, and wrote for it until his death. "He was the first lecturer sent out by the American Temperance Society. He edited the *Christian Lyre*, the first hymn-book published in America with the notes attached."

LEB'ANON probably received its name, "the white mountain," from the circumstance that several of its peaks are covered with snow for the larger part of the year (Jer. xviii. 14), though Robinson derives the name from the whitish or gray color of the Jurassic limestone, which forms the bulk of its mass. The system consists of two ranges,—Lebanon proper and Anti-Lebanon,—enclosing the plateau of Coelesyria, the present El-Bukā'a. Lebanon proper, the western range, begins in the south at the River Litāni, the ancient Leontes, and ends in the north at the River Nahr-el-Kebir, the ancient Eleutheros. Gradually rising in terraces from the shore of the Mediterranean, it reaches an average height of from six thousand to eight thousand feet. Its highest peak, Jebel Mukhmel, is ten thousand two hundred feet; Sannin, nine thousand feet. The line of cultivation runs at an elevation of about six thousand feet. The descent towards El-Bukā'a is abrupt. Anti-Lebanon, the eastern range, begins in the south at Mount Hermon, and runs north-east, nearly parallel with Lebanon, gradually losing itself east in the plains of Palmyra, north in the steppes of Homs. Anti-Lebanon is barren and forbidding, while Lebanon is exceedingly fertile and fascinating.

The country covered by these mountains never belonged to the Israelites, though it is mentioned (Josh. xiii. 5) as a territory which should be conquered, and though parts of Southern Lebanon really seem to have been subjugated during the reign of Solomon (1 Kings ix. 19; Cant. iv. 8). It is generally mentioned simply as the northern

boundary of Judæa (Deut. i. 7. xi. 24; Josh. i. 4. ix. 1); but Lebanon proper is often spoken of with admiration as a fertile land with thick forests (Ps. lxxii. 16; Isa. x. 34), charming by its fresh fragrance (Cant. iv. 11), its wine (Hos. xiv. 7), its abundance of water (Cant. iv. 15), and rich in game (2 Kings xiv. 9; Isa. xl. 16). Its beauty evidently made a deep impression on the imagination of the Israelites. To the mind of the prophets, it presented itself as a symbol of the sublime (Isa. xxxvii. 24), or the firm and steady (Ps. xxix. 6; Hos. xiv. 5). They praise its "glory" (Isa. xxxv. 2), and to their eyes its seasons depict the desolation of the days of evil (Isa. xxxiii. 9) and the restoration at the coming of the Messiah (Isa. xxix. 17). In the oldest times these regions were inhabited by the Hivites and the Giblites (Josh. xiii. 5, 6; Judg. iii. 3). Lebanon belonged to Phœnicia; Anti-Lebanon, to Damascus. In the fourth century before Christ the whole country was incorporated with the kingdom of the Seleucidæ, and later on it ran the gauntlet through the Roman, Saracen, and Turkish rule. At present, Lebanon is inhabited by Christians (Maronites and Druses); Anti-Lebanon, by Mohammedans. A list of the whole literature pertaining to the subject is given in RITTER: *Erdenkunde*, vol. 17. See especially ROBINSON: *Biblical Researches*, Boston, 1841; PORTER: *Five Years in Damascus*, London, 1855; FRAAS: *Drei Monate im Libanon*, Stuttgart, 1876, 2d ed., 1877.

ARNOLD.

LEBBÆ'US. See JUDAS.

LEBRIJA, Ælius Antonius de, generally called **Nebrissensis**, from Lebrixa, or Lebrija, the old Nebrissa on the Gaudalquivir; b. 1442 or 1444; d. July 2, 1522. Allured to Italy by the revival of classical studies, he staid for ten years. After his return to his native country, he was teacher, first at Salamauca, afterwards at Alcalá, fighting for the cause of the humanists against the schoolmen, and even against the Inquisition, from whose grasp Cardinal Ximenes had to rescue him. He wrote a Latin grammar and dictionary, a historical work on the reign of Ferdinand the Catholic, etc., and was one of the principal contributors to the Complutensian Polyglot. See J. B. MUÑOZ, in *Memorias de la real academia de la historia*, 3, 1-30.

J. WEIZSÄCKER.

LEBUIN, or LIAFWIN (Latin, *Livinus*, not to be confounded with another *Livinus*, who, a century earlier, preached Christianity in Flanders, and is the patron saint of Ghent), was a missionary among the Frisians and Saxons during the first years of the reign of Charlemagne. He was an Anglo-Saxon by birth, but left his English home, and offered his services to Gregory of Utrecht. Gregory sent him, together with Marchelm, or Marcellin, into Friesland, where he built two churches,—one in Wulpen, on the western shore of the Yssel, and another in Deventer, on the eastern. He also penetrated into the land of the Saxons. The church of Deventer was twice burned down, the last time, as it seems, by the Saxons (776). Lebuin is the patron saint of Deventer, and he is commemorated on Nov. 12 or July 25. See SURIUS: *Vitæ Sanctorum*, vi. 277; and MABILLON: *Acta Sanctorum*, v. 21 and 36.

ZÖCKLER.

LECÈNE, Charles, b. at Caen, 1647; d. in

London, 1703. He studied at Sedan, Geneva, and Saumur, and was appointed pastor of Honfleur, 1672, and of Charenton, 1682, but was denounced as a Pelagian before the consistory. After the revocation of the Edict of Nantes, he retired into Holland, and afterwards to London. He wrote, besides some theological treatises, *Projet d'une nouvelle version française de la Bible* (Rotterdam, 1696); and after his death his translation of the Bible was published by his son (Amsterdam, 1741). "Let us make man in our image, after our likeness," he translates, *Faisons les hommes sur le dessein et sur l'idée que nous en avons formée*, and "the sons of God" (Job i. 6), *personnes de qualité*, and so throughout the version is bizarre and inexact, poor in style, and paraphrastic rather than literal. The synod of Brille (1742) condemned the translation.

LE CLERC, Jean. See CLERICUS.

LECTERN, or LECTURN, the reading-desk in the choir of a church. The commonest form at present is that of an eagle with outstretched wings. They are commonly made of brass, though primarily of wood. In Scotland, a generation ago, the precentor's desk was so named; but the word was pronounced *lectern*.

LECTIONARIES. In its liturgical sense, *lectio* (ἀνάγνωσις, or ἀνάγνωσμα) denotes the reading, which, besides singing, prayers, preaching, and the administration of the sacraments, forms part of the divine service. The custom dates back to the first days of the Church (Justin: *Apol.*, i. 67; Tertullian: *Apolog.* 39), and was borrowed from the synagogue. In the oldest time the lessons were, of course, taken from the Old Testament alone, afterwards also from the New Testament. And at one time it was quite common to use sermons by celebrated preachers; the *Acta Martyrum* and other writings not belonging to the canon (as shown both by the very existence of the so-called *Libri ecclesiastici*, that is, uncanonical books used in divine service, and by the decrees of several councils, Laodicea, 360, can. 59; Hippo, 393, can. 36; Carthage, 397, etc.) forbidding the use of such books. The number of lessons varied. The Gallican Church of the fifth and sixth centuries, that is, before the introduction of the Roman ritual, had three lessons, and so had the Spanish, — one from the Old Testament, one from the Gospels, and one from the Epistles. The Greek and Roman churches, which the Lutheran and Anglican churches follow, have only two lessons, of which the second is always taken from the Gospels, while the first may be taken from the Epistles, the Acts, or the Old Testament. Originally the lessons were continuous (*lectio continua*); that is, one began where the other had stopped. But soon it became customary to appoint certain lessons for certain days (as, for instance, the narrative of the resurrection for Easter Day); and from this custom gradually developed a complete system of lessons for the whole ecclesiastical year. (See the art. PERICOPÆ.) Such a list of lessons was called *Lectionaria* (sc. *volumina*), or *Lectionarii* (sc. *libri*), or, with reference to its special contents, either *Evangelistaria* or *Epistolaria*. The oldest *Lectionaria* are the so-called *Comes*, which, however, is not the work of Jerome (see *Opp. Hieron.*, ed. Vallars., xi. p. 526), the *Lectionarium Gallicanum* (discovered by Mabillon

in the monastery of Luxeuil, and edited in his *De liturg. Gall.*), *Lectionarium Romanum* (found in the *Calendarium Romanum*, ed. Froulo, Paris, 1652), and *Lectionarium Alamanicum*, edited by Gerbert, in *Monum. vetera liturgiæ Alaman.*, 1777.

LIT. — G. E. TENTZEL: *De ritu lectionum sacramentum*, Viteb., 1685; BRILL: *De lectionariis*, Helmstädt, 1703; J. H. THAMER: *De orig. pericoparum*, Jena, 1734; E. RANKE: *Das kirchl. Perikopensystem*, Berlin, 1847 [Dean Burgon, in chap. x. of his work, *The Last Twelve Verses of St. Mark* (London, 1871), gives a most valuable account of lectionaries; and Dr. Scrivener's art. *Lectionary* (in SMITH and CHEETHAM: *Dictionary of Christian Antiquities*, vol. ii. pp. 953–967) should be consulted.] F. NITZSCH.

LECTOR (ἀναγνώστης), an officer of the ancient Church, whose duty it was to read the lessons in the divine service, and to keep the sacred books. At what time this part of the public service became connected with a special office is uncertain; but Tertullian and Cyprian speak of the lector as a regular church officer, and of his ordination as a grave and solemn ceremony. As his duty, however, consisted in the merely mechanical reading of the lessons, without any exegetical or homiletical exposition, his office belonged to the lower clerical orders, and gradually disappeared altogether. In the fifth century the deacon was charged with the reading of the Gospels, and, later on, the subdeacon, with that of the Epistles. At present the Church of Rome has no lectors at all, and the ordination as lector is only a preparation to the priestly ordination. See J. A. SCHMIDT: *De primitivæ ecclesiæ lectoribus*, Helmstädt, 1696. F. NITZSCH.

LECTURES, LECTURE COURSES. See BAMPTON, BOYLE, HULSEAN, etc., and APPENDIX.

LEE, Ann, foundress of the sect of Shakers in America; b. in Manchester, Eng., Feb. 29, 1736; d. at Watervliet, N.Y., Sept. 8, 1784. Her father was a blacksmith, and she received no education, but was sent to work in a cotton-factory; afterwards, was a cook in the Manchester Infirmary; and then, while yet young, married Abraham Standley, a blacksmith, by whom she had four children, who died in infancy. In 1758 she joined the Manchester society of Friends, who were called the "Shaking Quakers," and were headed by James Wardley. Being naturally excitable, she was quickly affected by the so-called "religious exercises" of the society, and began to practise austerities, and to have visions, and make revelations. But it was not until 1770 that she had the epoch-making revelation against marriage, and began her "testimony against all lustful gratifications as the source and foundation of human corruption and misery." Her course led to her imprisonment in Manchester. It was then that Christ appeared to her in a vision, and revealed to her that she was the second incarnation of Christ, and thus the head of all women, as he was the head of all men. From that time forth, she has been called by her followers, "Mother Ann," and believed to be perfectly righteous. At this time she separated herself from her husband. Henceforth she claimed to be directed by revelations and visions. In 1774 she came with her followers to America, and finally settled, in the spring of 1776, at Watervliet, near Albany, N.Y. During

the Revolutionary War she was accused of treasonable correspondence with the British, and cast into prison, but was released by Gov. Clinton, 1777. At a later period (1780) she was again imprisoned for refusing to take the oath of allegiance to the State of New York, which she could not conscientiously do, but was released without trial by the same governor. Persecution had the usual effect, — of increasing the numbers of the persecuted. Taking advantage of a revival of religion (1779), she gathered many converts, and in 1780 removed the community to New Lebanon, Columbia County, N.Y. From 1781 to 1783 she went through New England on a missionary tour. Her influence is still felt by the Shakers, who revere her memory, and she is entitled to fame as a remarkable woman. See SHAKERS.

LEE, Jesse, "the apostle of Methodism in New England;" b. in Prince George County, Va., March 12, 1758; d. in Baltimore, Md., Sept. 12, 1816. He was received into the conference, 1783. After three years' labor in North Carolina, Virginia, Maryland, and New Jersey, he was sent to New England, where, in Stratfield, Conn., Sept. 26, 1787, he formed the first Methodist "class" (consisting of three women); and the first in Boston, Mass., July 13, 1792 (his first sermon there was preached on the Common, July 9, 1790). In 1796 he became assistant to Asbury. After 1800 he returned to the South, leaving behind him in New England fifty Methodist preachers and six thousand members, as the fruit of his toil. In 1807, 1812, and 1813, he was chaplain of the United-States House of Representatives, and from 1814 until his death, chaplain of the United-States Senate. He was a fearless, plain, and successful preacher. As an organizer and founder, he ranks next to Asbury. In the field of denominational reform, in which he was greatly interested, he distinguished himself by suggesting, in 1792, the delegated general conference of the Methodist Church; but the idea was not carried out until 1808. He published a valuable *History of Methodism in America*, Baltimore, 1807. See LEROY M. LEE: *Life and Times of Jesse Lee*, Richmond, Va., 1848.

LEE, Samuel, D.D., Orientalist, b. at Longnor, Shropshire, Eng., May 14, 1783; d. at Barley, Somersetshire, Dec. 16, 1852. The rudiments of his education were received at a charity school; but he was apprenticed to a carpenter at the age of twelve. While working at his trade, he studied especially languages; and before he was twenty-five he had acquired, without a teacher, Latin, Greek, Hebrew, Chaldee, Samaritan, and Syriac, to which he subsequently added Arabic, Persian, Hindustanee, French, and German. In 1810 he became master of Bowdler's School, Shrewsbury. In 1813 he entered Queen's College, Cambridge; took his degree of B.A., 1817; entered the ministry; was made professor of Arabic in his university, 1819, and regius professor of Hebrew, 1831; at his death he was also rector of Barley. He received the degree of D.D. from Halle in 1822, and from Cambridge, 1833. His publications evince learning and ability of a high order. The chief are, *Prolegomena in Biblical Polyglot Lond. Minor.* (London, 1828); *Travels of Ibn Batuta, translated from the Arabic* (1829); *Grammar of the Hebrew Language, compiled from the Best*

Authorities, principally from Oriental Sources (1830, new ed., 1844); *The Book of the Patriarch Job translated, with Introduction and Commentary* (1837); *A Lexicon, Hebrew, Chaldee, and English* (1840).

LE FEVRE. See FABER STAPULENSIS.

LEGATES AND Nuncios IN THE ROMAN-CATHOLIC CHURCH. At first, *legati*, *nuncii*, *missi*, were synonymous expressions designating the papal representatives at the eight first councils held in the Orient. The position which those representatives occupied varied according to circumstances; and general canonical regulations concerning their office there were not. In the latter part of the fourth century, and in connection with the papal jurisdiction in the so-called *causae majores*, we meet both with *missi*, or *legati apostolici*, appointed for the investigation of some special case of the kind, and with *vicarii apostolici*, generally exercising the papal authority in a certain territory. The latter were generally archbishops, who entered into a closer connection with Rome, giving up something of their independence, and thereby acquiring a higher rank. Their authority often extended over a whole country, and was then generally connected with the title of primate; but real, practical importance the institution never attained. As the Papacy developed, especially during the reign of Gregory VII., the institution of *legati* and *nuncii* also developed. See PETR. DE MARCA: *De concord. sacerdotii et imperii*, l. 5, c. 19; and THOMASSIN: *Vetus ac nova discipl. eccl.* T. 1, l. 2, c. 1-7.

In a thoroughly systematized form the institution presents itself in the decretals, more especially in the collections of Gregory IX. (x. 1, 30) and Boniface VIII. (vi. 1, 15), where it is treated under the head *De officio legati*. A distinction is made between two kinds of legates, — *nati* and *dati*, or *missi*. The former, the *legati nati*, whose office was once for all connected with an episcopal see, had originally the same rights as the other kind of legates. But in the sixteenth century their power became much circumscribed. Their jurisdiction was completely suspended by the presence of a *legatus a latere*: they were not allowed to have the cross carried before them in public; they retained, indeed, not much more than the title and its rank. See SCHOTT: *De legatis natis*, Bamberg, 1788; and SARTORI: *Geistliches und weltliches katholisches Staatswohl*, Nuremberg, 1788. The second kind of legates consisted of *Delegati* (*Legati missi*, properly speaking) and *Legati a latere*. The *Legati missi*, afterwards generally called *Nuncii apostolici*, appeared in red robes, on white horses, with gold spurs on, etc. But their power, defined by a *mandatum speciale*, was limited to that special case for which they were sent. The *Legatus a latere*, "from the side," of the Pope, always a cardinal, is in the full sense of the word the representative of the Pope. His power is subject only to a very few limitations. He cannot remand a bishop; he cannot divide a bishopric, or unite two, etc. He is allowed to have a cross carried before him through the street, and to sit on a throne, under a canopy. See P. A. GAMBARTUS: *Tractatus de officio leg. a latere*, Venice, 1571; S. F. DE LA TORRE: *De auctoritate legati a latere*, Rome, 1656; G. WAGENSEL: *Diss. de legato a latere*, Altdorf, 1696.

As the legates often misused their power, and

the secular governments complained, and in many special cases compelled the Pope to make concessions, the whole institution underwent some slight changes during the reign of Leo X. But of much greater importance were the alterations which resulted from the German Reformation. By the peace of Augsburg (1555) the German Empire declared that its army should not be used for the suppression of Protestantism. In Northern and Western Germany, however, as also in the Spanish Netherlands, there were evangelical territories in which the Roman-Catholic bishops and archbishops could not be maintained. In order not to abandon those territories altogether, it became necessary to establish fixed nunciatures. Such fixed nunciatures already existed, — one in Vienna, and another in Warsaw, — but both those nunciatures were of political origin and of pre-eminently political character. The three new ones — established at Cologne, 1582, Lucern, 1586, and Brussels, 1600 — had for their principal object to do missionary work in the evangelical territories. It soon became apparent, however, that the institution was unable to work in unison with the episcopacy; and great troubles ensued. See the art. EMS, CONGRESS OF. MEJER.

LEGEND. In mediæval language *Legenda*, or *Legendarii* (sc. libri) denotes such collections of extracts from the lives of saints and martyrs as were authorized to be used as lessons in divine service on their memorial days. A more exact expression distinguishes between *Passionarii* and *Legendarii*, referring the former specially to the martyrs, and the latter to the saints in general. The custom, however, of reading the lives of martyrs and saints in the divine service on their memorial days is much older than the mediæval name indicates. The thirty-sixth canon of the synod of Hippo (393) allows the passions of the martyrs to be read on their anniversaries; and from Augustine's sermons (Nos. 273 and 315) it appears, that, at his time, the custom was general in the North African churches. The *Lectionarium Gallicanum* contains lessons from the *Acta Martyrum*; and Avitus of Vienne states that the passion of the holy martyrs of Agannum was read *ex consuetudinis debito*. The Gelasian decree, *De libris recipiendis*, forbade the use of the *Acta Martyrum* as lessons, because their authors were unknown; but Adrian I. again allowed it.

The liturgical use, however, which was made of the legends, by no means exhausts their theological significance. They originated without reference to liturgy: they would also have developed without connection with it. A congregation could never fail to take an interest in its own saints and martyrs, nor could it ever fail to find edification in the reading of their lives. Thus legends became a literature. In the first century this literature had a historical character. Legends form a historical source, though a source which must be used with caution. The *Acta Martyrum* and *Acta Sanctorum* (following the *Calendaria*, *Diptycha*, and *Martyrologia*), the *Vitæ Patrum* and *Passionalia* of the old Church, were not mere story-books. Eusebius' book on the martyrs of Palestine, Palladius' *Historia Lausiaca*, even Theodoret's *φιλόθεος ιστορία*, and J. Moschus' *Λαμψών*, contained true historical information, as well as the *De Viris Illustribus* by Jerome, *Colla-*

tiones Patrum by Cassianus, *Vitæ Patrum* by Gregory of Tours, etc.

But there came a time, about the ninth century, when a regard to edification, an inclination towards fantasticalness, and even less excusable motives, got the better of the historical sense, and transformed the legends into a maze of fiction. This tendency is represented in the Greek Church by the lives of saints, by Simeon Metaphrastes, and in the Latin Church by the *Legenda Aurea* of Jacobus a Voragine. The exaggerations, however, and, in many cases, the frauds, were so palpable, that no amount of credulity was sufficient to bear them for a long time. Even in the fifteenth century the historical conscience stirred up Mombritus; and in the seventeenth century the whole mass of legendary matter was subjected to an often very acute criticism by the Bollandists. In the eighteenth century, on the instance of Herder, the legends were once more taken up, but from a merely literary or æsthetical point of view. See MAURY: *Les Légendes pieuses du Moyen Age*, Paris, 1843; HORSTMANN: *Allenglische Legenden*, Paderborn, 1875. F. NITZSCH.

LEGENDARY THEORY. See MYTHICAL.

LEGER, Jean, b. at Villa Sana, in Piedmont, Feb. 2, 1615; studied at Geneva; was appointed pastor of the churches of Prali and Rodoreto in 1639, and in 1643 of the Church of St. Giovanni among the Waldenses; fled in 1655, on account of the barbarous persecutions instituted by the Duke of Savoy, and sought aid for his flock from Louis XIV and Cromwell, on whose recommendation the *Patentes de grâce* were granted, but became afterwards the subject of a special persecution; fled once more, and found rescue at Leyden. The exact date of his death is unknown. His *Histoire générale des Églises évangéliques du Piedmont*, one of the principal sources of information concerning the Waldenses, appeared at Leyden, 1669, 2 vols. EMILIO COMBA.

LEGIO FULMINATRIX. See LEGION, THUNDERING.

LEGION, The Theban. According to the legend, — such as it occurs, in its oldest and simplest form, in the *Passio* ascribed to Bishop Eucherius of Lyons, — a legion consisting of sixty-six hundred men, and called the "Theban," was sent from the Orient to Northern Italy to re-enforce the army of Maximinian. He intended to use his army to persecute the Christians; but the soldiers of the Theban Legion, being Christians themselves, refused to obey his orders. Exasperated at the refusal, he had the legion twice decimated; and as the soldiers, exhorted by their commander Mauritius, continued firm, he had the whole legion massacred. In later versions this legend appears much extended, and adorned with many more or less fabulous features.

The *Magdeburg Centuries* declared Mauritius, though he is the patron saint of Magdeburg, an idol, and the whole legend a fiction. Its untenableness was still more elaborately demonstrated by J. A. du Bordieu (*Dissertation critique sur le Martyre de la légion Thébéenne*, Amsterdam, 1705) and Hottinger (*Helvetische Kirchengeschichte*, Zürich, 1708). On the other hand, its historicalness was defended by De l'Isle, canon of St. Maurice (*Défense de la vérité de la légion Théb.*, Nancy, 1741), by the Bollandists (who gave a very

careful collection of all pertaining materials), and De Rivaz (*Éclaircissements sur le Martyre de la légion Thébécenne*, 1779). Among modern authors, Rettberg rejects the legend, and Friedrich supports it, in their respective works on the church history of Germany.

Between the alleged event and the first report, about a hundred and fifty years passed away, — time enough for such a legend to grow up. Still worse, none of the contemporary authors, or of those nearest to the event (Eusebius, Lactantius, Orosius, Sulpicius Severus), speak of it; and it would, at least for Lactantius, seem very singular to say nothing, if he knew any thing about it. The worst of all is, that it has not been possible to place the event properly, or even probably, in history: neither time nor place will fit. Generally, therefore, the legend must be declared unhistorical, which, however, does not forbid to assume that some kind of real fact underlies the fiction.

G. UHLHORN.

LEGION, The Thundering (*Legio Fulminatrix*). The event — a Roman legion shut up in a dismal valley among the Alps, surrounded on all sides by heathen enemies, and almost suffocated by thirst, but saved at the culminating moment of the danger by a timely shower of rain — is recorded both by Christian and Pagan authors, as also by the reliefs of the Column of Marcus Aurelius in Rome. The Christian authors Tertullian (*Apologet.*, 5) and Eusebius (*Hist. Eccl.*, 5, 5) recognize in this event a miraculous interference of Providence, and ascribe it to the prayers of the Christian soldiers. The Pagan authors are inclined to view the event in the same light, but ascribe it either to the prayers of the emperor (Capitolinus: *Vita Marci Aurelii*, 24), or to the art of an Egyptian sorcerer, as, for instance, Dio Cassius does. The reliefs on the imperial column represent the fact, but attempt no explanation. The letter from Marcus Aurelius to the Senate, printed in the appendix to Justin's *Apology*, is a forgery.

LEIBNITZ, Gottfried Wilhelm, b. at Leipzig, July 3, 1646; d. at Hanover, Nov. 14, 1716. He studied jurisprudence, mathematics, and philosophy at Leipzig and Jena, and entered in 1666, through the recommendation of Baron von Boineburg (a Protestant convert to Romanism), the service of the Elector of Mayence, in which he held various positions, and was chiefly occupied with jurisprudence: *Methodus nova discendæ docendæque jurisprudentiæ* (1667); though his *Confessio naturæ contra atheistas* (1669) and *Defensio Trinitatis* (1669) show a much wider range of studies. In 1672 he went to Paris as tutor to Boineburg's sons, visited London, returned to Paris, and staid there till 1676, principally engaged in the study of natural science and mathematics. His great mathematical discovery, the differential calculus, dates back to 1676, though it was not published until 1684. As, in the mean time, the Elector of Mayence had died, he accepted in 1676 an offer from the Duke of Brunswick to settle at Hanover as librarian. Charged with writing the history of the house of Brunswick, he made various journeys in Germany and Italy, and gathered together an immense amount of materials, — *Codex juris gentium diplomaticus* (1693–1700) and *Scriptores rerum Brunsvicensium* (1701–11). But his *Annales Brunsvicensis* were never completed, and not published

until a century and a half later on, by Pertz. Along with those historical studies he wrote, however, a great number of mathematical, philosophical, and theological treatises, mostly published in *Acta eruditorum Lips.* and *Journal des Savants*. But a complete systematic representation of his philosophical doctrines he never gave. The best exposition of his monadology is a mere summary, which he prepared for Prince Eugen during his stay in Vienna, 1714.

That of Leibnitz's works which has the greatest interest to the theologian is, of course, his *Essais de théodicée sur la bonté de Dieu, la liberté de l'homme et l'origine du mal*, 1710. It originated as a polemic against the dictionary of Bayle, and was occasioned by the request of Queen Sophia Charlotte. In many ways his metaphysical doctrines, his optimism, his determinism, etc., mirror themselves in the book. His doctrine, that this world is the best world which could possibly exist, leads him to a conception of the evil which is essentially different from that held by the religious consciousness. Evil is to his mind the simple and natural result of the necessary limitation of every thing created: it is consequently something metaphysical, and not ethical. In a similar way, his doctrine of the pre-established harmony leads him into a kind of determinism, in which the freedom of the will becomes lost in the metaphysical necessity, or at least loses its true ethical point. In general he considers Christianity only as the purest and noblest of all religions, as the religion of the wise made by Christ the religion of all, as the natural religion raised by Christ into a law. Nevertheless the book is written with great vigor and warmth, nor did it fail to make a wide and deep impression.

Another interesting side of Leibnitz's theological activity is his participation in the endeavors then made for the purpose of uniting the different Christian denominations. The general feeling prevalent after the end of the Thirty-Years' War was favorable to such plans; and the subject was ably broached by Bossuet's *Exposition de la foi de l'église catholique*, — a defence of the Church of Rome, but conciliatory in its spirit, and very guarded in its expressions. Rojas de Spinola, a Franciscan monk of Spanish descent, and confessor to the Emperor Leopold, was a zealous champion of the project. He visited Hanover several times, on the instance of the emperor; and, as Duke Ernst August was willing to enter into negotiations, a conference was arranged between Rojas de Spinola on the one side, and Molanus and Leibnitz on the other. The results of the conference were received with great hopes, both in Hanover and in Vienna and Rome. A couple of years later on appeared Leibnitz's *Systema theologicum*, which has made the truth of his Protestant faith suspected by many. Again a couple of years passed on, and in 1691 the correspondence began between Bossuet and Leibnitz. But the authority of the Council of Trent, absolutely insisted upon by Bossuet, and absolutely rejected by Leibnitz, proved the rock on which all the plans and negotiations for a union between Romanism and Protestantism were wrecked. In the attempts of uniting the Lutheran and the Reformed Churches, carried out by the courts of Berlin and Hanover, Leibnitz also took part. A conference was held,

in Hanover between the Prussian court-preacher, Jablonski, on the one side, and Molanus and Leibnitz on the other. A *Collegium irenicum* was established in Berlin 1703; but the only result of the negotiations seems to have been the term "evangelical" as the common designation of the different Reformed churches, in contradistinction to the Church of Rome.

LIT. — The philosophical works of Leibnitz have been edited by ERDMANN (Berlin, 1839–40), JACQUES (Paris, 1842), JANET (Paris, 1866). Complete editions have been published by PERTZ (Hanover, 1843) and FOUCHER DE CAREIL (Paris, 1860). His German works were edited by GUHRANER (Berlin, 1838–40), who also wrote his *Life* (Breslau, 1842, 2 vols). See also CLASS: *D. metaphysischen Voraussetzungen des Leibnitz. Determinismus*, 1874; TICHLER: *Die Theologie des Leibnitz*, 1869.

LEIGH, Edward. Puritan writer; b. at Shawell, Leicestershire, March 24, 1602; d. in Staffordshire, June 2, 1671. He proceeded M.A. at Magdalen Hall, Oxford, 1623, and entered the Middle Temple. In 1636 he sat in Parliament as member for Stafford, and was expelled with his brother Presbyterians in 1648. He gave much attention to theology and biblical studies, and published several useful works, among which may be mentioned *Critica sacra, containing Observations on all the Radices of the Hebrew Words of the Old, and the Greek of the New Testament*, London, 1639, 4th and best edition, 1662, Latin translation, Amsterdam, 1696 (formerly much used, now supplanted); *A Body of Divinity in Ten Books*, 1654; *Treatise of Religion and Learning, and of Religious and Learned Men*, 1656; and a compilation, *Annotations upon the New Testament*, 1650 (Latin translation, Leipzig, 1732).

LEIGHTON, Robert, successively minister of Newbattle, principal of the university of Edinburgh, bishop of Dunblane, and archbishop of Glasgow; b. (place unknown) 1611; d. in London, June 25, 1684. He was graduated from the university of Edinburgh, 1631, and then spent several years on the Continent, especially in Douay, France. His father, Alexander Leighton, was a Presbyterian clergyman and physician, who was cruelly handled by the Star Chamber, and imprisoned ten years in London for "sedition," because he had defended Presbyterianism. The son was licensed by the presbytery of Edinburgh, July, 1641, and settled in the parish of Newbattle (formerly Newbotle, "botle" meaning hamlet), four miles long by two wide, in the presbytery of Dalkeith, Dec. 16, 1641. Leighton was then in his thirtieth year, with a mind enlarged by years of study and travel, thoroughly disciplined for thinking clearly, and expressing his ideas with persuasive force and beauty. He was a ripe scholar; a theologian who had a firm grasp of the gospel verities, in which his own heart found repose; a Christian man, whose inner life breathed the air of habitual fellowship with God. As a preacher, he eschewed the habit of his time in multitudinous divisions of his subject; and Burnet testifies to the "impressiveness, majesty, and beauty," of his sermons. The current account of his life, after Burnet, is singularly inaccurate, as if for eleven years he had worn an Anglican cassock under his Genevan gown. The records of

the session of Newbattle and of the presbytery of Dalkeith during his incumbency, printed in 1862 by the Rev. Dr. Gordon, the present minister of the parish, dispel many hitherto accepted opinions concerning him. Instead of "scarce ever going to the meetings of presbytery," he was one of the most faithful and regular in his attendance, taking his share in all the business, preaching often before the presbytery, the synod, the assembly, and sometimes before the Scottish Parliament. If he "disliked their covenant, particularly the imposing it," he nevertheless signed it himself in 1643, along with his heritors and parishioners, and so late as 1650 administered it to a parishioner who had been twelve years in Germany. He was a member of the assembly which met at St. Andrews on July 28, 1642, and was one of the commission which met on Oct. 18 of that year, when the commissioners were nominated for the Westminster Assembly. So far from being estranged from his brethren, "living in great retirement, minding only the care of his own parish," no minister seems more active or trusted. In 1651 he was unanimously selected by the synod of Lothian to repair to London "for negotiating the freedom of brethren imprisoned there." He was one of a commission appointed by the synod, in November, 1648, "for trying of any Members of the Assemblie that had been active promoters of the last sinfull ingadgement, or had accession thereto." And he often comes prominently forward on the side of the prevailing party. The tradition of his replying to a question in the synod, "whether he preached to the times," by asking another, "Who does so?" and, when he got the rejoinder "that all the brethren did so," his saying "that they might permit one poor brother to preach Jesus Christ and eternity," may be set opposite a statement in the minutes of his presbytery, under date April, 1652, regarding "the union and harmonie wherein this presbytery are so singularly happy in this distracted time." But he became weary of the increasing contentions and "anxious to be left to his own thoughts."

On Dec. 16, 1652, he offered to demit his charge, and the presbytery refused to accept of the demission. The reasons Leighton gave for his request were "the greatness of the congregation far exceeding his strength for discharging the duties thereof, especially the extreme weakness of his voice, not being able to reach the half of them when they are convened, which had long pressed him very sore, which he formerly had often expressed to us [the presbytery]." ¹ But in January, 1653, the town council of Edinburgh having elected him to be principal of the college there, the presbytery, on the 3d of February, "transport-

¹ Burnet speaks of his low voice in preaching. The communicants of his parish, in 1648, numbered nine hundred (the number in 1881 was four hundred and thirty). Leighton was of small stature, and was familiarly called, at an after-day, "the little bishop." He was never robust in health. The occasions of his absence from the presbytery were either "sickness," or his going to London once a year to see his father. In June, 1648, he made his predecessor read "the Declaration anent the Engagement," as he said, "because of the lownesse, of his awne voice, which could not be heard thorow the Kirk, as he was so troubled with ane great deflection that he was not able to extend his voyce." In August of that year he excused himself on account of "ane distillation and weakness of bodie." Evidently he was liable to sudden attacks of throat or chest affections. His last illness was a sudden stroke of pleurisy, to which he succumbed in a few days.

ed him to that charge." Leighton held this high office till the Restoration.

As principal and primarius professor of divinity he gave a lecture in theology to the students once a week, and preached in the college church every third sabbath. His *Prælectiones Theologicæ*, along with his *Paræneses* and *Meditationes ethicæ in Psalmos*, written in Latin of Ciceronian purity, were read in the college, and are given with his published works. According to Dr. Tulloch, "they are the most interesting of his works;" though that which has chiefly endeared him to earnest Christians is his Commentary on the First Epistle of Peter. Of his writings, Bishop Jebb has said, "His commentary is a treasury of devotion; his theological lectures are the very philosophy of the New Testament; and his meditations on some of the psalms raise us to those purer and sublimer heights where it was his delight and privilege habitually to dwell." All were composed while he was a minister or professor in the Covenanting Church; and that he was able to continue in it till it was overthrown, while he was allowed, or felt constrained, to resign his place in that which succeeded, is the best proof, that, with all superficial differences there were deeper and more essential harmonies between him and the best of his Puritan contemporaries than have been yet acknowledged. Many of his finest gems have a genuine Puritan tinge.

He succeeded in obtaining from Cromwell's government a better revenue for the university; and, in order to elevate academical training, he recommended, as Knox had done, the establishment of grammar-schools in various parts of Scotland. In the recess of the college session he made visits to the Continent, and kept up correspondence with some of the Jansenists, which gave rise to a suspicion of his becoming a Catholic, and probably, along with the contentions of his time, developed that quietism, and indifference to externals, which prepared the way for a change in his ecclesiastical relations. This change occurred in 1661, on the establishment of episcopacy in Scotland. He decided to remain in the reconstituted church, became bishop of Dunblane, and was consecrated to that see, along with Sharp and other two, in Westminster Abbey, Dec. 15, 1661.

It was an immense gain to the new order to have a bishop with the endowments, learning, and eminent piety of Leighton, in their ranks. The purity and sincerity of his motives in making the transition are above all question. Dr. Flint has said, "A purer, humbler, holier spirit than that of Robert Leighton never tabernacled in Scottish clay;" and he might have added, "nor in any other clay." "He was accounted a saint from his youth," and his days were "linked each to each by natural piety." That gentle, loving, and devout student, as he comes before us in his letters to his parents, gradually increased in learning, in culture, in spiritual insight and practical devotion, till he became the "angelic man" whom Burnet so lovingly portrayed, — "that true Father of the Church of Christ," whose noble thoughts Coleridge has delighted to unfold. He was, as Bishop Jebb says, "a human seraph, uniting the solar warmth with the solar light, *unde ardet unde lucet*." He was, in fact, the Scottish Hooker and

Howe in one, and "will not suffer by comparison with any divine in any age." Even Scotchmen, who thank God for the noble men who "preached to the times," and sacrificed life and all they held dear to carry on the struggle in which Leighton's father suffered so cruelly, will not fail to thank God that there was one noble man in those unquiet days who kept so much apart from the strife of tongues, fixed his gaze so steadily beyond passing controversies, preached and lived for eternity, and whose voice is still "a continual reminder that . . . the celestial mountains are before us, and thither lies our true destiny."

Very soon after his alliance with Sharp he began to discover how hard a task he had undertaken; and, as Burnet says, "he quickly lost all heart and hope, observing such cross characters of an angry Providence as seemed to say that God was against them." He entered his see in 1662, and discharged its duties in a loving and tender spirit till 1672. His diocese consisted of the two presbyteries of Dunblane and Auchterarder, comprising more than thirty parishes in the western part of Perthshire. These presbyteries continued their meetings as before; and the synod over which Leighton presided, as its records published by Dr. John Wilson in 1877 fully show, met twice a year, and each member had "full liberty of voting, and debating their assent and dissent, as ever they had in former times." There were only three or four nonconformist ministers. The ritual of the church was unchanged, neither liturgy nor surplice being used. Externally the frame-work was the same, but a new motive-power had been introduced into the machinery. As Sharp's and other bishops' views were not in accordance with his, Leighton's modified episcopacy, and the spirit of conciliation he tried to infuse into the counsels of the king and his ministers, were thwarted. Leighton, both in Parliament and in presence of Charles II., pleaded for milder measures, and got the "Indulgence." Archbishop Burnet of Glasgow, having opposed this clemency, was superseded, and Leighton was appointed commendator of Glasgow in 1670, and archbishop of Glasgow in 1672. In the wider sphere in which he was thus placed, he launched a scheme of "Accommodation," so as to bridge over the gulf that yawned between the Presbyterians and Episcopalians; and along with Dr. Gilbert Burnet, then professor of divinity in Glasgow University, and afterwards bishop of Salisbury, he labored hard to gain his object. The bridge broke down. He was disheartened with the remorseless measures of the government against the Covenanters, and the stern resolution of the anti-prelatists to admit of no surrender. He accordingly went to London, and tendered his resignation, as, indeed, he had done more than once when in Dunblane. Charles II. persuaded him to continue one year longer; and he was permitted to retire in September, 1674. For a short time he lived within the college of Edinburgh, and afterwards found a home of peace under the roof-tree of his sister, Mrs. Lightmaker, at Broadhurst in Sussex. In 1679 he was invited by the king to go down to Scotland, after Sharp's assassination, to pour oil on the troubled waves; but he remained in his loved retreat. He went up to London to meet the Earl of Perth in 1684; and

Burnet, who met him, congratulated him on his healthy looks. He in reply stated "that he was near his end, and his journey almost done." Next day he was seized with pleurisy, and in two days more, on the 25th of June, 1684, died at the Bell Inn, Warwick Lane, thus realizing a fond wish of his life, that, like a pilgrim, he might die in an inn. He was buried in the south chancel of the Church of Horsted Keynes, Sussex, the parish in which he had resided for some years. He bequeathed his library to the diocese of Dunblane, where it still continues. His works consist of *Sermons and Charges to the Clergy*, *Prælectiones Theologicæ et Parenæses*, and *Commentary on the First Epistle of Peter*. Coleridge has based his work, *Aids to Reflection*, on some of the choicest pieces of Leighton's rich mind, and has brought them as much into favor among the cultured as they had long been among humble, earnest Christians.

LIT. — Leighton is said to have published nothing during his lifetime, and before his death to have signified to his relatives his wish that his papers should be destroyed. Nos. 1, 2, 3, and 4 in the subjoined list, which may be said to constitute the *editio princeps* of his works, were published with the sanction of these relatives, and edited by Dr. James Fall, principal of Glasgow University before the Revolution, and afterwards canon of York. Their titles are, (1) *Sermons Preached by Dr. Robert Leighton, late Archbishop of Glasgow*. Published, at the desire of his friends, after his death, from his papers, written with his own hand, etc. London, 1692, 8vo. (2) *A Practical Commentary upon the Two First Chapters of the First Epistle General of St. Peter*, by the Most Rev. Dr. Robert Leighton, some time Archbishop of Glasgow. Published after his death at the request of his friends. York, 1693, 4to. (3) *Prælectiones Theologicæ*, etc., 4to. London, 1693. (4) *Practical Commentary upon the First Epistle General of St. Peter*. Part ii., London, 1694. The principal subsequent editions of his works are those of Wilson (Edinburgh, 1746–63), of Middleton (London, c. 1750), of Foster (London, 1777), of Jerment (London, 1808 and 1814), of Baynes (London, 1823 and 1829), of Pearson (London, 1825, and again in 1855), and, above all, that begun in 1869, and still proceeding with such learned pains and loving care, but yet with such a strong High-Church bias, by the Rev. W. West, B.A., and published by the Longmans, London. The volume which is to contain the life and letters of the archbishop is expected to be published soon, and cannot fail to cast much fresh, if not always quite uncolored, light on his history and that of his father. In Wilson's edition (vol. i) we have the first attempt at a biography, and also a preface by Dr. Doddridge. The former was appropriated by Middleton, and the latter by most subsequent editors. The life by Jerment is a decided advance on Wilson's; and Pearson's, no less decided advance on his.

The following are the other materials for illustrating his biography: *Life of Archbishop Leighton*, Edinburgh [n.d. by Dr. Thomas Murray]; the same, in IRVING'S *Lives of Scottish Writers*, Edinburgh; the same, by Dr. (now Cardinal) MANNING, in *The Wisdom of our Fathers*, Tract Society, London; *Life of Archbishop Leighton*,

with *Brief Extracts from his Writings*, New York, 1840; *Extracts from the Presbytery Records of Dalkeith, relating to the Parish of Newbattle during the Incumbency of Mr. Robert Leighton, 1641–1653*. Communicated by the Rev. Thomas Gordon, Minister of Newbattle. With some Introductory Remarks by David Laing, Esq., V.P., of the Society of Antiquaries, Edinburgh. Printed in Proceedings of the Society of Antiquaries of Scotland, 1862, pp. 459–489, and substance of them embodied in letter to editor of *Notes and Queries* (vol. i., 1862, pp. 441–445). Several letters of Leighton, recovered from State-paper office, or drawn from the Lauderdale correspondence now in the British Museum, will be found in same volume of *Notes and Queries*, pp. 106, 121, 143, 165, 244. Three papers entitled *Archbishop Leighton* are to be found in *The United Presbyterian Magazine* (Edinburgh), 1865, pp. 397, 493, and 1866, p. 15, by the present writer; also *Four* papers in the same serial by the same writer, 1869, entitled *The Bishop of Dunblane*, pp. 304, 355, 400, 448; *Two* papers, by the writer of this article, in the *British and Foreign Evangelical Review* (London), 1869, — the first entitled *A Scottish Presbytery of the Seventeenth Century*, p. 22; the second, *Scottish Prelacy after the Restoration*, p. 331; — *Register of the Diocesan Synod of Dunblane (1662–88)*, with an Introduction and Biographical Notes, by JOHN WILSON, D.D., clerk to the synod of Perth and Stirling, Edinburgh, 1877, 4to; *An Account of the Foundation of the Leightonian Library*, by ROBERT DOUGLAS, bishop of Dunblane [with introduction by D. Laing, Esq., and notes, etc.], in the third volume of *The Bannatyne Miscellany*, printed at Edinburgh, 1855 (pp. 229–272), 4to; *Robert Leighton; or, the Peacefulness of Faith*, from *Lights of the World, or Illustrations of Character drawn from the Records of Christian Life*, by the Rev. JOHN STOUGHTON, D.D., London, Religious Tract Society, pp. 37–60, n.d.; *Aids to Reflection*, by SAMUEL TAYLOR COLERIDGE, London, 1824; *Scotichronicon*, vol. ii., by I. F. S. GORDON, D.D., Glasgow, 1870; articles in various encyclopædias and biographical dictionaries. The writer of this notice has in the press selections from the writings of Archbishop Leighton, with a life of the author.

W. BLAIR, D.D. (of Dunblane).

LEIPZIG, The Colloquy of, between the Lutheran and Reformed theologians in 1631, was occasioned by the assembly, in that city, of the Protestant princes for the purpose of protesting against the Edict of Restitution. The elector of Brandenburg was accompanied by his court-preacher, Johann Bergius; and the landgrave of Hesse, by his court-preacher, Theophilus Neuberger, and Professor Johann Crocius. These theologians, who all belonged to the Reformed faith, invited the Saxon theologians (belonging to the Lutheran faith, and headed by Matthias Hoe von Hohenegg, court-preacher to the elector of Saxony) to a colloquy on the various points of difference between them. The colloquy began March 3, and continued till March 23. As basis, was chosen the *Confessio Augustana*. An agreement was soon arrived at with respect to articles 1–2, 5–9, 11–28; and the tone of the colloquy was friendly, also, in cases in which concord could not be attained. As the colloquy was private, only four copies of the protocol were taken, — one for

each of the princes, and one for the faculty of Leipzig; but general reports were soon after published in Germany, Holland, France, and England. The protocol may be found printed in AUGUSTI: *Corpus libr. symbol.*, Elberfeldt, 1827, and in NIEMEYER: *Collectio conf. in eccl. reform.*, Leipzig, 1840.

LIT.—J. BERGIUS: *Relation der Privat-Conferenzen*, Leipzig, 1631; HERING: *Gesch. d. kirchlichen Unionversuche*, Leipzig, 1836. HAUCK.

LEIPZIG DISPUTATION. See ECK, KARLSTADT, LUTHER.

LEIPZIG INTERIM, The, was drawn up by Melancthon, Paul Eber, Bugenhagen, Hieronymus Weller, Antonius Lauterbach, Georg Major, and Joachim Camerarius, and was issued at Leipzig, Dec. 22, 1548. It made great concessions to the Roman-Catholic Church with respect to baptism, penance, ordination, mass, fast, etc., and met with great opposition from the Lutherans, especially Flacius. In 1552 it was revoked.

LELAND, John, b. at Wigan, Lancashire, Oct. 18, 1691; d. at Dublin, Ireland, Jan. 16, 1766. He was educated at the University of Dublin, and from 1716 to his death was pastor of a Presbyterian church in that city. He wrote in 1733 *A Defence of Christianity*, in reply to Tindal's *Christianity as Old as the Creation*, in 1738, *The Divine Authority of the Old and New Testaments asserted*, in reply to Morgan's *Moral Philosopher*; and in 1766, *The Advantage and Necessity of the Christian Religion*. After his death, his *Discourses on Various Subjects* (1768–69, 4 vols.) was published, with his life. All these works are now forgotten. But one of his books still lives, *A View of the Principal Deistical Writers that have appeared in England in the Last and Present Century*, London, 1754–56, 2 vols.; best edition, London, 1837, 1 vol. This work is valuable for its industrious collection of facts about the deistic writers, but its arguments are not adapted for present use.

LELONG, Jacques, b. in Paris, April 19, 1665; d. there Aug. 17, 1721. He entered the Congregation of the Oratory in 1686; and was in 1699 appointed librarian at the *Oratoire St. Honoré* in Paris. His principal work is his *Bibliotheca Sacra*, (Paris, 1709), of which enlarged editions were published by C. F. Börner, Leipzig, 1769, and by A. G. Masch, Halle, 1778–90. He also published *Discours historiques sur les principales éditions des Bibles Polyglottes* (1713), *Supplément à l'histoire des dictionnaires Hebreux de Wolfius*, 1707; and *Nouvelle méthode des langues Hébraïque et Chaldaïque*, 1708.

LE MAITRE, Louis Isaac, better known under the name DE SACY, b. in Paris, March 29, 1613; d. at Pomponne, Jan. 4, 1684. After studying theology, he entered the service of the Church; was ordained a priest in 1648; and was appointed director of Port-Royal. As a decided Jansenist, he could not escape the hatred of the Jesuits. In 1666 he was imprisoned in the Bastille, and not released until 1668. Though he returned to Port-Royal in 1675, he was in 1679 compelled to give up his position, and retire to Pomponne. He was a very prolific writer, especially an industrious and successful translator. His principal work is his translation of the Bible, of which *Les Psaumes de David* appeared in 1666, *Le Nouveau Testament*, at Amsterdam, printed by Elzevir in

1667; while the larger part of the Old Testament was done in the Bastille.

LENFANT, Jacques, b. at Bazoches-in-the-Beauce, April 13, 1661; d. in Berlin, Aug. 7, 1728. He studied theology at Saumur and Geneva, and was appointed preacher to the French congregation at Heidelberg, 1684, and at Berlin, 1688. He was a prolific writer, especially on church history, — *Hist. du Concile de Constance*, Amsterdam, 1714; *Hist. du Concile de Pise*, Amsterdam, 1724; *Hist. de la papesse Jeanne*, etc. He translated the New Testament, and wrote a commentary to it. Noticeable is also his polemical work, *Préservatif contre la réunion avec le Siège de Rome*, 1723. C. PFENDER.

LENT, from the Anglo-Saxon *lencten* ("spring"). The German *Lenz* denotes the fast preparatory to the celebration of Easter. Through Irenæus and Tertullian, the existence of such a fast can be traced back to a very early date in the history of the Church; but it also appears that great uncertainty and arbitrariness prevailed, both with respect to its duration and its strictness. Originally it seems to have lasted only forty hours, referring to the time between the crucifixion and the resurrection, during which Christ was under the power of death. But gradually those forty hours became forty days, referring to the forty-days' fast of Moses, Elijah, and our Lord. Gregory the Great speaks of Lent as lasting six weeks; that is, thirty-six days, as the Sundays were not fast days. When the four days were added (by Gregory the Great or by Gregory II.) is not known; but from the number of forty is the Latin name derived, — *quadragesima* (French, *câreme*). The fast consisted, in some places and at some times, in total abstinence from all kinds of food until evening on all days except Sundays; in other places and at other times, in abstinence from flesh and wine. But generally the fast was accompanied with the cessation of every thing having a festal character, such as public games, theatrical shows, etc. Even the courts were closed. At the same time the service in the churches assumed a more sombre character. The pictures were veiled, the organ grew silent, etc. In the English Church the celebration of Lent was introduced in the latter part of the eighth century by Ercambert, king of Kent. Lent, when observed to-day, retains its ancient features.

LENTULUS, Epistle of. See CHRIST, PICTURES OF.

LEO is the name of thirteen Popes; namely, Leo I., the Great (440–461). Very little is known of his earlier life; though, for some years previous to his election, he occupied a prominent position in Rome. It was to him that Cyril of Alexandria, in his controversy with Juvenal of Jerusalem, addressed himself in 431; and in the moment of his election he was absent in Gaul, sent thither by the emperor as mediator between Aëtius and Albinus. Singularly enough, also, his death is uncertain; the date varying between April 11, June 28, Oct. 30, and Nov. 10: while otherwise his reign stands out in full light, both with respect to its general bearing, and with respect to its details. It denotes the foundation of the Papacy. Leo I. is the true inventor of the theory of an ecclesiastical monarchy under the headship of the Pope. The two propositions on which that whole

theory hangs — the primacy of Peter among the apostles, on account of which all pastors are subject to his supreme authority (*Serm.*, iv. 2); and the transference of that primacy to his successors, the bishops of Rome, on account of which Peter himself speaks whenever a Pope speaks (*Serm.*, iii. 2) — found, both for the first time, their full and exhaustive exposition in the sermons and letters of Leo I.; and he added (*Ep.* 10), to revolt against this primacy is to precipitate one's self into hell.

His success in carrying out his theory into practice was various. In proconsular Africa the Christian Church had, to a large extent, lost its importance. Only Mauritania Cæsariensis still belonged to the empire, and remained true to the Confession of Nicæa. But that insulated remnant of the orthodox Church in Africa needed support from without, and was consequently easily made subject to the authority of the supporter. Leo sent Bishop Polentius thither to investigate the state of affairs; and when Polentius reported, that, through intrigues and riots, many unworthy persons had been installed into the first offices of the Church, there followed a very severe rebuke from the Pope. Appeals to Rome, which, a decade before, had been absolutely forbidden by an African synod, were now regularly instituted; and the Pope demanded that all synodal decisions should be sent to Rome for confirmation (*Ep.* 12). More complicated proved the affairs of Illyria and Gaul. In Illyria the contest was standing between the Patriarch of Constantinople and the Bishop of Rome. Innocent I. had conferred a kind of apostolical vicariate on the metropolitan of Thessalonica; but the Illyrian bishops continued, nevertheless, to be drawn towards Constantinople, as if by a natural force. Leo I. conferred the vicariate on the metropolitan Anastasius (*Ep.* 6), and was in the beginning very much pleased with his behavior (*Ep.* 13), but found occasion afterwards to administer some sharp rebukes (*Ep.* 15). The issue, however, of the affair is not known. In Gaul, Pope Zosimus had conferred the primacy on Bishop Patroclus of Arles in 417; and on account of the peculiar position of the Gallican Church, the weakness of the Roman power, the establishment of Arian kingdoms in the country, and the general confusion caused by the unintermittent invasion of barbarous nations, such a measure of centralization seemed quite expedient. But the successor of Patroclus, Hilarius, came into conflict with Celidonius, metropolitan of Besançon; and, when Celidonius was deposed by a Gallican synod, he appealed to the Pope, and repaired to Rome. Hilarius also went to Rome, but fled in haste from the city, fearing the worst. It was, indeed, the policy of the Roman bishops to favor the appellant, in order to encourage appeals; and this policy was followed also in the present case. A Roman synod of 445 restored Celidonius, and strictly confined the power of Hilarius to his own diocese; and, in order to secure the enforcement of these decisions, Leo I. sought and obtained the support of the secular government. June 6, 445, Valentinian III. issued the famous law, which, from regard to the merits of the apostle Peter, the dignity of the city of Rome, and the decisions of the Council of Nicæa (the spurious

sixth canon), recognized the Bishop of Rome as the head of the Christian Church, established his ordinances as general laws, defined opposition to them as a kind of *crimen læsæ majestatis*, and ordered all secular authorities to arrest and surrender any person, who, summoned by the Pope, neglected to appear. Less effective was his interference in the affairs of the Church of Alexandria. In the fourth year of his reign he addressed that church (*Ep.* 9) concerning certain ritual and liturgical differences. The Church of Rome, he argues, is built exclusively on Peter, the prince of the apostles; but how is it possible that his disciple Mark should have deviated from his master in founding the Alexandrian Church? The Alexandrian Church, however, seems to have had too lofty a self-consciousness to heed the anxious questions of the Pope.

The most brilliant part of the reign of Leo I. is his relation to the Eastern Church and the christological controversies then taking place there. Eutyches first addressed him, complaining of the re-appearance of Nestorianism; and after his condemnation by Flavian, patriarch of Constantinople, he wholly threw himself upon Leo, protesting his willingness to acquiesce in any decision he might make in the case. As the entreaties of Eutyches were supported by the Emperor Theodosius, Leo was at once drawn into the very midst of the controversy; and, as was natural, he at first assumed a very cold attitude towards Flavian. Nevertheless, after receiving the acts of the synod which had condemned Eutyches, together with all other materials pertinent, he confirmed the condemnation, and accompanied the confirmation with a positive exposition of the doctrine of the two natures united in Christ, — the celebrated Letter to Flavian of June 13, 449 (*Ep.* 28). In consequence, the synod of Ephesus (449) excommunicated him; but the only result of the excommunication was, that the ill-used and maltreated minority of the Eastern Church rallied so much the more closely around him. A synod of Rome of the same year rejected all the canons of the synod of Ephesus, which it characterized as a *latrocinium* ("a den of robbers"); and when, shortly after, Pulcheria and her husband Marcian ascended the imperial throne, a complete re-action took place. The acceptance of the doctrinal letter of Leo by all the bishops of the Eastern Church was commanded by the emperor. At the oecumenical synod of Chalcedon (451) his legates presided, his doctrinal letter was made the basis of the confession, and the canons of the synod were sent to Rome for his confirmation. There was, however, one of those canons (c. 28) which aroused his displeasure in the highest degree. It defines the relation between the Bishop of Rome and the Patriarch of Constantinople. It gives the former the first rank; but it gives the latter an equal power, placing Asia, Pontus, and Thrace under his jurisdiction. When the canon was put under debate, the papal legates refused to be present; and, when it was voted, they dictated their solemn protest to the protocol. Leo approved of the proceedings of his legates, and confirmed only the doctrinal canons of the synod. He even induced the emperor to cancel the obnoxious canon by a law of 454; but, though his triumph thus seemed complete, the Patriarch of

Constantinople exercised jurisdiction in Asia, Pontus, and Thrace after the Council of Chalcedon, just as he had done before.

The meeting between Leo I. and Attila, the king of the Huns, has been the subject of much legendary embellishment. After the battle of the Catalaunian fields (452), Attila broke into Italy, and Rome lay like a hapless prey between his claws, when, according to the report of Prosper of Aquitania, a contemporary of the event (see Roesler: *Chronica mediæ ævi*, p. 325), on the instance of the emperor, Leo went to meet him, and made such an impression upon him, that he concluded peace, and retreated behind the Danube. According to the *Historia miscella* (from the tenth century, edited by Eyssenhardt, 1869), Leo I. was not alone when he approached Attila, but was preceded by St. Peter himself, who, with sword in hand, compelled the Huns to submit to the demands of the bishop. There is, however, an entirely different version of what took place. According to an ordinance issued by Theodoric, king of the Ostrogoths, and found in Cassiodorus' *Varia*, i. 4 (*Opera*, edit. Garetius, 1679), it was the elder Cassiodorus who went as ambassador to Attila, and induced him to retreat in peace. Which of these two reports is the true one, it is impossible to decide: probably they contain some truth, both of them. As Attila's position in Italy was very precarious, and we know the price he was paid for his retreat, — the sister of Valentinian III. and her dowry, — the event seems to have taken place in a very simple and natural way: most probably there were many embassies, and very various negotiations. Under somewhat similar circumstances Leo I. had to meet Genseric, the king of the Vandals, in 456; but at this occasion, at which history speaks of no other mediator, the result was, that the city was given up to plunder for two weeks, and many thousands of its inhabitants were carried away, and sold as slaves.

LIT. — The works of Leo I., consisting of letters and sermons, were collected and edited by QUESNEL (Lyons, 1700), BALLERINI (Venice, 1755-57), and MIGNE: *Patrologia*, 54-56. His life was written by ARENDT (Mayence, 1835), PERTHEL (Jena, 1843), and SAINT-JÉRON (Paris, 1845). See also HINSCHIUS: *Das Kirchenrecht der Katholiken und Protestanten in Deutschland*, 1868, i. 583-588 (Illyria), 588-591 (Gaul).

Leo II. (682-683), a native of Sicily; a good Greek scholar, and well versed in music. His short reign devolved upon him a duty of whose full meaning he was hardly conscious. The sixth œcumenical council (held in Constantinople, 680) condemned the Monothelites and their leaders, among whom was the former Pope, Honorius; and the Emperor Constantine Pogonatus confirmed the condemnation to its whole extent. In July, 682, the papal legates brought the acts of the council, with a letter from the emperor, to Rome; and between September and December, same year, Leo II. answered, accepting the canons, and, recognizing the condemnation, included Honorius, *qui hanc apostolicam sedem non apostolice traditionis doctrina lustravit sed profana prodicione immaculatam fidem subvertere conatus est* (MANSI, 11, 725; HARDUIN, 3, 1470). He afterwards repeated the condemnation of Honorius in a letter

to the bishops of Spain (MANSI, 11, 1050), and in another to Herweg, king of the Visigoths (MANSI, 11, 1054). See the literature to Honorius I.

Leo III., elected Dec. 26, 795; buried June 12, 816. His first act was to send the keys of the tomb of St. Peter and the standard of the city of Rome, together with many presents, to Charlemagne, asking him to send some of his nobles to Rome to receive the oath of allegiance from the people. Shortly after, he again addressed the Frankish king, but this time as a suppliant. There was a party in Rome strongly opposed to his election; and one day, during a procession, they attacked him. He was rescued by the Duke of Spoleto, and from Spoleto he repaired to the court of Charlemagne at Paderborn, where he was received with great ceremonies. Meanwhile, his adversaries raised very grave accusations against him; and, after his return to Rome (which city he entered Nov. 29, 799, accompanied by many archbishops, bishops, and counts), the plenipotentiaries of the king instituted an investigation, which, however, ended with the banishment of Leo's enemies. The following year (800), Charlemagne himself arrived at Rome; and a new investigation was instituted, which ended with the Pope clearing himself from any guilt in the crimes alleged, by a solemn oath. Two days afterwards (Dec. 25), the crowning of Charlemagne as Roman emperor took place in the Church of St. Peter. The internal springs active in this event are still somewhat obscure. It is evident, however, that the idea put into circulation by the bull *Venerabilen*, of Innocent III., — and according to which the Pope transferred the Roman Empire to the Franks in virtue of a divine authority, — was completely foreign to the actors themselves. Generally, the elevation of Charlemagne to Roman emperor was considered an elective act of the Roman people; and, in the performance of this act, the Pope played no other part than that of the first man of the people, — its representative. The relation between the new emperor and the Pope gives ample evidence. In the will of Charlemagne, signed by Leo himself, Rome is mentioned as one of the metropolitan sees of his realm, besides Ravenna, Milano, etc. The imperial *Missus* in Rome held court in the name of the emperor, and was the sole administrator of criminal justice. He had, also, a kind of superintendence over the papal officials, and received appeals from them. After the death of Charlemagne, a conflict immediately arose between his successor, Louis the Pious, and the Pope. As soon as the report of the death of the emperor reached Rome, the opposition party renewed its attack on Leo III.; but the high-handed manner in which he put down the rising caused much displeasure at the Frankish court, and an investigation was instituted, whose proceedings, however, were stopped by the death of the Pope. For the part which Leo took in the Adoptionist and the *Filioque* controversies, see those articles.

LIT. — The letters of Leo III. are found in JAFFÉ: *Reg. Pontif.*; his correspondence with Charlemagne, in *Monumenta Carolina* in JAFFÉ: *Bibl. rer. Germanic*, tom. iv.; his life, in the *Liber Pontificalis*, ii. (though much distorted).

Leo IV. (April 10, 847–July 17, 855) restored and extended the fortifications of Rome, admonished by the frightful invasion of the Saracens in 846, by which the Church of St. Peter (at that time situated outside of the wall) was plundered, and immense treasures carried away by the enemy. By the extension of the wall originated the so-called “Civitas Leonina.” He also improved the fortifications of Portus, where he settled a number of Corsicans; but Leopolis, which he founded, instead of the destroyed Circumcellæ some miles inland, did not thrive. Though the dependence of the Pope on the emperor still is strikingly illustrated by many events of the reign of Leo IV., a tendency towards independence now becomes noticeable. He begins his bulls with his own name, not with that of the person addressed. He gives the title of *Dominus* to no one, even not to the emperor. The acts of the synod of 853 are dated, not only from the year of the emperor, but also from that of the Pope, etc. His letters are found in JAFFÉ: *Reg. Pontif.*; his life, in *Liber Pontificalis*, iii. — **Leo V.** (903) reigned only between thirty and fifty days. He was imprisoned, and compelled to abdicate by his presbyter, Christophorus. The few notices of him still extant are found in WATTERICH: *Vite Pontificum*, i. 32. — **Leo VI.** (928–929) reigned for seven months, and five or fifteen days; but nothing is known of him. See WATTERICH, i. 33. — **Leo VII.** (January, 936–July, 939), a quiet and pious man, who left the government of Rome to Alberic II., the son of Marozia. He was very partial towards the monastery of Cluny, and made Archbishop Friedrich of Mayence papal vicar, and legate and primate of Germany. See his life by FLODOARDUS, in MURATORI: *Script. rer. Ital.*, III^b, 324; sources by JAFFÉ and WATTERICH. — **Leo VIII.** (963–965) was elected by the synod which deposed John XII. (Dec. 4, 963) under the influence of Otho I., but met with such an opposition from the Roman people, that he fled from Rome, and was deposed by a synod convened by John XII. (February, 964). John XII. died shortly after, in the bed of an adulteress; but the Romans elected Benedict V. Pope. Otho I. once more re-instated Leo VIII. by armed force; but between February and April, 965, he died. Two bulls are ascribed to him,—the one returning the donations of Charlemagne, Pepin, Justinian, etc., to the emperor; and the other surrendering to the emperor the right of appointing popes, archbishops, and bishops. But both bulls are evidently spurious, belonging to the period of the investiture-contest. The sources are found in JAFFÉ (*Reg. Pont.*) and WATTERICH (*Vite Pontif.*). — **Leo IX.** (Feb. 12, 1049–April 19, 1054) descended from a noble family in Alsace: his father was a cousin to the emperor, Conrad II. He was bishop of Toul, when, in December, 1048, the emperor, Henry III., and the emissaries of the Roman people, at a meeting at Worms, agreed upon him as the successor of Damasus II. He accepted the offer, however, only on the condition that he should be unanimously elected by the clergy and people of Rome; and in February, 1049, he entered the city in a plain pilgrim's garb, accompanied by the young monk Hildebrand. His reign had great importance for the

internal organization of the church. The reform which was started at Cluny, and thence spread widely among the monks, reached, through him, the church in general. The means he employed was the synod. With the exception of the period between 325 and 381, that vital organ of the church never was in greater activity than during the reign of Leo IX. Always on the road,—travelling from southern Italy to northern Germany, from the centre of France to the centre of Hungary,—he everywhere convened the clergy into synods, discussing the affairs of the church; and by consecrations, ordinations, etc., he everywhere knew how to awaken in the mass of the people an interest in what was going on in the church. The abolition of simony and the establishment of celibacy were his great aims. At one time he thought of deposing every clergyman who had obtained his benefice by simony; but he had to abandon so sweeping a measure, as it would strike more than two-thirds of the officers of the church. The celibacy he extended to the orders of subdeacon; and people already began to speak of unchaste priests, thereby meaning priests who were married. In his external policy he was not so very successful. The Normans had taken possession of Benevent; and, as the emperor proved unwilling to come to the defence of the holy see, the Pope himself marched against the intruders, at the head of an army of Italian mercenaries and Suabian volunteers. But he lost the battle at Astagunne, was taken prisoner, and held in captivity at Benevent, from June 23, 1053, to March 12, 1054. He was treated with the utmost respect by his Norman conquerors, but he was not released until he left them what they had taken in the form of papal fiefs. See the articles on BERENGAR OF TOURS and CÆRLARIUS, and his biographies by HUNCKLER, 1851 (German) and SPACH, 1864 (French).

Leo X. (April 11, 1513–Dec. 1, 1521), b. at Florence, Dec. 11, 1475; the second son of Lorenzo the Magnificent and Clarissa Orsini; received the tonsure when he was seven years old, and was in the very next year made Archbishop of Aix by King Louis XI. of France. Pope Sixtus IV., however, had some scruples with respect to his age; and he had to content himself with the rich abbey of Passignano, and a number of other benefices. In 1488 (that is, in his thirteenth year) he was made cardinal deacon of Santa Maria in Dominica; and the only reservation which Innocent VIII. took was, that he should not put on the insignia of his dignity, nor take part in the business of his office, until he was sixteen years old. Meanwhile, his education was carried on without the least regard to the position he was going to occupy in the church. Politian was his teacher in Latin; Johannes Argyrophilus, in Greek; Marsilius Ficinus, and Picus of Mirandola, in philosophy. The Humanists, with their refined Paganism, were his daily converse: the Renaissance, with its elegant sensuality, was the atmosphere in which he breathed. In 1492 he was solemnly introduced into the College of Cardinals, and intrusted with the government of Tuscany as papal legate. During the reign of Alexander VI. he was in the eclipse. The Mediceans were expelled from Florence, and

he himself found it advisable to keep aloof from Rome, journeying in Germany, Flanders, and France. But under Julius II. he was again in favor; and his luxurious residence in Rome swarmed with poets, philosophers, artists, and *litterateurs* of all descriptions. In the battle at Ravenna he held the supreme command, but was defeated, and taken prisoner. He was to be transported to France; but in Milan he escaped, and returned to Florence. While there, he heard of the death of Julius II. (Feb. 21, 1513). He was sick from a disease which cannot be spoken of, and which was never cured (GREGOROVIVS: *Geschichte der Stadt Rom*, viii. 197). Nevertheless, he hastened to Rome, and arrived in time to make a bargain with a party of the cardinals (HÖFLER: *Zur Kritik und Quellenkunde*, etc., in the *Memoirs of the Imperial Academy of Vienna, Philos.-Hist. Classe*, vol. xxviii.). He was elected and enthroned under the loud applause of the people.

His foreign policy, always ambiguous, and often false, had in reality no other aim than the aggrandizement of the house of Medici,—the throne of Naples for his brother Julian, and Tuscany, with Ferrara and Urbino, for his nephew Lorenzo. For this purpose he connived at the French plans against Milan, and formed a secret alliance with Louis XII. On the accession of Francis I. he offered to renew the alliance, on the condition of the surrender of the crown of Naples to Julian; and, when Francis declined, he immediately joined the anti-French league. But the brilliant victory at Marignano (Sept. 13, 1515) compelled him to throw himself on the mercy of Francis I.; and at their meeting at Bologna, in December, he had to consent to the abolition of the Pragmatic Sanction and the establishment of a concordat, which gave the king, within his realm, the right of ecclesiastical jurisdiction (except in a few cases) and the right of ecclesiastical appointment, only that the annats were paid into the papal treasury. The crown of Naples should go to the house of Valois; and compensation to the house of Medici was spoken of only in very vague terms. In 1516 Julian died, and all his plans now centred in Lorenzo. By a series of abominable intrigues and atrocious wars, he was established as Duke of Urbino, and married to a princess of the royal house of France; but in 1519 he, too, died. And, in the mean time, the hatred of the great Roman families had been roused to such a pitch, that a conspiracy was formed against the Pope, among whose members were the cardinals Alfonso Petrucci (who was charged with killing Leo), Bandinello de Sauli, Soderini, Castellesi, and Riario. The conspiracy was discovered. Petrucci was decapitated; and the other cardinals escaped, only by paying enormous sums. As Leo at the same time created thirty-one new cardinals, each of whom had to pay a considerable fee, a rumor arose, that the conspiracy was a mere fiction, a device for making money, a financial operation. The creation, however, of the thirty-one new cardinals, was a necessity. He needed a college which he could trust, or at least manage; for the affairs became more and more complicated. He wished neither Charles V. nor Francis I. to be elected king of Germany in 1519: either of them was too power-

ful. Nevertheless, he supported both; and when Charles V. was elected, and a secret alliance was concluded with him, Leo continued to negotiate with Francis until Charles, exasperated by his double-facedness, compelled him to make his choice, and stick to his words.

The finances were, indeed, the sore point of the reign of Leo X. Though the revenues of the Holy See were enormous, they were insufficient by far to meet the prodigality of the Pope. The taxes had been raised to the highest possible point in the papal dominions; a tithe had been levied on all Christendom for the purpose of a crusade; loans were made in Italian banking-houses at forty per cent; every benefice of the church was sold and resold in Rome: and yet every day the same question arose,—how to procure money. The sale of indulgences seemed to be a good idea, but it stirred up Luther in Germany. Leo instituted a process against him, though probably without understanding the whole bearing of the question. Meanwhile, the golden spring stopped running, however much its waters were needed. It cost money to keep Raphael and Michelangelo busy, to buy manuscripts, form libraries, and found universities, to make all his friends and favorites happy; and yet the sums spent in those ways were very small indeed when compared with what he squandered on frivolous luxury, or sunk in ambitious schemes. When he died—to the despair of his creditors—there was not money enough in the treasury to pay for the funeral candles.

LIT.—PAULUS JOVIUS: *De vita Leonis X.* (Florence, 1548) and *Historia sui temporis* (Florence, 1550); FABRONIUS: *Vita Leonis X.*, 1797; ROSCOE: *The Life and Pontificate of Leo X.*, 2d edition, 1806; AUDIN: *Histoire de Léon X.*, 1844; DANDALO: *Il secolo di Leone X.*, 1861, 3 vols.; PETRUCELLI DELLA GATTINA: *Histoire diplomatique des conclaves*, 1864, i. 484–511.

Leo XI. (elected April 1, consecrated April 10, d. April 27, 1605) belonged to the family of Medici. See PETRUCELLI DELLA GATTINA: *Hist. diplom. des conclaves*, ii. 404–452.

Leo XII. (Sept. 28, 1823–Feb. 10, 1829), Annibale della Genga; b. Aug. 22, 1760; descended from a noble family in the Romagna; was ordained priest in 1783, and made archbishop of Tyre in 1793, and cardinal in 1816. After the death of Pius VII., he carried the conclave, principally because he was a decided adversary of Consalvi. Nevertheless, all the principal acts of his reign—the close approach to France, the strict measures against the Carbonari, the jubilee of 1825, the organization of the church in the South-American republics, the assertions for the emancipation of the Roman Catholics in England, etc.—were due to the direct influence of Consalvi. In spite of his encyclical of May 3, 1824, which condemned the maxims of tolerance as identical with indifferentism, and contained some very harsh invectives against the Bible societies, the general character of his reign was moderation. See ARTAUD DE MONTOR: *Histoire du pape Léon XII.* (Paris, 1843, 2 vols.), of which SCHERER's *Leo XII.* (Schaffhausen, 1844) is only a miserable compilation. KÖBERLE: *Leo XII. und der Geist der röm. Hierarchie*, Leipzig, 1846; WISEMAN: *Recollections of the Four Last Popes*, Lon-

don, 1858; EUGENIO CIPOLETTA: *Memorie politiche sur conclavi da Pio VII. a Pio IX.*, Milan, 1863. K. MÜLLER.

[**Leo XIII.**, the present Pope (March 3, 1878), Vincenzo Gioacchino Pecci; b. at Carpineto, Italy, March 2, 1810.]

LEON, Luis de, b. at Belmonte, in Southern Spain, 1527; d. at Salamanca, Aug. 23, 1591. When sixteen years old, he entered the order of the Augustinians, and in 1561 he was appointed professor of theology at Salamanca. As he always, in his studies, went back to the sources,—the Scriptures and the Fathers,—his enemies succeeded in making him suspected of being connected with the Reformation; and he spent five years in the dungeons of the Inquisition, but was finally acquitted in 1571. The acts of his process were published in Madrid, 1847. See also JOSÉ GONZALES DE TEJADA: *Vida de Fray Luis de Leon*, Madrid, 1863. He also distinguished himself as a poet. His poetical works were published in a collected edition in Madrid, 1804–16, 6 vols. See TICKNOR: *History of Spanish Literature*, Boston, 1864, 2d ed., ii. 75–87. BENRATH.

LEONTIUS OF BYZANTIUM. Great confusion has gathered around this name. A number of books bearing it on the titlepage were certainly written by the same man; but the relation between him and one or two other authors is very doubtful. He is styled "Byzantinus," as a native of Byzantium; or "Hierosolymitanus," as an inmate of the monastery of St. Saba, near Jerusalem; or "advocatus," and "scholasticus," probably because he was a lawyer or a rhetorician, before he became a monk. The identification of these surnames, however, is not altogether without difficulties; and Basnage distinguishes, though unnecessarily, between Byzantinus and Hierosolymitanus. Nor are the dates of his life easy to fix, though, as he speaks of the tritheistic controversy (about 564), he must have written towards the close of the sixth century. The works which with certainty belong to him are, *De sectis*, a valuable contribution to hæresiology, first printed (the Greek text with the Latin translation of Lennclavius) at Basel, 1578, and afterwards incorporated with the collections of Morell. (xi.), Galland. (xii.), and others; *Contra Nestorianos et Eutychianos*, a polemical treatise, somewhat unreadable on account of its lengthy and hair-drawn dialectics, but serviceable as an introduction into the subtleties of the Monophysite controversies (first edited in Latin by Canisius, in *Lectio. antiquar.*, iv., and then in Greek by Angelo May, in *Spicileg. Rom.*, xii.); *Adversus Aphthartodocetes* and *Adversus fraudes Apollinaristorum*, both in *Spicileg. Rom.*; finally *Dubitationes hypotheticæ* (Latin, by Canisius; Greek, by A. Mai), in *Script. vet.*, vii.

To be distinguished from this Leontius is another, who, in the beginning of the seventh century, was a bishop of Neapolis, or Hagiapolis, in Cyprus, and wrote homilies, which have been published by Combefis in *Auct. nov. Bibl.*, Paris, 1618. He is sometimes identified with the preceding, but without sufficient reason. See F SARTORIUS: *Homilia Leontii in Jobum*, Dorpat, 1828. In the beginning of the tenth century, about 920, the chronographer Leontius of Byzantium wrote, on the instance of Constantine Porphyrogenetus,

a life of the Emperor Leo Armenius, which has found a place among the works of the Byzantine historians, as a continuation of Theophanes. Fabricius names other authors of the name Leontius, but they have no importance. GASS.

LEONTIUS OF NEAPOLIS. See above.

LEPROSY. This disease—one of the most fearful of ancient and modern times, slow and insidious in its onset, but generally keeping steadily on its destructive course, in spite of all the skill of medical art—has existed from times preceding the ages which history takes cognizance of in its backward sweep, has spread widely over the civilized and barbarous world, and still exists endemically in some regions. The Hebrews were sorely afflicted with it before leaving Egypt (indeed, the banks of the Nile, with their humid atmosphere, seem to have been a cradle of the disease); so much so, that, according to the historian Manetho (Josephus: *Cont. Ap.*, i, 26), the Egyptians drove them out on account of this plague of leprosy. It probably existed in Syria before the Hebrews came, bringing it with them into that country. From Egypt and Palestine it spread to Greece and Italy, and other countries bordering upon the Mediterranean. It appears to have been introduced into Central and Western Europe somewhere between the twelfth and thirteenth centuries, probably through the agency of the returning crusaders, and spread with alarming rapidity. Towards the end of the fifteenth century, it had almost disappeared from those sections of Europe, and somewhat curiously, as it disappeared, syphilis appeared, thus giving ground for the opinion of some authors, that syphilis is a debased form of leprosy; but this view is no longer held. At present, leprosy, or *Elephantiasis Grecorum*, is found on the coasts and islands of the Mediterranean, Black, and Caspian Seas, in Norway, Asia Minor, Syria, and Palestine, on the coasts of the Indian and China Seas, in the islands of the Australian Archipelago, in South and Central America, and in Iceland.

By almost all peoples and races, leprosy has been regarded as a visitation of God on account of some sin, and the lepers have been kept apart from the rest of the people. The Jews were told that it came upon a man for idolatry, blasphemy, unchastity, theft, slander, false witness, false judgment, perjury, infringing the borders of a neighbor, devising malicious plans, or creating discord between brothers. Lepers were considered unclean (Lev. xiii. 44–46), had to rend their garments (excepting in the case of the women), cover their faces, go with unkempt hair, and cry, "Unclean, unclean!" They had to live without the camp or city; had a special part of the synagogue reserved for them: and any thing they touched, or into whatsoever house they entered, was declared unclean. An elaborate ceremonial was prescribed for the cleansing of the leper when the disease had left him; for which see Lev. xiv. Amongst the Jews, not only was leprosy considered as attacking human beings, but also it was declared to be in garments, houses, and vessels (Lev. xiii. 47–59 and xiv. 33–53); and ceremonials were prescribed for their cleansing. The exact nature of this leprosy of garments and houses is not known. Its distinctive signs were, in a garment, greenish or reddish spots, which spread;

in a house, greenish or reddish streaks lower than the surface of the wall, which spread. This was, probably, in either case, a species of mildew, or else indicated the presence of some fungus, which, by contact, would generate disease in the human. The Targum of Palestine regarded it as a visitation on a house built with unjust gains.

The Persians went even farther than the Jews, and excluded foreign lepers from their country. The Greek writers thought leprosy was a punishment for some sin against Phœbus. The Arabs will neither sleep near, eat with, lepers, nor marry into families known to be leprous. By the Church of Rome in early ages, lepers were regarded as dead, and the last rites of the church were said over them. In 757 A.D. it was declared a ground for divorce, and the sound party could marry again. In France, at different times, laws were passed forbidding lepers to marry. The leper lost all control of his property, and could not inherit any: he could not act as a witness, nor challenge to a duel. Oddly enough, while, in general, leprosy was regarded as a punishment, in some parts of Europe it was held to be a sign of divine preference for those attacked; as, in a woman, it was to preserve her chastity. They were regarded as saints, and rendered much honor and alms. All over Europe the lepers had to live apart, and had special churches, priests, etc. In the fifteenth century a special dress was prescribed for them. The houses in which these unfortunate ones lived were called "lazar-houses." They were generally located just outside the gates of the cities, in close proximity to some body of water; so that the inmates could bathe. They were usually religious in character. The inmates had to be silent, and attend morning prayer and mass; and in some of the houses they had to say so many prayers each day, that they had very little time for any thing else. No woman was allowed to enter the male lazarus-houses, excepting the washer-woman; and she had to be of sober age and good manners, and must enter the house at a fixed time of day, when she could be seen of all. A female relative had to obtain special permission before she could speak to a male leper. These houses were supported largely by begging, entirely by alms.

Frequently leprosy is hereditary, the disease lying dormant in the system for a number of years, to break out at or after the age of puberty. By proper hygiene the outbreak may be prevented. Often the etiology is obscure, and various conjectures have been formed as to it. Doubtless it is due to some poison in the blood. It is seen mostly in localities where air and earth are humid, as upon the coasts of seas, banks of rivers, and on islands; and the climatic is probably the largest factor in its production. Thus, during the forty-years' wandering of the Jews in the desert, with its dry atmosphere, it is likely that fewer cases occurred than when in the land of Egypt. That food has any great influence upon the development of the disease is questionable; though it would seem that bad water, salt or decayed fish, salt meat, etc., aggravate the disease. It has been thought by some commentators that the Jews were forbidden to eat pork on account of its tendency to produce leprosy. Violent outbreaks of passion have been assigned

as a cause, as in the case of Uzziah, who, in a fit of passion, performed a priestly office (2 Chron. xxvi. 21). By the ancients it was thought to be contagious, but this theory has recently lost ground. By some, the disease is thought to be of nervous origin. As to sex, more males are attacked than females. Neither rich nor poor are exempt. Some authorities now claim to have found a parasite peculiar to leprosy.

Between what is called "leprosy" in our version of the Bible, and the leprosy as described by the best authorities on skin diseases, there is very little correspondence: indeed, the writer is inclined to adopt the theory advanced in the article on leprosy in Smith's *Dictionary of the Bible* (American edition, vol. ii. p. 1630), that the leprosy of the Mosaic dispensation (*Lepra Mosaica*) is not one disease, but an enumeration of certain symptoms, which, on account of their frightful character, and tendency to spread, would render the individual an object of aversion, and demand his separation. It is certainly but in few points akin to *Elephantiasis Grecorum*, the modern leprosy. The symptoms of leprosy, as in Lev. xiii., and the expression used there and elsewhere,—leprous, "white as snow,"—lead one to conjecture that the *Lepra Mosaica* is analogous to the *Lepra vulgaris*, more commonly called *Psoriasis*. For the sake of clearness we will give briefly the biblical leprosy, and then the modern form. It must be remembered that diseases have a tendency to change their form as they move from land to land, and this may account somewhat for the marked difference in the diseases now presented.

Lepra Mosaica (Heb. *Tzara'ath*), leprosy of Lev. xiii. and xiv. Its most marked symptoms were "a rising, a scab, or a bright spot," "in the skin of the flesh" (Lev. xiii. 2), with a hair turned white in the rising, scab, or bright spot, these being deeper than the scarf-skin (xiii. 3), and spreading of the scab, etc. (xiii. 7, 8). As a more advanced case we have "quick raw flesh in the rising" (xiii. 10). In verse 18 we find that the disease may take its origin in a boil, with the same symptoms. In verse 29 we have the disease appearing in the beard, or hair of the head,—a great calamity to the Jew, who was so proud of his beard; and here it comes in the form of a scall, with thin yellow hairs in the patches. These are all the symptoms we have; and they are probably given merely as initial symptoms, so that the priest should recognize the onslaught of different diseases in their earliest stages. The "rising" may correspond to the tubercles of *Lepra tuberculosa*, or the bullæ of *Lepra anæsthetica* of the most recent authors. The scall of the head may be the *Morphæa alopeciata*, or *Foxmange*, placed by Kaposi (*Hautkrankheiten*, Wien, 1880) as a subdivision of the second form of leprosy,—the *Lepra maculosa*. In verses 12–17 we read, that, if the patient is white all over, he is clean, no doubt because the disease had then run its course. In this case it is probably a general *Psoriasis*.

Modern leprosy, the *Elephantiasis Grecorum*, is divided into three varieties: (1) *Lepra tuberosa*, the tubercular form; (2) *Lepra maculosa*, the spotted or streaked form; (3) *Lepra anæsthetica*, the anæsthetic form. For months or years before the outbreak of the disease, the patient may have vague prodromal symptoms, as weakness, loss

of appetite, sleeplessness, lassitude, slight fever, diarrhoea, and sometimes *pemphigus blebs* (little blisters). In the *Lepra tuberosa* the disease begins with the outbreak, on the general surface of the body, of irregular or round shaped spots, in size from a finger-nail to the palm of the hand; at first red, and disappearing under pressure; soon becoming gray to sepia brown or bronze color. Over the spots the skin is smooth and glistening (as if painted with oil), or bronzed and thickened, or slightly prominent, and painful on pressure. The spots are distributed over the trunk and extremities, — face, hands, and feet. In some situations they become confluent; in some disappear; in others disappear in the centre, while the peripheries extend, thus forming ring shapes. The tubercles, the distinctive type of this form, appear after the disease has lasted months, or may be years; are of various sizes, up to that of a hazelnut at the surface of the skin, or somewhat protruding; dirty-brown-red and glistening; hard-elastic to soft to the touch, covered with epidermis scales; diffuse, or closely pressed together, and forming, either irregular uneven plaques, or regular circles. They are principally located on the face and ears. On the eyebrows they form thick parallel rows, projecting over the eyes; on the cheeks, nose, and chin they are massed into irregular heaps. The lips become thick, swollen, and protruding; the under-lip hangs down; and this, with the prominent, overhanging, knotty eyebrows, and the deeply-wrinkled forehead, gives the countenance a morose and stupid appearance. Sometimes the eyelids are everted, and the lobes of the ears hang down in thick masses. Consequent upon the eversion of the eyelids, disease of the eye sets in. The extremities also become tuberculated, though not so much as the face; and the presence of tubercles in the palms of the hands and soles of the feet render handling and walking very painful. Tubercles appear in the mucous membrane of the mouth, pharynx, and upper part of larynx; the tongue becoming thick and cracked, with loss of taste ensuing; the larynx becoming narrow, with loss of voice; the breath becoming sweetish. After many months, these tubercles may be absorbed, leaving behind dark pigmented atrophic places: sometimes they soften centrally, and spread out peripherally; sometimes break down, and form leprous ulcers, which tend to skin over, only to break down again. Sometimes the ulceration goes deeper; necrosis joins itself to it; a diffused inflammation sets in, leading, in the under extremities especially, to deep excavation, and finally opening of joints, and self-amputation of entire members (*Lepra mutilans*). Earlier or later anæsthesia develops in different parts of the body, and the ulnar nerve will be found enlarged and cordy. The disease is generally chronic, lasting some eight to ten years, the patient dying of specific marasmus, or some complicating disease of internal organs. Or the disease may be more acute, with high fever, and reaching in a few months to a state which in other cases is not reached in years. This disease is supposed to have been the one with which Job was afflicted, though this is questioned. The *Lepra maculosa* is characterized by the appearance on the skin of a large number of red or brown glistening spots, or by diffuse dark pig-

mentation, intermixed with which are white points, spots, or stripes; so that the body seems streaked. This frequently changes into the former variety, or into the

Lepra anæsthetica, in which anæsthesia is the marked feature. It succeeds to the preceding forms, or else begins with an outbreak of *pemphigus bullæ* (water-blisters), which, on healing, leave white, glistening, and anæsthetic places, or, breaking, leave ulcerations. Sometimes anæsthesia appears on fully normal places: sometimes the spot has been red and hyperæsthetic for months before. Over the anæsthetic spots the skin often becomes wrinkled, the wrinkled places being bounded by a red, hyperæsthetic border; the wrinkling only taking place where the anæsthetic spots have become stable, for at first they tend to change their location. The anæsthesia is complete, the patient not feeling a needle thrust deep into the muscles. The chief nerve-trunks become swollen, and painful to pressure. Sometimes hyperæsthesia precedes anæsthesia to such a degree, that the patient is not able to sit or lie for any length of time in one place, cannot take anything in his hands, and walking and standing give him the greatest pain. The anæsthesia is followed by atrophy of muscles, and wrinkling; the sphincter muscle of the eye becomes lamed; the under eyelid and the under-lip hang down; the tears flow over the cheeks; and the saliva runs dribbling out of the mouth; and thus the face oftentimes, already swollen and out of shape by the presence of the tubercles, assumes a peculiar, old, idiotic, foolish expression. The flexor muscles of the hand not being atrophied so much as the extensor, the fingers become half bent, the hollow of the hand becomes convex and pressed forward, the back of the hand bent in; the finger-ends become clubbed, finger-nails thinned; the hair falls out. Ulceration finally sets in in the anæsthetic places, or the tissues gradually atrophy away till the skin, fasciæ, tendons, disappear, one or another joint is laid bare, when suddenly a whole foot, hand, or extremity falls off. Patient grows foolish and apathetic, and dies after a lapse of eighteen to nineteen years.

The tubercles are composed of a granulation membrane rich in cells, which follows the walls of the vessels, and spreads out from them through the whole thickness of the skin, setting up, by the pressure caused by its presence, a disturbance of circulation and function of the skin; and, extending into the deeper parts, gives rise to a painless suppuration of the joints. The tubercles are also deposited in the main nerve-trunks, at first only in their sheaths, but ultimately pressing in between the fibrillæ.

Treatment is only symptomatic. The best is to remove the patient from leprous regions.

The lepers whom our Lord healed were probably not afflicted with *Elephantiasis Grecorum*, but with *Elephantiasis vulgaris* (Psoriasis).

Outside of Jerusalem is a hospital for lepers, managed by a Moravian couple, who, in a truly Christ-like spirit, care for these wretched and disgusting sufferers.

Leprosy is biblically regarded as an emblem of sin, because of its loathsomeness, its affecting every part, and its incurability, save upon divine intervention. Again, as leprosy excluded one

from the abodes of mortals, sin excludes us from heaven, the abode of God.

LIT. — *The Bible; The Bible Commentary* (Speaker's) on Levit. xiii., xiv.; SMITH: *Dictionary of the Bible*, art. "Leper, Leprosy;" DANIELSEN and BOECK: *Traité de la Spéculskhed ou Eléphantiasis des Grecs*, Paris, 1848; VIRCHOW: *Krankhafte Geschwülste*; H. VANDYKE CARTER: *On Leprosy and Elephantiasis*, London, 1874; TILBURY FOX: *Skin Diseases*, London, 1877; KAPOSI: *Hautkrankheiten*, Wien, 1880; GOOD: *Study of Medicine*, vol. iv. — Ancient authorities. HIPPOCRATES: *Prorrhetica*, lib. xii. ap. fin.; GALEN: *Explicatio Linguae Hippoc.*, and *De art. Curat.*, lib. ii.; CELSUS: *De Medic.*, v. 28, § 19. G. T. JACKSON, M.D.

LERINS, Convent of. When, in the latter part of the fourth century, the enthusiasm of asceticism, after the model of the Egyptian anchorites and monks, began to spread in Western Europe, the islands strewn along the coasts of Dalmatia, Italy, and Southern France became the favorite abodes of the votaries of the new spiritual life. The two islands in front of Cannes — Lero, the larger, the present Sainte Marguerite, and Lerinum, the minor, the present Saint Honorat — were also peopled with anchorites; and about 400 St. Honorat settled with his followers on the latter. A *cænobium* was formed, a monastery was built; and from the middle of the fifth century the convent of Lerins exercised for several centuries a decisive influence on the church of Southern France. In course of time, the discipline became weakened. At the close of the sixth century Gregory the Great (*Ep.*, V. 56, IX. 8) admonished the abbot Bonon, or Conon, to introduce reform. A little later Attala left Lerins, and joined Columbanus at Luxovium (JONAS BOBB: *Vita Attalæ*, in MABILLON: *Act. Sanct.*, ii. 123). In the middle of the seventh century, the attempt of Aigulf to introduce the rules of St. Benedict resulted in his assassination (ALDECRALDAS: *Vita Aigulfi*, in MABILLON: *Acta Sanct.*, ii. 629). Nevertheless the moral standing of the institution was generally commendable; and though the monastery was plundered in the eighth century by the Arabs, in the tenth by the Saracens, and afterwards by Genoese pirates, it gradually grew immensely rich. In the fourteenth century the monks refused to be called *fratres*, and demanded to be called *domini*; and a chapter-general of 1319 decided that the monks should be allowed to hold private property, and do with it as they liked. But the real decay of the institution began with the removal of the papal residence to Avignon. After discovering how wealthy the abbey was, John XXII., Clement VI., Innocent VI., in order to get hold of a part of that wealth, gave away the abbey *in commendam*, that is, sold it. In the second half of the fifteenth century the institution partially lost its independence, and was united to the Benedictine Congregation of St. Justina of Padua, generally called the Congregation of Monte Cassino. Hence resulted a great deal of haggling between the Italian congregation and the French government, until, in 1732, Fleury simply dissolved the union. In 1788 the abbey was secularized and the monastery closed; and in 1791 the island was sold.

LIT. — HILARIUS ARELAT.: *Vita St. Honor.*, in *Bibl. Patr. Mar.* viii.; VINC. BARRALIS SALER-

NUS; *Chronologia Sanct. Insulæ Lerinensis*, Lyons, 1613; ALLIEZ: *Histoire du monastère de Lérins*, Paris, 1662, 2 vols.; SILFVERBERG: *Historia Monasterii Lerinensis usque ad ann. 731*, Copenhagen, 1834; PIERRUGUES: *Vie de St. Honor.*, Paris, 1875; RAYMOND-FERAUD: *La vida de sant Honor.*, ed. by SARDOU, Nice, 1875. W. MÖLLER.

LESLEY, John, b. in Scotland, 1527; d. in a monastery at Gurtenburg, near Brussels, May 31, 1596. He was educated at the university of Aberdeen, where he became canon in 1547. He was a vigorous champion of the Roman faith and of Mary Queen of Scots. He appeared against Knox in the disputation at Edinburgh (1561), and, as one of the commissioners, brought Mary to Scotland. In 1565 he was made Bishop of Ross. He shared the misfortunes of the royal cause, and participated in, indeed originated, some of the innumerable intrigues Mary connived at. For this conduct he suffered imprisonment. But he made good use of his enforced leisure by gathering materials for his *De origine moribus et rebus gestis Scottorum*, a history of Scotland, in ten books, down to 1561, published at Rome, 1578; reprinted in Holland, 1675. Upon this work his fame rests; but he also wrote much in defence of Mary, and for her benefit composed *Pice afflicti animi consolationes et tranquillæ animi munimentum*, Paris, 1574. He was released in 1573, went to the Continent, endeavored to enlist foreign princes in behalf of Mary. In 1593 he was made Bishop of Coutances in Normandy; but he left his see, wearied with life, and retired to a monastery.

LESLIE, Charles, author of *A Short and Easy Method with the Deists*; b. at Raphoe, County Donegal, Ireland, 1650; d. at Glaslough, Monaghan, April 13, 1722. His father (d. 1671) had been bishop of the Orkneys, of Raphoe, and of Clogher successively. Charles was educated at Trinity College, Dublin, in 1671; removed to England, and studied law at the Temple, but in 1680 took orders in the Church of England. He returned to Ireland in 1687; became chancellor of the Cathedral of Connor, but lost his position in consequence of his refusal to take the oath of allegiance to William and Mary. In this he was true to his family traditions (for his father had been privy councillor to Charles I.) and to his declared preferences. In 1689 he went to England, and for twenty years lived unmolested, carrying vigorously on his controversies against Quakers, Socinians, Roman Catholics, Jews, and, above all, Deists. In 1710 he published *The Good Old Cause; or, lying in Truth*, — a pamphlet against Bishop Burnet, with whom he had had previously a controversy on the doctrine of passive obedience, to which he as a non-juror held; and soon after fled to the Pretender, at Bar-le-Duc. He staid faithfully in the Pretender's service, tried to win the latter to Protestantism, shared his hopes and misfortunes; but in 1721 he obtained permission to return home, where he soon after died.

Leslie is now remembered principally by one book, *A Short and Easy Method with the Deists, wherein the Certainty of the Christian Religion is demonstrated by Infallible Proof from Four Rules, which are Incompatible to any Imposture that ever yet has been, or that can possibly be*, London, 1697 (often reprinted, e.g., in Bohn's *Christian Evidences*, Lon-

don, 1867, pp. 367–387). In Bohn's edition it is stated that the rough draft of it was written in three days, in response to a request for a simple proof of the truth of Christianity, from Thomas, first Duke of Leeds, who said, on perusing it, "I thought I was a Christian before, but now I am sure of it." The argument has been thus given: "The Christian religion consists of facts and doctrines, the one depending on the other; so that, if the facts are true, the doctrines must be true. The truth of a matter of fact may be certainly known, if it be attended with certain marks such as no false fact can possibly have." These marks, as stated by Leslie, are four: "1st, That the matter of fact be such as that men's outward senses, their eyes and ears, may be judges of it; 2d, That it be done publicly, in the face of the world; 3d, That not only public monuments be kept up in memory of it, but some outward actions be performed; 4th, That such monuments, and such actions or observances, be instituted, and do commence, from the time that the matter of fact was done." Leslie endeavors to prove that the facts of Christianity have these marks, therefore Christianity is the true religion. Besides this work, he wrote many others: *A Short and Easy Method with the Jews* (1698); *The Truth of Christianity demonstrated in a Dialogue betwixt a Christian and a Deist, wherein the Case of the Jews is likewise considered; The Snake in the Grass* (1696, against the Quakers), etc. Dr. Johnson said he "was a reasoner, and a reasoner who was not to be reasoned against." Bishop Horne mentions that he (Leslie) "is said to have brought more persons from other persuasions into the Church of England than any man ever did." Leslie was an intense High-Churchman, and applied to the Dissenters the same rough-shod logic he did to the Deists; declaring, that, since they had not possession of the ground, they must show cause why they should exist. His activity as a politician was quite as great as a theologian. For nearly seven years (1704–11) he maintained a paper entitled *Rehearsals, or a View of the Times, their Principles and Practices* (2d ed. 1750, 6 vols.), "published at first once, and afterwards twice, a week; written in the form of a dialogue, and entirely confined to the state of public affairs." He collected and published his *Theological Works* himself, London, 1721, 2 vols. folio. They have since been republished (Oxford, 1832, 7 vols. 8vo), with a *Life* prefixed.

LESS, Gottfried, b. at Conitz, West Prussia, Jan. 31, 1736; d. at Hanover, Aug. 28, 1797. He studied theology at Jena and Halle; travelled in Holland and England; and was appointed professor of theology in Göttingen, 1763, and court-preacher at Hanover in 1791. He was a very prolific writer. Influenced by the Pietism reigning in Halle, and by the lectures of Baumgarten, Wolff's most prominent disciple, he stands in literature as a transition from orthodoxy, through Pietism and Wolffianism, to rationalism. His principal works are: *Beweis der Wahrheit der christlichen Religion*, Bremen, 1768, 5th ed., 1785 [part of which has been translated into English under the title, *Authenticity, Uncorrupted Preservation, and Credibility of the New Testament*, London, 1804; reprinted in Bohn's *Christian Treasury*, London, 1863]; *Handb. d. christl. Moral*, 1777, 4th ed., 1787.

Even his dogmatical works, *Handbuch d. christl. Religionstheorie*, etc., have a decidedly practical and apologetical character. See his biography by Holscher, Hanover, 1797.

WAGENMANN.

LESSING, Gotthold Ephraim, b. at Kamenz in Upper Lusatia, Jan. 22, 1729; d. at Brunswick, Feb. 15, 1781. His father, a Lutheran minister, took him out of the school of Kamenz, because the rector, in an opening address, had called the theatre a school of eloquence. Nevertheless, when in 1746 young Lessing was sent to the university of Leipzig to study theology, it was the stage, where just at that moment the famous actress Neuber shone her brightest, which occupied the larger portion of his attention. He studied theology, philosophy, and philology; and in each of these departments of science he, in course of time, not only accumulated a vast amount of knowledge, but acquired real insight. Nevertheless, æsthetics, literature, and more especially the drama, formed the true field of his genius. In 1748 Neuber brought out Lessing's first play (*Der junge Gelehrte*) on the stage; and in the same year Lessing removed to Berlin, where, with various incidental interruptions, he resided till 1760. In Berlin he exclusively occupied himself with literary work, though for some time he still wore the title of *Studiosus medicinæ*. He made the acquaintance of Voltaire, whose pleas in the notorious suit against Hirsch he translated into German. He also made the acquaintance of Mendelssohn and Nicolai, with whom he edited the *Briefe, die neueste Literatur betreffend*. Many of his criticisms attracted attention. His new drama, *Miss Sara Sampson* (1755), produced a sensation. He began to make a name for himself. In 1760 he accepted a position as secretary to Gen. von Tauentzien at Breslau, and there he remained till 1765. The life in the barracks did not displease him; and he found time to continue his studies, and write *Laokoon* and *Minna von Barnhelm*. The prospect of a position as librarian in Berlin allured him away from Breslau, but deceived him. In 1766 he went to Hamburg as a kind of artistic director of the theatre of the city; and there he staid till 1770, to which period belong his *Dramaturgie* and his archæological controversy with Klotz. In 1770 he was appointed librarian at Wolfenbüttel; and while there he published *Emilie Galotti* (1772) and *Nathan der Weise* (1779, translated into English by Ellen Frothingham, New York, 1871), *Die Erziehung des Menschengeschlechts* (1780), and the *Fragmente eines Ungenannten* (1774–78) [partially translated into English, *Fragments from Reimarus*, London, 1879], together with the whole Goeze controversy.

The influence which Lessing exercised on German literature, through his criticism and through his dramas, was decisive, and is unmistakable with respect to its character. More obscure is his relation to theology. If those who still make a distinction between the religion of Christ and the Christian religion are right, then they may point to Lessing as their predecessor and the founder of a new theological school. If, indeed, this so-called religion of Christ is the true Christianity, then Lessing was certainly a true Christian, a Protestant in the full sense of the word; and he has carried farther the work of Luther. But if, on the other side, those are right, who, on

the instance of Schleiermacher, consider the personal relation to the person of the Saviour, and not the doctrinal system, as the essence of Christianity, then Lessing was, in spite of the deep veneration which he always nourished for Jesus of Nazareth, not a Christian man. His theological stand-point is very difficult to define. First, as he confesses himself, he often spoke as a learner, not as a teacher. Next, he evidently went through an important development during the latter part of his life. But again, the character of this development is not perfectly clear. F. H. Jacobi has published a conversation which he held with Lessing at Wolfenbüttel, July 6 and 7, 1780; and the conversation shows that Lessing ended a confirmed Spinozist; while Wackernagel, Stirn, and others think that they have discovered in his *Erziehung des Menschengeschlechts* a decided progress towards Christianity. Both these opinions are probably somewhat exaggerated. The truth seems to be, that, even at the end of his life, Lessing's theological stand-point was still in the process of formation; that is, unfinished, unsettled. See also arts GOEZE, and WOLFENBÜTTEL FRAGMENTS.

LIT. — Collected editions of Lessing's works are very numerous, that by Hempel the most complete. His life was written by TH. W. DANZEL (vol. i., 1850) and G. E. GUHRAUER (vol. ii., 1853-54), new edition by MALTZAHN and BOXBERGER, Berlin, 1880; [by J. CLAASSEN, Gütersloh, 1881, 2 vols., and by A. DÜNTZER, Leipzig, 1882]. See H. RITTER: *Ueber L. philosoph. und religiöse Grundsätze*, Göttingen, 1847; SCHWARZ: *Lessing als Theolog*, Halle, 1854; BEYSCHLAG: *Nathan: aer Weise und das positive Christenthum*, Berlin, 1863.

CARL BERTHEAU.

LESSIUS, Leonhard, b. at Brecht-in-Brabant, Oct. 1, 1554; d. at Louvain, Jan. 5, 1623. He was a member of the Society of Jesu, and teacher of philosophy and theology at Louvain. He owed his reputation principally to his work on morals, *Libri IV de Justitia*, 1605 (afterwards often reprinted), though it shows the same marks of sophistry as most works on morals by Jesuits. At present he is remembered chiefly on account of the part he took in the Augustinian controversies. The Pope having condemned seventy-six propositions in the writings of Bajus (1567), Lessius went so far in his polemics that the faculty of Louvain, in 1587, found occasion to condemn as Pelagian thirty-four propositions drawn from his works and those of Hamel, another Jesuit. See ALEGAMBE: *Bibl. Script. Societatis Jesu*, p. 301.

L. PELT.

LESTINES, Synod of. At *Liftinae*, or Léstines, a royal villa near Binche in Hainault, the second Austrasian synod during the reign of Carloman was held, probably in 743. The acts of that synod are in many respects nothing but a confirmation of the acts of the first Austrasian synod of 742. At some points, however, the tendency of modelling the ecclesiastical organization of Austrasia after that of the primitive Church stands out quite prominently, and with respect to immense secularization, under the Carolingians, of the estates of the Church, which almost amounted to a formal *divisio* between Church and State, the acts are of great interest. See PAUL ROTH: *D. Säkularisation des Kirchenguts unter den Karolingern*,

in the Munich *Historical Jahrbuch*, 1865, i. p. 275.

JULIUS WEIZSÄCKER.

LEUSDEN, Johannes, b. at Utrecht, April 26, 1624; d. there Sept. 30, 1699. He studied theology, and especially Oriental languages, in his native city and in Amsterdam, and was appointed professor of Hebrew at Utrecht in 1650. His lectures, distinguished by clearness and learning, were much frequented; and his elementary Hebrew grammar and dictionary (1688) were much used. He edited the Hebrew Bible (1617), the Greek Testament (1675 and often), the Septuagint (1683), and the Syriac New Testament, and wrote valuable philological treatises and commentaries. A complete list of his works is found in BURMANN: *Traject. erudit.*, pp. 187-191. See also J. FABRICIUS: *Hist. Bibl. Fabr.*, i. p. 244.

LEVI. See TRIBES OF ISRAEL.

LEVI'ATHAN, described in a highly poetical, but not a legendary or hyperbolic, manner, in Job. xli., is probably, in that passage, the crocodile, which Tristram thus describes: "The whole head, back, and tail are covered with quadrangular horny plates or scales, which not only protect the body, a rifle-ball glancing off from them as from a rock, but also serve as ballast, enabling the creature to sink rapidly, on being disturbed, by merely expelling the air from its lungs." The crocodile is now rarely seen, even in Upper Egypt, although once common up to the very mouth of the Nile. The "leviathan" of Ps. lxxiv. 14 and Isa. xxvii. 1 is also the crocodile; but in Ps. civ. 26 the word is probably used of the whale. By "whirlpool," in the margin of Job xli. (A.V.), is probably meant a sperm-whale. See EASTWOOD and WRIGHT: *Bible Word Book*.

LEVIRATE MARRIAGE. This is the name applied to an ancient usage of the Hebrews (Gen. xxxviii.), and re-ordained by Moses (Deut. xxv. 5-10), that, when an Israelite died without leaving male issue, his brother resident with him was compelled to marry the widow (cf. also Matt. xxii. 24). The first-born son issuing from this marriage was to continue the deceased brother's family, that his name be not put out of Israel. In case a man only left daughters, and no brother to marry his widow, then the daughters were married to men belonging to the same tribe, who had to keep up the name and patrimony of the deceased. In case a man left children, the brother was not allowed to marry the deceased's wife (Lev. xviii. 16, xx. 21). In case of a brother living in a far distance, he was dispensed from the levirate law. When there was no brother alive, the levirate law, as we see from the case of Ruth, extended to the nearest relative of the deceased husband. As sometimes damages were connected with another marriage, a good many tried to get rid of the levirate law. There existed no legal objection, but a moral one, in a certain sense. In case of unwillingness, the brother's wife could cite him before the elders. If he there insisted upon his intention, and the court did not regard his reasons as satisfactory, the widow had to "loose his shoe from off his foot, and spit in his face, saying, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed" (Deut. xxv. 9 sq.). Different is the case in Ruth iv. 7, where the

nearest kinsman who resigned the right or duty (being neither the brother-in-law of Ruth nor Mahlon's brother) drew off his shoe. This plucking off the shoe was an ancient symbol of ceding a property. The widow was not to marry another man so long as she thought it possible that her brother-in-law would fulfil his duty: if she did, such a connection was regarded as adultery, and the offender was burnt (Gen. xxxviii. 24). High priests (Lev. xxi. 14) were not bound to adhere to this law. That this law was yet in full power in the time of Jesus, we see from Matt. xxii. 24 sq.

LEYRER.

LEVITES. The Levites are the descendants of Levi, the third son of Jacob, by Leah (Gen. xxix. 34, xxxv. 23). This name was given to him by his mother, with the assurance, "This time will my husband be joined unto me." One fact only is recorded of him, the deed perpetrated with his brother Simeon upon the Shechemites (Gen. xxxiv. 25 sq.), in consequence of which, Jacob has no blessing for these two sons, but rather, "cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel" (Gen. xlix. 5 sq.). Levi died in Egypt, aged a hundred and thirty-seven years; left three sons, Gershon, Kohath, and Merari (Gen. xlv. 11; Exod. vi. 16), from whom went forth eight branches (Exod. vi. 17-19; Num. iii. 17-39 [comp. 1 Chron. vi. 1 sq., and xxiii.]),—two from Gershon, *Libni* (for which 1 Chron. xxiii. 7 reads *Ladan*) and *Shimei*; four from Kohath, *Amram* (to whom belonged Moses and Aaron), *Izhar*, *Hebron*, and *Uzziel*; and two from Merari, *Mahali* and *Mushi*. When, after the making of the golden calf, Moses called upon those who were on the Lord's side, the Levites gathered themselves together unto him, and slew those who had sinned (Exod. xxxii. 26 sq.). In them the zeal of their progenitor was revived, but not for their own, but for God's honor; and for this cause the curse resting upon them is changed into a blessing.

From this time they occupy a prominent position: they become consecrated unto the Lord. According to Exod. xiii. every first-born of man or cattle is dedicated unto Jehovah since the exodus from Egypt. In place of the first-born of all the children of Israel, Jehovah now takes the Levites (Num. viii. 16), and, instead of their cattle, that of the Levites (iii. 45). Since, according to verse 43, all the first-born males were 22,273, the number of the Levites, however, only was 22,000, the surplus is equalized by a redemption money of five shekels apiece, to be paid to Aaron and his sons (iii. 46-51). As to the significance of the representation of the first-born by the Levites, the following is to be borne in mind. As the Egyptians, on account of their sinfulness, were judged in their first-born ones, who thus became vicariously a sacrifice for the whole, which was to be destroyed; so, likewise, Israel, on the contrary, whom Jehovah has elected, and redeemed from human slavery, in testimony thereof that its very existence and possession was owing entirely to the divine grace, was to bring vicariously the first-born of his domestic blessing for the whole, as a payment to God. But the offering of men is not effected by killing, but by their dedication to a continual service in the sanctuary

(1 Sam. i. 22, 28). Since, however, the people, on account of its impurity, cannot approach God in the holy place, and consequently cannot appoint from its midst the servants for a continual service, in place of the first-born, one tribe is by divine election permanently taken away from its usual avocation, and is placed in a near relationship to Jehovah, to perform the service in the holy place, thus mediating to the people the communion of the sanctuary. The Levites are thus, in the first place, the living sacrifice with which the people *pays* Jehovah what it owes unto him; in the second place, they are the substitute for the first-born. In their first relation the Levites are given as a *gift* to the priests (Num. xviii. 6): they were, with reference to their name, to *join* themselves to the priest, and to *serve* him. In their second relation the Levites take part of the *mediatorial* position which belongs to the priesthood. The tribe of Levi forms the basis of a gradually advancing representation of the people before God. As Israel as a whole has a priestly character over and against the nations of the earth (Exod. xix. 4-6), so is this character in a higher degree stamped upon the tribe of Levi (Num. xvi. 9). As to the functionary duties of the Levites, they are to keep the charge of the sanctuary with the priests in general, yet distinctly separated from the latter. The priests shall keep their office for every thing of the altar and within the veil (Num. xviii. 7); but the service of the Levites is called service of the tabernacle of the Lord (comp. Num. i. 53, xvi. 9, xviii. 4). In the journey through the wilderness the Levites had to bear the tabernacle and all the vessels thereof (Num. i. 50 sq.), especially, also, the ark of the covenant (Deut. xxxi. 26): the latter had to be first covered by the priests (Num. iv. 5 sq.); but the Levites were strictly forbidden to look at it (Num. iv. 17 sq.). The different duties were assigned to the three tribes (Num. iii. 25-37, and iv.). The Gershonites had charge of the coverings and curtains; the Kohathites, of the holy vessels; the Merarites, of the boards, bars, pillars. The latter and the first were under the charge of Ithamar; the Kohathites, under that of Eleazar. The age required for such service was, according to Num. iv. 3, 23, 30, from thirty to fifty, whilst in Num. viii. 24, 25, it is said to commence at twenty-five. This contradiction is easily solved by the assumption that the former passages refer to the service at the transport of the tabernacle; the latter, to the Levitical service in general.

The *act of consecration* of the Levites is recorded Num. viii. 5-22. The first act was to sprinkle them with the water of purifying. They had, in the next place, to shave off all the hair from their body, and then wash their garments. After this, they were brought before the door of the tabernacle, along with two bullocks, and fine flour mingled with oil, when the whole congregation, through their elders who represented them, laid their hands upon the heads of the Levites, and set them apart for the service of the sanctuary, to occupy the place of the first-born of the whole congregation; whereupon the priests waved them before the Lord. Thus consecrated to the service of the Lord, it was necessary that the tribe of Levi should be relieved from the temporal pur-

suits of the rest of the people to enable them to give themselves wholly to their spiritual functions. For this reason they were to have no territorial possessions, but Jehovah was to be their inheritance (Num. xviii. 20; Deut. x. 9). Therefore it was ordained that they should receive from the people the tithes of the produce of the land, from which the Levites, in their turn, had to offer a tithe to the priests (Num. xviii. 21-24 sq.). The Levites could eat the tithes everywhere. As if to provide for the contingency of failing crops, or the like, and the consequent inadequacy of the tithes thus assigned to them, the Levite, no less than the widow and the orphan, was commended to the special kindness of the people (Deut. xii. 19, xiv. 27, 29).

As an *abode*, the Levites, according to Num. xxxv. 6, received forty-eight cities, together with their suburbs, six of which were to be cities of refuge. This provision includes also the priests. Afterwards, however, thirteen of the forty-eight cities were assigned to the priests (Josh. xxi. 4 sq.) in the territories of Judah, Benjamin, and Simeon. Of the remaining thirty-five cities belonging to the Levites, ten were in the territories of Ephraim, Dan, and Half Manasseh (West), thirteen in Half Manasseh (East), Issachar, Asher, and Naphtali, and twelve in Zebulun, Reuben, and Gad. But the Levites were by no means the sole occupants or proprietors: they were simply to have in them those houses which they required as dwellings, and the fields necessary for the pasture of their cattle. This is evident from the fact that the Levites were allowed to sell their houses: otherwise Lev. xxv. 32 sq. would have no meaning, unless it is presumed that other Israelites lived together with the Levites.

That the Levites in the time of the Judges did not occupy all the cities allotted to them, may be seen from the fact that Ajalon (Josh. xxi. 24; Judg. i. 35) and Gezer (Josh. xxi. 21) were, like many other cities, not in the possession of the Israelites. The very fact that not all Canaanites were driven out from the land made it impossible to carry out the provisions for the Levites; and thus many of them sought refuge in cities not belonging to those allotted to the Levites (comp. Judg. xvii. 7, xix. 1). That, in spite of these troublesome times, the office of the Levites was known among the people, may be seen from Judg. xvii., xviii.: otherwise we could not understand why Micah (Judg. xvii. 13) should rejoice for having a Levite to his priest.

The activity of David in behalf of the cultus included also the re-organization of the Levitical order. When the ark was carried up to Jerusalem, their claim to be the bearers of it was publicly acknowledged (1 Chron. xv. 2). The Levites engaged in conveying the ark were divided into six father's houses, headed by six chiefs, four belonging to Kohath, one to Gershon, and one to Merari (1 Chron. xv. 5 sq.). Of special import is the Levites being employed for the first time in choral service (1 Chron. xv. 16-24, xvi. 4-36): others, again, were appointed as doorkeepers (1 Chron. xv. 23, 24). Still the thorough re-organization of the whole tribe was effected by David in the last days of his life, when he thought of building the temple. The Levites, from thirty years of age and upward, were, first of all, numbered, when it was

found that they were thirty-eight thousand (1 Chron. xxiii. 2, 3). Of these, twenty-four thousand were appointed to assist the priests in the work of the sanctuary, six thousand as judges and scribes, four thousand as gate-keepers, and four thousand as musicians. Like the priests, the first class, or the assistants, were subdivided into twenty-four courses, of which six belonged to Gershon, nine to Kohath, and nine to Merari. The second class, or the musicians, were subdivided into twenty-four choirs, each headed by a chief (1 Chron. xxv.), and assisted by eleven masters belonging to the same family. Four of the chiefs were sons of Asaph, a descendant of Gershon (1 Chron. xxv. 2); six were sons of Jeduthun, also called Ethan, a descendant of Merari (1 Chron. xxv. 3); and fourteen were sons of Heman, a descendant of Kohath (1 Chron. xxv. 4). The third class, or gate-keepers, too, were subdivided into twenty-four courses, and were headed by twenty-four chiefs from the three great families of Levi: seven were sons of Meshelemiah, a descendant of Kohath; thirteen were from Obed-edom, a descendant of Gershon; and four were sons of Hosah, a descendant of Merari. These families had to supply the temple daily with twenty-four sentinel-posts. For the fourth class, or judges and scribes, see 1 Chron. xxvi. 29 sq. This re-organization effected by David was adopted by his son Solomon when the temple was completed (2 Chron. viii. 14 sq.).

Different from the Levites were the *Nethinim*, who performed the menial work for the Levites: hence they are mentioned along with the Levites (1 Chron. ix. 2; Ez. vii. 24 sq.). The original stock of the Nethinim were probably the Gibeonites, whom Joshua made "hewers of wood, and drawers of water" (Josh. ix. 27). The Nethinim of 1 Chron. ix. 2, Ez. ii. 43, were probably sprung from captives taken by David in the later wars, who were assigned to the service of the tabernacle, replacing possibly the Gibeonites, who had been slain by Saul (2 Sam. xxi. 1). Undoubtedly these Nethinim were obliged to keep the Mosaic law. From Neh. x. 29 sq. we know that such was the case in the post-exilic period.

But to return to the Levites. The revolt of the ten tribes, and the policy pursued by Jeroboam, obliged the Levites to leave the cities assigned to them in the territory of Israel, and gather round the metropolis of Judah (2 Chron. xi. 13 sq.). In the Bible history of Judah the Levites are scarcely mentioned; yet when they are, it is in a way which presupposes the existence of Levitical institutions. They are sent out by Jehoshaphat to instruct and judge the people (2 Chron. xix. 8-10). Prophets of their order encourage the king in his war against Moab and Ammon, and go before his army with their loud hallelujahs (2 Chron. xx. 21). They became especially prominent under Hezekiah, as consecrating themselves to the special work of cleansing and repairing the temple (2 Chron. xxix. 12-15); and the hymns of David and of Asaph were again renewed. Their old privileges were restored, and the payment of tithes was renewed (2 Chron. xxxi. 4). The prominence into which they had been brought by Hezekiah and Josiah had apparently tempted the Levites to think that they might encroach permanently on the special functions of the priesthood; and thus

the sin of Korah was renewed (Ezek. xlv. 10-14, xlviii. 11). After the Captivity, the first body of returning exiles had but few Levites (Ez. ii. 36-40). Those who did come took their old parts at the foundation and dedication of the second temple (Ez. iii. 10, vi. 18). In the next movement under Ezra their reluctance was even more strongly marked. None of them presented themselves at the first great gathering (Ez. viii. 15). According to a Jewish tradition (Mishna, *Sota*, IX. 10), Ezra is said to have punished the backwardness of the Levites by depriving them of their tithes, and transferring the right to the priest; but Neh. x. 38, xiii. 10, is against this tradition. Under Nehemiah the number of the Levites had greatly increased.

Among those who returned from the exile were the *Nethinim* also. Their number was six hundred and twelve, of whom three hundred and ninety-two returned with Zerubbabel (Ez. ii. 58; Neh. vii. 60), and two hundred and twenty with Ezra (Ez. viii. 20), under the leadership of Ziha and Gispa (Neh. xi. 21). Some of them lived in the proximity of the temple (Neh. iii. 26): others dwelt with the Levites in their own cities (Ez. ii. 70). They were exempted from taxation by the Persian satrap (Ez. vii. 24), because of belonging to the temple. With the destruction of the temple, the order of the Levites, as well as of the priests, lost its significance: the synagogue is not in need of it; although there are up to this day among the Jews some who claim to be descendants of Levi, and as such enjoy some prerogatives in the synagogue cultus.

LIT.—VATKE: *Die Religion des Alten Testaments*, 1835, i. pp. 343 sq.; BÄHR: *Symbolik des mosaïschen Cultus*, ii. 3 sq.; EWALD: *Alterthümer des Volkes Israel*, 3d ed., 1866, pp. 345 sq. (English translation by H. S. SOLLY, Boston, 1876); KUENEN: *Godsdienst van Israel*, 1869-70, ii. 104 sq. (English translation by H. A. MAY, London, 1874, 1875); KÖHLER: *Bibl. Gesch. A. T.'s*, 1875, i. pp. 375 ff.; S. I. CURTISS: *The Levitical Priests*, Edinburgh, 1877; by the same: *De Aaronitici sacerdotii atque thoræ eloh. origine*; WELLHAUSEN: *Geschichte Israels*, 1878, i. pp. 123 sq.; W. ROBERTSON SMITH: *The Old Testament in the Jewish Church*, London and New York, 1881; W. H. GREEN: *Moses and the Prophets*, New York, 1882; art. *Levi*, in SCHENKEL'S *Bibellexicon*; DILLMANN: *Com. zu Exodus und Leviticus*, 1880, p. 455; FRANZ DELITZSCH: *Pentateuchkritische Studien*, in LUTHARDT'S *Zeitschrift für kirchliche Wissenschaft und Leben*, 1880, part i. sq. VON ORELLI (B. PICK).

LEVITICUS. See PENTATEUCH.

LEWIS, Tayler, LL.D., L.H.D., b. in Northumberland, Saratoga County, N.Y., March 27, 1802; d. in Schenectady, N.Y., May 11, 1877. He was prepared for college by Dr. Proudfit of Salem, N.Y.; was graduated from Union College, Schenectady, in 1820; studied law with Judge S. A. Foot at Albany; commenced practice at Fort Miller in 1824; married, and became principal of the academy at Waterford, in 1833; professor of Greek and Latin in the University of the City of New York in 1838; professor of Greek in Union College in 1849, and afterwards of Oriental languages and biblical literature; which position he retained till his death. In early life he became a member, in full communion, of the Reformed

Dutch Church, and so continued till the last. He was an eager and lifelong student, and of such versatility, that no subject repelled him. He delighted to work out problems in the higher mathematics, and was enthusiastic in the study of astronomy and music. But his preference was for linguistics and philosophy. He was at home not only in Latin and Greek literature, but in the Semitic languages, being more familiar with Arabic than any other scholar in America.

Being early accustomed to the use of the pen, he poured forth during forty years a constant stream of articles in newspapers, magazines, and reviews, touching every theme which interests the Christian, the patriot, or the scholar; and in no case could the treatment be said to be careless or superficial. Although he wrote so much, he wrote nothing that was not worth reading. His larger publications were *Plato contra Atheos* (in Greek, being the tenth book of the *Dialogue on Laws*, with luminous notes and discussions), New York, 1844; *The Six Days of Creation*, Schenectady, 1855 (new edition, New York, 1879); *The Bible and Science*, Schenectady, 1856; *The Divine Human in the Scriptures*, New York, 1860; *State Rights, a Photograph from the Ruins of Ancient Greece*, 1862; additions to the Notes on *Genesis* in LANGE'S *Bibel-Werk*, edited by Dr. Schaff, New York, 1868; *Metrical Version of Ecclesiastes, with Notes*, in SCHAFF'S LANGE, 1870; *Metrical Version of Job, with Notes*, in same, 1874; *The Light by which we see Light; or, Nature and the Scriptures* (Vedder Lectures), 1875. Dr. Lewis had nearly every quality requisite for the successful handling of the subjects he took up. He had a keen and subtle intellect, a fertile imagination, and a quick perception of recondite relations. His style was fresh, incisive, and eloquent. His vast learning never overpowered his native force, but simply furnished the materials for comparison and illustration. He had a profound reverence for God and his word, and a supreme devotion to truth. And although, by conviction and lifelong experience, a humble believer in the Lord Jesus Christ, he would never advocate his cause by an argument which he thought unsound or even doubtful. He did nothing by halves. His whole soul entered into every discussion; and this made his words stimulating, even when not conclusive. His chief if not only defect was the lack of a *lucidus ordo*. There are several of his volumes in which the chapters might be largely transposed without injuring the general effect. Notwithstanding this disagreeable fact, his writings will long perpetuate his name and influence as a profound and brilliant Christian scholar, and be a source of instruction and of helpful suggestions to succeeding generations. His ruling principles of action are well expressed in the motto in Hebrew and Latin, given by him to be placed upon the dome of Memorial Hall at Schenectady:—

DIES BREVIS,
OPUS MULTUM,
MERCES MAGNA,
MAGISTER DOMUS URGET.

T. W. CHAMBERS.

LEYDECKER, Melchior, b. at Middelburg, 1642; was appointed professor of theology at Utrecht, 1679; and died there in 1721. He was an ardent champion of the Reformed system of

doctrines in its traditional form, — *De veritate fidei Reformatae* (1694), *De æconomia trium personarum*, etc. (1682), *Historia ecclesiæ Africanæ* (1690); and from that stand-point he wrote polemically against Balthasar Becker, the Coccejans, the Cartesian philosophy, Herman Witsius, and others. His works against the Coccejans — *Fax veritatis* (1677), *Vis veritatis* (1679), and *Synopsis controversarum* (1690) — are still of interest to students of those times.

A. SCHWEIZER.

LEYDEN, John of. See BOCKHOLD.

LEYSER, Polykarp, b. at Winnenden, Württemberg, March 18, 1552; d. at Dresden, Feb. 22, 1610. He studied theology at Tübingen; and was appointed pastor at Gellersdorf in Lower Austria in 1573. In 1577 he was called, as superintendent and professor of theology, to Wittenberg, where the Crypto-Calvinists had been overthrown in 1574. They gained the ascendancy again, however; and in 1587 Leyser removed as superintendent to Brunswick. Recalled to Wittenberg in 1591, he was finally appointed court-preacher at Dresden in 1594. His principal works are his edition of Chemnitz's *Loci theologici* (1592), and his continuation of the same author's *Harmonia evanl.* (1592). But most attention he attracted by his polemical writings against the Calvinists: *Why it is better to keep Company with Papists than with Calvinists*, etc. His life was written by L. HUTTER (Wittenberg, 1610), H. HÖPFNER (Leipzig, 1610), and P. LEYSER, his grandson: *Officium pietatis*, etc., Leipzig, 1706.

WAGENMANN.

LIASWIN. See LEBUIN.

LIBANIUS, the most prolific and the most important of the sophists of the fourth century; b. at Antiochia, on the Orentes, 314 or 316; d. there after 395; studied in Athens; taught in Constantinople, but was in 346 expelled from that city, accused of magic; taught then for some time in Nicomedia; returned once more to Constantinople, and settled finally in his native city. He was a great admirer and also a friend of the Emperor Julian, on whose death he wrote a poem, still extant. He was a teacher of Basil the Great and Chrysostom, and maintained friendly relations with them throughout life. Of his works, his discourse in defence of the Pagan temples (addressed to Theodosius, edited by Sinner, Paris, 1512), his moral treatises, and his letters (about two thousand) have great interest. There is no collected edition of his works, many of which still remain in manuscript.

TH. PRESSEL.

LIBELLATICI. See LAPSED.

LIBELLI PACIS. See LAPSED.

LIBER DIURNUS ROMANORUM PONTIFICUM, a collection of formulas used by the Church of Rome at certain important occasions, such as the installation of a Pope, the ordination of a suburbicarian bishop, the bestowal of the pallium, the granting of privileges, etc. The collection, which was chiefly made from the briefs of Gelasius I. and Gregory the Great, and for the use of the papal chancery, originated between 685 and 751, and was in use till the eleventh century. Some of its formulas still occur in the collections of canons from the twelfth century. But at that time the changed position of the Papacy had gradually made its formulas antiquated; and it was entirely forgotten, when, in

1650, Holstenius discovered a manuscript copy of it in the monastery of S. Croce in Gerusalemme in Rome, which he prepared for publication. The publication, however, was forbidden by the censor, as the book, besides other disagreeable things, contained the confession of faith, which the Pope had to subscribe at his accession; and that confession, accepting the canons of the sixth œcumenical council, condemned Pope Honorius I. as a heretic. Meanwhile the attention had been drawn to the curious book, and in 1680 the Jesuit Garnier published it in Paris. Other editions were made by MABILLON, in his *Museum Italicum*, by G. HOFFMANN, in his *Nova collectio scriptor. et monumentor.* (Leipzig, 1733), by RIEGGER (Vienna, 1762), and finally, fully satisfactory in scientific respect, by ROZIÈRE (*Liber diurnus, ou recueil des formules usitées par la chancellerie pontificale du V. au XI. siècle*, Paris, 1869). Later collections, from the period between John XXII. and Gregory XII., and collections of formulas for the use of bishops and abbots, exist in manuscript.

LIBER PONTIFICALIS (in the older manuscripts also called **Gesta Pontificum Romanorum**, or **Gesta Summorum Pontificum**, or **Liber Gestorum Pontificalium**) is a history of the bishops of Rome from the apostle Peter down to the second half of the ninth century. Following Onuphrio Panvini, the first editors considered Anastasius (abbot of a monastery in Rome, librarian to the Church of Rome during the reign of Nicholas I., 858–867, and translator of several Greek works on church history) to be the author of the whole book; but later investigations have proved this supposition untenable. Differences, both formal and material, between the various biographies, show that the book must be the work of more than one writer; and this view is still further corroborated by the circumstance that passages of the *Liber pontificalis* are found quoted before the time of Anastasius. A more correct conception of the origin of the work was developed in the latter part of the seventeenth century, and set forth by E. von Schelstrate, librarian of the Vatican, in his *Dissertatio de antiquis Romanorum Pontificum catalogis* (Rome, 1692), by Joannes Ciampini (*Magister Brevium Gratia*), in his *Examen libri pontificalis* (Rome, 1688), and by Franc. Bianchini, in the preface to his edition of the *Liber pontificalis*. (See MURATORI: *Rerum Italicarum Scriptores*, iii. 1, 33, 55.) Further results were gained, partly by the examination of manuscripts which were made in behalf of the new edition of the book in PERTZ: *Monumenta Germaniæ* (comp. Lipsius: *Chronologie der römischen Bischöfe bis zur Mitte des 4. Jahrhunderts*, Kiel, 1869), partly by the studies of L. Duchesne, also preparatory to a new edition (*Étude sur le Liber pontificalis*, Paris, 1877). (See G. WAITZ: *Ueber die verschiedenen Texte des L. p.*, in *Neues Archiv*, ii.; LIPSIIUS: *Neue Studien zur Papstchronologie*, in *Jahrbücher für protestantische Theologie*, 1879; and DUCHESNE: *La date et les recensions du L. p.*, in *Revue des questions historiques*, 1879.)

The oldest of the sources still extant from which the *Liber pontificalis* has drawn its contents is a catalogue of popes (*Catalogus Liberii*), reaching down to Liberius, and probably made up during his reign (352–366), since it does not mention his death. The original manuscript of

this catalogue is lost; but there exist three transcriptions of it, which have been published in *Origines de l'église Romaine, par les membres de la communauté de Solesmes*, Paris, 1826, i. (Comp. MOMMSEN: *Ueber den Chronographen vom Jahre 354*, in the *Memoirs of the Royal Scientific Society of Saxony*, Philolog.-Histor., Class I.) A second catalogue (*Catalogus Felicianus*) reaches down to Felix IV., who died in 530. It was first published, as far as Sylvester, by Henschen and Papebroch, in the *Prolegomena* to the first volume of *Acta Sanctorum April.*, not after the original manuscript, which is lost, but after a transcript presented by Queen Christine of Sweden to the Vatican Library. It is also found in the above-mentioned *Origines de l'église Romaine*. A third catalogue, finally (*Catalogus Cononianus*), reaches down to Conon, 687. It was first discovered in the archives of the cathedral of Verona, and published by Bianchini, l. c., vol. iv. But, beyond the latter part of the seventh century, none of the existing catalogues reaches; and it is evident, from a comparison of the manuscripts, that those earlier catalogues which form the basis of the *Liber pontificalis* have not come down to us in their original form, but have been subjected to many kinds of additions and alterations.

The notices which the *Liber pontificalis* gives of each pope are at first very spare; but, after Sylvester, they become more ample, and give much information concerning the single churches of Rome and their property, concerning liturgy, archæology, etc.; drawing materials, not only from the catalogues, but also from the ecclesiastical archives, the acts of those popes who were venerated as martyrs, lists of papal decrees, buildings, grants, etc. From the close of the *Catalogus Cononianus*, the various manuscripts—that of Lucca, that of Milan, etc.—continue with various modifications; and it is evident that Anastasius Bibliothecarius is simply one of the continuators. Schelstrate even thinks that only the biography of Nicholas I. can with certainty be ascribed to him. As the first edition of the *Liber pontificalis*, Schelstrate designates the *Concilia*, by P. Crabbe, Cologne, 1538; but that work gives only extracts. The real *editio princeps* is that by Busæus, Mayence, 1602. Continuations beyond the second half of the ninth century also exist, though not as parts of the *Liber pontificalis*. One stops at Gregory VI.; another (*Codex Vaticanus*) gives notices about the popes of the eleventh and twelfth centuries; a third treats the period from Leo IX. to Honorius II.; a fourth (*Acta Vaticana*) stops at Alexander III., etc.

G. WAITZ.

LIBER SEXTUS. See CANON LAW.

LIBERIA, a negro republic in Western Africa, founded in 1820 by the American Colonization Society, declared independent Aug. 24, 1847, and at present in treaty relations with all the great powers of the world. It has a coast-line of nearly six hundred miles, and extends inwards toward the heart of the continent to an average distance of three hundred miles. The territory has been secured at different times by purchase. The colony owed its origin to the philanthropic impulses of the American Colonization Society to provide a home in their native country for American negroes. The idea of sending negro mission-

aries to Africa, and associating a colony with them, occurred first to Dr. Samuel Hopkins of Newport in 1773. He agitated the subject, and secured funds for the education of two negroes in Yale College. In 1815 Dr. Robert Finley, pastor of the Presbyterian Church of Basking Ridge, N.J., Rev. Samuel J. Mills, and others, combined in the thought of establishing a society for African colonization. The issue was the American Colonization Society, which was finally organized, with regularly elected officers, on Jan. 1, 1817. The same year it despatched the Rev. Samuel J. Mills and Rev. Mr. Burgess to explore the western coast of Africa and Sierra Leone, with reference to securing a tract suitable for the society's purposes. Mr. Mills died at sea on his return journey; but Mr. Burgess made a report, the first results of which were seen in the despatch of a colony of eighty-nine persons, on Jan. 21, 1820, from New York. It purchased Cape Mesurado, near the present city of Monrovia. In 1882 the colony numbered eighteen thousand civilized Africans, mostly of American origin, and an indefinite number, of a million or more, of half-barbarous natives. The government of Liberia is a republic, electing a President and Vice-President every two years, and a Legislature of two houses. The capital is Monrovia. A system of public schools is in vogue, with a central university, of which Dr. Blyden is now the president.

Missions to Liberia began in 1821, with the arrival of Lot Cary and Colin Teage, and their families, who were sent out by the African Missionary Society, established in Richmond in 1815, and largely through the efforts of Cary. This man had purchased his own freedom from slavery, and, at the time of his departure for Africa, was pastor of a Baptist Church in Richmond of eight hundred members. The mission of the Methodist-Episcopal Church of the United States was commenced in 1833. In 1836 a conference was organized, which in 1882 was divided into four districts, with one foreign missionary, 21 native ordained preachers, 24 native local preachers, 1,383 communicants, and 20 Sunday schools. The Episcopal Church of the United States supports a mission, which in 1882 included one bishop (Dr. Penick), two white and six colored presbyters, six deacons and other helpers, 356 communicants, and ten day, five boarding, and seven Sunday, schools. The mission of the Presbyterian Church of the United States, established in 1842, employed in 1882 three American missionaries and six helpers, and had 276 communicants, and 114 children in its day schools. In close connection with this mission are the Presbyterian churches of Gaboon and Corisco, with their seven American and five native preachers, and 374 communicants. See STOCKWELL: *The Republic of Liberia*, New York, 1868; and the Reports and Documents of the American Colonization Society.

LIBERIUS, Bishop of Rome from May 22, 352, to Sept. 24, 366. As the successor of Julius, the staunch ally of Athanasius, he became for a moment the centre of the Arian controversy. Constantius, after his victory over Magnentius in 353, also possessed of the Western Empire, sided with the Eusebians, and sought to establish peace in the Church by sacrificing Athanasius, and abandoning the confession of Niceæ. Liberius, how-

ever, took a firm stand against him, and sent Bishop Vincentius of Capua, and Marcellus, to the imperial court at Arles, asking for an œcumenical council convened at Aquileia. But the emperor preferred to hold the council at his own residence, under the direct influence of the court; and at the synod of Arles the whole orthodox party, with the exception of Paulinus of Treves, gave its assent to the verdict of the Oriental bishops against Athanasius. Paulinus was banished. A second time Liberius addressed the emperor, and sent Bishop Lucifer of Calaris, the priest Pancratius, and the deacon Hilarius, to him. Bishop Eusebius of Vercelli also remonstrated. But the synod of Milan in 355 only completed the defeat of Athanasius. Eusebius of Vercelli, Lucifer of Calaris, and Dionysius of Milan were banished. The subscription of Liberius to the condemnation of Athanasius was now peremptorily demanded, but he refused to give it. From fear of the strongly pronounced sympathy of the Romans, he was secretly arrested, and then banished to Bercea in Thrace. The deacon Felix was appointed bishop in his stead, and installed in spite of violent opposition. Two years later on, however, when Constantius visited Rome, and the Roman ladies petitioned him for the return of Liberius, he graciously granted the petition, adding that the bishop would return "a better man." And, indeed, a great change had taken place with Liberius during his exile. "Better instructed by the Oriental bishops," he laid a declaration before the emperor, that he now agreed in the condemnation of Athanasius; he supplicated the court theologians, Ursacius, Valens, and Germinius, as men of peace; he renewed communion with Epictetus and Auxentius, the most decided enemies of Athanasius, and asserted that the latter had long ago been excluded from communion with the Church of Rome, as the Roman presbytery could testify. Summoned before the synod of Sirmium (358), he entirely abandoned the cause of Athanasius, condemned the expression *ὁμοούσιος*, and was allowed to return to Rome, where, according to the arrangement of the emperor and the synod, he and Felix should reign in common. But the Romans, indignant at this arrangement, drove Felix out of the city under the cry, "One God, one Christ, one bishop!" and he was compelled to live in retirement at his country-seat for the rest of his life. Felix died Nov. 22, 365. Once more in quiet possession of his chair, Liberius returned to his original orthodox stand-point; and, though he had returned by the aid of the Semi-Arians, he received the emissaries of the "Macedonians" as true brethren, because of their firm adherence to the confession of Nicæa. Nevertheless, when, after his death, a severe struggle ensued between his party, represented by Ursinus, and that of Felix, represented by Damasus, and when the latter came out victorious, a tradition gradually grew up in Rome, representing Constantius and Liberius as furious persecutors of orthodoxy, and Felix as a martyr, — a circumstance which has caused much inconvenience to the Roman Catholics.

LIT. — The letters of Liberius are found in COUSTANT: *Epist. Rom. Pont.*, i. 422-468. The attempt of Hefele to impugn their authenticity is a piece of rather frivolous criticism. Other

sources are, RUFINUS, 10, 22, 27; SOCRATES, ii. 37, iv. 12; SOZOMEN, iv. 11, 15; PHILOSTORGIUS, iv. 3; THEODORET, ii. 16; ATHANASIUS: *Hist. Ar. ad Monach.* c. 35-41, 75, and *Apol. c. Arianos*, c. 89. W. MÖLLER.

LIB'ERTINES. I. In Acts vi. 9, members of the synagogue of the Libertines are mentioned among the opponents disputing with Stephen. Attempts have been made of explaining the name as designating some country or city in Africa, like the two other names connected with it, — Cyrenians and Alexandrians; but the attempts have failed. It seems necessary to retain the plain meaning of the Latin word *Libertini* ("freemen," descendants of emancipated slaves); the more so as it gives a satisfactory explanation. During the wars of Pompey, numerous Jews were carried to Rome, and sold there as slaves. They were soon emancipated, however; and though most of them remained in Rome, settled in the *regio Transtiberina*, many of them or of their descendants returned to Jerusalem, where, under the name of Libertines, they maintained a synagogue of their own. F. SIEFFERT.

II. Libertines, or, as they called themselves, Spirituals, is the name of a pautheistic-rationalistic party which arose in the Netherlands during the Reformation, thence spread into France, and finally attempted to gain a foothold at Geneva. Nothing is known with certainty of the origin of the party, nor of its internal development. One Coppin of Lille seems to have been the first to promulgate its doctrines (about 1529); but he was soon eclipsed by Quintin from Hainault, who again was followed by Bertram des Moulins, Claude Perseval, Antoine Pocquet, or Pocques, and others. They seem to have had an exoteric and an esoteric teaching. In public they admonished people to refrain from finding any thing to blame or condemn with one another. In private they added, because there is, indeed, nothing which is bad by itself, except the very distinction between good and bad; and *privatissime* they explained how God is all, and all is God, so that the natural passions are in reality the voices of the spirit, — impulses from God. In France they found many adherents. They were at home at the court of Marguerite of Valois at Nérac. In Strassburg they obtained a cordial acknowledgment of communion from Butzer; but when, in Geneva, they solicited a similar favor from Calvin, they suddenly struck a rock. In 1534 Calvin met with Quintin in Paris at a public disputation, and pursued him hotly. Later on he became thoroughly acquainted with Pocquet in Geneva; and in 1545 he completely unmasked the party by his *Contre la Secte phantastique et furieuse des Libertins*, which in 1547 was followed by the *Epistre contre un certain cordelier suppost de la secte des Libertins*. After that the sect disappeared.

III. Libertines is the name of the party in Geneva, which, mostly consisting of native burghers of the city, first arose against the rule of the bishop and the Duke of Savoy, and, having established the independence of the city, invited Calvin to consolidate their new constitution by introducing the Reformation, but which, when the *Ordonnances Ecclésiastiques* came into operation, and the moral reforms were carried through with great severity, turned around against Calvin, bit-

terly complaining of the new tyranny. It is possible, though it cannot be proved, that they were directly influenced by the Libertines II. See STÄHELIN: *Calvin*, i. pp. 382 sqq. TRECHSEL.

LIBERTY, Religious. Religious liberty consists in the right guaranteed by the laws of a country to each one of its citizens to maintain and propagate any religious opinion, and to celebrate any form of worship, he may think proper, provided those opinions and that worship do not conflict with the fundamental ideas upon which the civil community is based. It includes protection of worship, and of property devoted to religious purposes, and recognizes the principle of religious association. It has been called a natural right, but a man can have no natural rights in opposition to his social duties. In its principle it is only an extension of the maxim of the Roman Code, *Sic utere tuo ut non alienum lædas*.

The latest authority on this subject, that of the Supreme Court of the United States (*Reynolds vs. the United States*, 98 Sup. Co. Rep., the Mormon marriage case), thus lays down the general principle: "Laws are made for the government of actions; and, while they cannot interfere with mere religious belief and opinions, they may with the practices. Suppose one religiously believed that human sacrifices were a necessary part of religious worship, would it be seriously contended that the civil government under which he lived could not interfere to prevent a sacrifice? To permit this would be to make the professed doctrines of religious belief superior to the law of the land. Government could exist only in name under such circumstances."

The practice of religious toleration, based on the doctrine of religious liberty, is one of recent growth. It has been called "the noblest innovation of modern times." In primitive antiquity the laws of all communities, at least of the Aryan race, derived authority from two religious ideas: either these laws were supposed to come direct from the gods themselves, or they conformed to the customs of the ancestors of those who observed them. Religion was wholly tribal or ethnic. The family was the unit under this system. Its head was not only *paterfamilias*, but king and pontiff also. Religion was wholly a family concern. It had no relations whatever to persons outside. Religion and civil law were convertible terms; and no act of human life was performed, and no relations between the different members of the same society established, without the supposed religious sanction of the household divinities. This type of the relations of religion to civil law was retained for ages, amidst all the revolutions and conquests of history, and until it came into conflict with the Christian system. Although, in the course of time, the family was developed into the *phratia*, or *curia*, and from this came the *tribe*, and out of a confederation of tribes grew the *civitas*, or *polis*, still each one of these political divisions always preserved its own special divinities, and the principle was constantly maintained, that no one who was not bound to one of these divisions by a blood tie, or, in other words, who had not a birthright therein, could offer sacrifice or acceptable worship, either to the gods of the particular family or tribe of which the *civitas* was composed, or to the divinities which

guarded the *civitas* itself. All outside the community thus made up were strangers. They had not a common religion, and therefore they had no common civil rights. They were regarded, for the most part, as enemies, and were called by the Greeks *Barbaroi*, or *Aglossoi*.

In this strange system there was a certain religious liberty with well-defined bounds. In regard to the worship of the household divinities there was no uniform rule nor common ritual. The father of the family was the only priest, and the family ritual or worship was such as he made it. The Pontiff of Rome, or the Archon of Athens, might, it is true, ascertain whether the father of a family performed the household religious rites; but they had no authority to modify them in the slightest degree. *Suo quisque ritu sacrificia faciat* was the absolute rule. So, in regard to the gods of the city, the ritual of their worship was prescribed solely by those over whose safety they watched, and whose independence that worship was supposed to secure. In this worship the minute observance of the ritual was the important thing. The expression of religious opinion, so long as there was outward conformity, was in many respects unchecked. A man might speak with contempt of the gods of a neighboring city; as to those of a more general jurisdiction, such as Jupiter, Juno, or Cybele, he might believe in them or not, as he thought proper: but it was dangerous to treat disrespectfully the city gods, such as Athene, or Erectheus, or Cecrops. For such an offence, indeed, it is well known Socrates was condemned to death: and a law existed at Athens, punishing severely any one who did not observe with the prescribed forms the national festivals; for such an act was an offence not only against religion, but against the State, whose safety and independence were supposed to be dependent upon it. The Romans and the Greeks, in their early conquests at least, always measured the power of resistance of an invaded district by the supposed power of its city gods: hence, when they conquered, they dethroned the gods, and by that means destroyed the political existence of the city. Although, of course, as time went on, religious opinions, especially among the educated classes, became more rational and comprehensive, yet the old beliefs in regard to the power of the divinities, both of the household and of the city, and the necessity of propitiating them by means of the ancient ritual, remained among the masses a very active principle of action, not only to the time of Christ, but for three hundred years afterwards. Whatever, during this time, may have been the private opinions of the governing class, all ancient writers show, that, in their conduct of affairs, it was found necessary to respect the popular superstitions in regard to the close relation between the observance of the rites of the primitive religion and the safety of the State. This must be borne in mind, so that we may understand why Christianity alone, of all the innumerable forms of religious belief and worship introduced into the Roman Empire during the first three centuries of our era, was persecuted by the State, and especially why the best emperors in the Roman sense—the Antonines, Decius, and even Diocletian—appear in history as the most bitter persecutors, while the worst, Thracian peasants

and Oriental sun-worshippers, are not found among its most active enemies, simply because the Roman traditions formed no part of their religious belief.

Christianity brought into the Roman world totally different ideas. It was not the domestic religion of any one family, nor the national religion of any city or race. The other religions had taught hatred of the stranger. Christianity taught, with the unity of God, the unit of the human race: justice, and even kindness towards both strangers and enemies, formed the very basis of its system. Christianity was a universal religion, asserting not only supreme, but exclusive sway; and therefore the barriers between different peoples were broken down, and the *pomœrium* disappeared. These principles were so novel and unexpected, that we are not surprised to find those whose conceptions of religion were wholly limited to the exclusive tribal or ethnic form shocked when it was proposed to give up deities with whose worship the prosperity and safety of the State were inseparably associated in the minds of the Romans. Hence the Ten Persecutions (so called) under the Roman rule were probably due as much to the novel claims of a religion which aimed to destroy the old gods, as to the revolt against the pure morality and lofty self-denial taught by the Christians.

The conflict between the two systems was inevitable; and it was not brought to a close, so far as the legal sanction of persecution was concerned, until A.D. 313, when the celebrated Edict of Toleration was issued at Milan by Constantine and Licinius. This has been called the "Magna Charta" of the liberties of Christianity; but, strictly, it gave only toleration to the worship of the Christians, and not exclusive domination, or even liberty. The Arian disputes, the meeting of the Council of Nicæa (A.D. 325), and the adoption of the creed at that council, since known as the "Nicene Creed," form an epoch in the history of religious liberty. At this time were introduced into the Church two principles, which, whatever other results they may have produced, were the prolific sources, for many centuries, of persecution and intolerance of the religious opinions of those who differed from the dogmas of the Church as by law established. These were the union of Church and State, as witnessed by the participation of the emperor as president of a council which settled fundamental Christian dogmas; and the other, the punishment by the civil power of those convicted of the ecclesiastical crime of heresy. Heretics are defined in the Theodosian Code to be those "*Qui a Catholice religionis dogmate deviare contendunt*." Their punishment was intended to enforce uniformity of belief; mere disbelief having previously been, under the Pagan system, not punishable. The first civil proceeding against heretics began with Constantine's edict against the Donatists (A.D. 316); and, before the close of the fourth century, the edicts against heresy formed an important part of the jurisprudence of the empire. By these edicts, heretics were deprived of all offices of profit or dignity in the State; they could neither receive nor bequeath property; no contract with them was binding; and they were fined, banished, and even sentenced to death. See *Theodosian*

Code, published Feb. 15, 438, bk. xvi. tit. 5, *De Hæreticis*.

From the time of Constantine to a period long after the Reformation, the principle that heresy was a crime to be punished by the civil magistrate, as well as an ecclesiastical offence to be visited by church discipline, is found embodied in the codes of all the nations of Western Europe. During the middle age, however great may have been the jealousy of many of the sovereigns of Europe of encroachments on their authority by the Pope, yet all of them were obedient sons of the Church, so far as to profess the utmost zeal for the extirpation of heresy within their dominions. Persecution of heresy rested on the same principle as crusades against the infidel, and these grew out of the one common impulse which moved Europe in those days. The civil disabilities attaching to heresy were inflicted, as time went on, upon vast masses of people in different parts of Europe. The great anti-sacerdotal movement of the thirteenth and fourteenth centuries, in which the actors were variously called Albigenses, Waldenses, Cathari, Lollards, Hussites, etc., was repressed, for the most part, by an armed force, whose proceedings were characterized by the most savage cruelties and wholesale confiscations. Such, indeed, was the horror of heresy felt by Innocent III., and his zeal to extirpate it, that, supported doubtless by the church opinion of Europe at the time, he established during the Albigensian crusade an order of monks (the Dominicans), whose twofold duty it was to instruct the people in the true doctrine, and to seek out and punish heretics by means of a tribunal called the "Inquisition," of which these monks were the judges, to the exclusion of the ancient and ordinary jurisdiction of the bishop of the diocese. (See INQUISITION.)

Vast as were the changes made by the Reformation, it did not introduce into any Protestant country in Europe the principle of religious liberty, or even of toleration. Dissenters from the religion established by law suffered from grievous civil disabilities in England and Scotland, in Germany, Holland, and Switzerland; while in Spain the Inquisition, and in France the League, during the civil wars of the sixteenth century and the policy of Louis XIV during the seventeenth, were directed to the advancement of the orthodox belief by exterminating in those countries obstinate heretics. In England heresy was an offence punishable by death before the Reformation, and it continued to be so for one hundred and thirty-five years afterwards. It was not until 1677 that an act was passed (29 Car. ii.) abolishing the use of the writ *De heretico comburendo* by the civil authority. Two things, however, are to be noted: 1st, That, as time went on, penalties for heresy were not so strictly nor so often enforced as they had been; and, 2d, That penal laws against dissenters in England were maintained, not so much from zeal for orthodoxy as from a fear lest the Catholics should gain the control of the government. This is admirably illustrated by the terms of the "Act of Toleration," so called, passed in 1689, from which it clearly appears, that, in the persecution of dissenters, political objects and motives had at that time usurped the place held by blind zeal for the Church in the

middle age. (See Macaulay's *History of England*, chap. xi., for an excellent illustration of this change.)

In Germany the Reformation was followed by wars between the Imperial Catholic authority and that of many of the rulers of different portions of the country who had long been practically independent of the emperor, and had become Lutheran Protestants. In these wars the principle contended for on both sides was *cujus regio, illius religio*. The question was, to which *regio* the people of Germany, for the purposes of religious legislation, belonged. This principle was settled at the Peace of Augsburg (1555), by giving to each prince the power of establishing within his own dominions his own religion. The Protestant dissenters from Lutheranism—that is, the Calvinists, Zwinglians, and Anabaptists—were not included in this peace, because no sovereign in Germany then held to their form of belief. By the Peace of Westphalia (1648), which closed the terrible Thirty-Years' War, free exercise of their religion, and civil rights, were accorded in each of the states of Germany to Catholics, as well as to Protestants, both Lutherans and Calvinists, but to no others.

Up to the period of the French Revolution, the principle established by the Peace of Westphalia, although it was never formally adopted by the other powers, gradually acquired throughout Europe almost the force of an international code. There were no more religious wars, and very little of the old forms of persecution of heresy; yet the civil disabilities of dissenters, Catholic or Protestant, as they happened to be, consisting generally in exclusion from public office and employment, were everywhere jealously maintained.

Since the French Revolution there has been throughout Europe a vast change in opinion, not only as to the true relation of religion to government, but also as to the policy of the exclusion of any one from public employment in consequence of his religious belief. In England, one after another of the old strongholds of intolerance has fallen, until the Catholic, the Protestant dissenter, and even the Jew, now stand upon a footing of perfect equality with the members of the Established Church, so far as their political and civil rights, and their admission to public office, are concerned. In France, this principle of equality has been carried so far, that each form of what is called a "recognized religion" is supported from the funds of the State. Even in Spain and in Italy, Protestant sects are now permitted to worship publicly, and their church property is secured to them. Denmark and Sweden still require that all public officers shall conform to the established Lutheran religion. The general tendency at present is towards the absolute separation of the exercise of religious liberty from the restraint of State legislation. The ideal seems now to be "a free Church in a free State;" the two spheres being kept as wholly distinct from each other as the general well being will permit. The present attitude of Germany towards the Catholic Church is thought by many not to be in the direction of modern thought and modern practice in this matter. Shocked by the decree of the Vatican Council of 1870, declaring the infallibility of the Pope, and by the condemna-

tion of the most deeply cherished principles of modern society as errors, by the syllabus of 1864, the Prussian Government adopted in 1873 a series of laws known as the "Falk Laws." By these laws it is provided, among other things, that no man shall be allowed to become a minister of worship in Prussia, unless he shall receive his education in a public school and State university. Ecclesiastical discipline, where it involves fine, imprisonment, or corporal punishment, is made subject, also, to revision on an appeal to judges appointed by the State.

The English sectaries who founded colonies on this continent brought with them a no larger spirit of toleration than they had professed at home. They came, as Bancroft says, "to plant a church in the wilderness." Dissent from the doctrines and worship of that church was punished, in all but one of the New-England Colonies, as heresy; while in Pennsylvania no man could hold office who did not acknowledge the divinity of Christ; and in Maryland, as early as 1659, Quakers were fined, and otherwise punished, because they conscientiously refused to bear arms in the service of the Colony. But the principle of perfect toleration grew rapidly in this country, side by side, strange to say, with a practice, which had become almost universal at the time of the adoption of the Constitution, of encouraging, in various ways, the maintenance of Christianity, so far as it was possible to do so without infringing the rights of conscience and the freedom of religious worship. The Constitution provides that "no religious test shall be required as a qualification for office;" and the very first amendment to that instrument which was demanded by public opinion in order to set at rest forever the relations of the national government to religion, was in these words: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is one of the very few provisions of the Constitution which no one has ever sought to change; and its adoption forms, not only an epoch in the history of religious liberty, but an example, also, which, during the last hundred years, all civilized nations have striven to imitate.

LIT. — GIBBON: *Decline and Fall*; MILMAN: *Christianity and Latin Christianity*; MACAULAY: *Hist. of England*, chap. xi.; BUCKLE: *Hist. of Civilization*; GUIZOT: *History of Civilization in Europe*; VOLTAIRE: *Essay on Tolerance*; LOCKE: *Essays*; LECKY: *History of Rationalism*, and *History of European Morals*; COULANGES: *La Cité Antique*; COULANGES: *Institutions politiques de la France*; BANCROFT: *History of the United States*; STORY: *On the Constitution*. C. J. STILLÉ.

LIBRI CAROLINI. See CAROLINE BOOKS.

LICENSE, applied to preaching, means the right to preach, given by a regularly constituted body, such as a presbytery, a conference, or a council. The candidate is examined upon his theological studies, and, if thought worthy, is licensed to preach as an accredited teacher of the denomination. But the licentiate has no authority to dispense the sacraments, nor to sit as member of an ecclesiastical court: these are consequent upon ordination. In the Church of England and the Episcopal Church of the United States, the word "license" is applied to the permission to preach

given by a bishop to a deacon, or to read sermons given to a candidate.

LICHFIELD, the seat of the episcopal see of that name, is a city of 8,360 inhabitants (1881), sixteen miles north of Birmingham, Staffordshire, Eng. The name is taken to mean "field of the dead," and to have been given to the locality in consequence of the massacre there, in the reign of Diocletian (A.D. 303), of several hundred Christians. Lichfield Cathedral is in the early English style, is four hundred and three feet long, dates from the twelfth century, and has recently been extensively restored. The see dates from 669. St. Chad was its first bishop. From 785, in the reign of Offa, to 799, it was made an archbishopric; in 1078 the see was removed to Chester, and again to Coventry in 1102, but restored to Lichfield in 1129. Lichfield was made a city by Edward VI. in 1549. The famous Dr. Samuel Johnson was born there Sept. 18, 1709. The present (1882) bishop of Lichfield is William D. Maclagan, D.D., and the income of the see is forty-five hundred pounds.

LIEBNER, Karl Theodor Albert, a distinguished evangelical theologian, and preacher of the Lutheran Church of Germany; b. March 3, 1806, in Schkölen, near Naumburg; d. June 24, 1871, of apoplexy, in Switzerland. He entered the university of Leipzig, where he spent four years, then passed to Berlin, and from there to the seminary at Wittenberg, and was appointed by the Prussian ministry of education to arrange the Wittenberg library, and during his residence in that city put forth his first important work, on Hugo de St. Victor and the theological tendencies of his day (*Hugo von St. Victor und d. theol. Richtungen seiner Zeit*, 1831). This work was received very kindly by the theological public; and its author was called in 1832 to the church in Kreisfeld, near Eisleben. In 1835 he accepted an invitation from Göttingen to become the successor of Julius Müller, as professor of theology, and university preacher. Two of the results of his study there were a volume of sermons (1841, 2d ed., 1855), which Palmer, Baur, and others characterized as models, and another on Richard de St. Victor (*Rich. a St. Victore de contemplatione doctrina*). Refusing a call to Marburg, he became Dorner's successor in the chair of theology in Kiel. Here Leibner published his system of theology (*D. christl. Dogmatik aus dem christologischen Prinzip dargestellt*, 1849). Mücke, in his *Dogmatik des 19. Jahrhunderts*, places this work at the side of Dorner's.

The calls to Heidelberg and other universities, which this volume secured for him, Liebner declined in favor of an invitation to a professorship in Leipzig in 1851, where he soon added the duties of university preacher to those of professor. In 1855 he made his last change, going to Dresden in the capacity of first court-preacher, and vice-president of the Supreme Church Council, where he continued to labor, in spite of calls to Berlin (1861) and Göttingen (1862). Amongst his other published works were two volumes of sermons (Dresden, 1864).

MICHAEL.

LIGHTFOOT, John, one of the greatest Hebrew scholars in history; b. at Stoke-upon-Trent, Staffordshire, March 19 (29), 1602; d. at Ely, Dec. 6, 1675. He was educated at Christ's College, Cambridge, where he greatly distinguished himself by his oratory and classical attainments, but where

he learned no Hebrew. On taking his bachelor's degree (1621), he became assistant master at Rep-ton, Derbyshire. Two years afterwards he was ordained, and obtained the curacy at Norton-under-Hales, Shropshire. There Sir Rowland Cotton heard him preach, and thus he became a domestic chaplain at Bellaport, Sir Rowland's home. His patron was an amateur Hebraist of some attainments; while he, the chaplain, knew nothing of the language. Shame at this state of things fairly drove him to study Hebrew; and so zealous was his toil, and so great aptitude did he evince, that he quickly made himself the greatest Hebraist in England, and was only excelled in Europe by the younger Buxtorf. For some reason he ultimately left his patron, and was for two years in a charge at Stone in Staffordshire; then, for the sake of nearness to Sion College, London, he removed to Hornsey, and in 1629 published his first work. In 1630 Sir Rowland Cotton presented him to the rectory of Ashley, Staffordshire. In 1642 he left it for London, where he became minister of St. Bartholomew's. He sat in the Westminster Assembly of Divines; and although an Erastian, and therefore in the minority, along with Selden and Coleman, he yet exerted, by his philological and archaeological learning, a decided influence, especially in the recognition of the laity, the order of deaconesses, and the right of the congregations to choose their ministers. He had the honor of preaching twice before the Assembly, — on two last days, March 29, 1643, and Aug. 26, 1645. In the latter discourse he urged the thorough revision of the Authorized Version. In 1643 he was made master of Catherine's Hall, Cambridge, and rector of Much Munden, Hertfordshire. In 1652 he took his degree of doctor of divinity; in 1655 he was chosen vice-chancellor of the university of Cambridge, retaining, however, his other positions, and living at Much Munden. The Restoration did not affect his official relations. He was one of the Presbyterian commissioners at the Savoy Conference, 1661, but conformed, 1662. In 1675 he was made a prebend of Ely. He took part upon Poole's *Synopsis*, Walton's *Polyglott* (especially the Samaritan Pentateuch), and Castell's *Lexicon*. He was twice married, and had six children by his first wife.

Lightfoot enjoys to-day a universal fame. Much of his laborious writing is now antiquated, much, indeed, useless; but enough remains of useful matter to make his books imperishable. Few Christian scholars now study the Talmud; and all are satisfied that Lightfoot, Selden, and Schöttgen have ransacked that great garret, and brought all its valuables to light. Lightfoot's reputation as a scholar has overshadowed his other titles to fame; so that his contemporary reputation for eloquence, fidelity, and spirituality, for his ardent defence of Erastianism, and for his many admirable qualities in private life, which rendered him a beloved pastor and friend, has been well-nigh forgotten.

His principal works appeared in the following order, *Erubhin, or Miscellanies, Christian and Judaical, and others*; penned for recreation at vacant hours, London, 1629; *A few and new Observations upon the Book of Genesis; the most of them, certain; the rest, probable; all, harmless, strange, and rarely heard of before*, 1642; *A Handful of Gleanings out of the Book of Exodus*, 1643; *The Harmony of the*

*Four Evangelists among themselves, and with the Old Testament; with an explanation of the chiefest difficulties both in language and sense. Part I. from the beginning of the Gospels to the baptism of our Saviour; 1644. Part II. from the baptism of our Saviour to the first Passover after; 1647. Part III. from the First Passover after our Saviour's baptism to the second; 1650 (so this laborious work remains unfinished); A Commentary upon the Acts of the Apostles, Chronical and Critical; the Difficulties of the Text explained, and the Times of the story cast into Annals. From the beginning of the Book to the end of the Twelfth Chapter. With a brief Survey of the contemporary Story of the Jews and Romans (down to A.D. 44), 1645; The Harmony, Chronicle, and Order of the Old Testament, 1647; The Harmony, Chronicle, and Order of the New Testament, 1655; The Temple, especially as it stood in the Days of our Saviour, 1650; but the work by which he immortalized himself was, *Horæ Hebraicæ et Talmudicæ*; Hebrew and Talmudical exertations upon Matthew, 1658, Mark, 1663, Luke, 1674, John, 1671, Acts, and some few chapters of Romans, 1676, and First Corinthians, 1664. This last work appeared first in Latin, and was reprinted in Leipzig under the editorial care of Carpzov, 1675-79, 2 vols., but has been translated into English, and in this language is found in vols. xi.-xii. of the Pitman edition mentioned below, also separately, edited by R. Gandel, Oxford, 1859, 4 vols. Lightfoot's *Works* have been four times published, first, edited by Bright and Strype, London, 1684, 2 vols. folio, second, by Texelius, Rotterdam, 1686, 2 vols. folio, third (first 2 vols., reprint of the second), edited by J. Leusden, Franeker, 1699, 3 vols. folio, fourth and by far the best edition, by J. R. Pitman, London, 1822-25, 13 vols. 8vo. This last edition incorporates the volume of *Remains*, 1700, contains a *Life* by the editor, and the emendations of former editions.*

LIGHTS, The Ceremonial Use of, in the Christian service, is of very old date. In spite, however, of the "many lights" of the "upper chamber" at Troas (Acts xx. 8), the Christian custom does not seem to be a simple continuation of a similar Jewish custom; nor is it likely that the Christians first adopted the practice from Paganism: on the contrary, Tertullian and other Fathers often ridicule the heathens for their superstitious and idolatrous use of lights at daytime. When, in the beginning of the fourth century, the custom became a generally adopted part of the Christian ritual, — such as it appears, according to Vigilantius, who attacked it, and according to Jerome, who excused it, if he did not defend it, — it looks most like a reminiscence from a former period of the history of the Church, when it had been, not a sacred rite, but a practical necessity. In the first three centuries the Christians were often, not to say always, compelled to worship in secrecy, in the darkness of night, or in some hidden place; as, for instance, the catacombs. And, under such circumstances, lights — candles or lamps — were indispensable. But what are the so-called "gospel-lights," which are first spoken of by Jerome in 378? — the bishop entering the church preceded by seven *ceroferrarii*, each of them carrying a lighted wax taper in his hand, and two of them taking up their position beside the *ambo*, while the gospel is read aloud, — what are those lights

but a reminiscence from the catacombs? And the same may be said of the paschal lights, the baptismal lights, etc.; only that, in each individual case, the custom received a special symbolical explanation of its own. Especially at funerals, lights of all kinds were profusely used throughout Christendom. Innumerable candles on golden stands were lighted all around the body of Constantine when it lay in state. When the remains of Chrysostom were brought to Constantinople from Comana, the waters of the Bosphorus were covered with the lamps of the faithful. When Queen Radegund was buried at Poitiers, all the free-women of the country stood around the grave with lighted tapers in their hands. From such customs the transition was very easy to keeping the lights always lighted in the sepulchre, or before the relic and the image, and to presenting them as a sacrifice to the saint. But, with the Reformation, the whole custom, in all its various forms, was completely broken up; only one small remnant of it, the Eucharistic light, still remaining in the Lutheran churches and in the Church of England. The injunction of Edward VI., of 1547, allowed two lights to be lighted on the high altar during the celebration of the Lord's Supper, to signify that Christ is the true light of the world.

LIGUORI, Alfonso Maria da, the most popular and influential author of devotional works and ethical theologian in the Roman-Catholic Church of the last century; was b. Sept. 27, 1696, at Marianella, a suburb of Naples; d. at Nocera, Aug. 1, 1787. His parents were of noble antecedents and pious inclinations; his father, an officer in the Neapolitan army. He was educated by the priests of the oratory of Philip Neri; studied law, and took his doctor's degree in his seventeenth year. The loss of a case determined him to enter the church, and he was consecrated priest in 1726. He became an earnest preacher, and devoted much time to the relief of the poor. In 1731, while in Foggia, Apulia, he had the first of his visions. As he was kneeling before a picture of the Virgin, she appeared to him in all her beauty. During a sojourn at Scala, where he was holding religious services with the nuns, one of the sisters, Maria Celeste Costarosa, revealed to him at the confessional that the Saviour had chosen him to organize a new ecclesiastical order. Following this revelation, he founded in 1732 the Congregation of our Most Blessed Redeemer. (See **REDEMPTORISTS**.) The Cardinal Archbishop of Naples disapproved of the movement, which also met with opposition from other quarters. But the order grew; and in 1742 Liguori was chosen general superior (*rector major*) for life, and the order was approved in 1749 by a papal brief. In 1762 Liguori was elevated, against his will, by Clement XIII., to the bishopric of St. Agatha of the Goths in Naples, from which, in 1775, he was allowed to retire, at his own request, by Pius VI. He retired to a house of the Redemptorists at Nocera. His latter years were embittered by physical sufferings, and a division in his order in consequence of a breach between the Pope and the Neapolitan administration. Nine years after his death, he was pronounced Venerable by Pius VI.; was beatified by Pius VII. Sept. 15, 1816; and on May 26, 1839, was canonized by Gregory XVI. Pius IX. added, July 7, 1871, to these

honors the dignity of Doctor of the Church; thus placing him beside Thomas Aquinas, Bernard of Clairvaux, etc. The decree was based upon the "scholarly and devotional character" of his works, and especially the circumstance that they "teach in the most excellent manner the truths relating to the immaculate conception of the blessed mother of God, and the infallibility of the Roman bishop speaking from his throne." It ordained that "his works should be cited as of equal authority with those of the other doctors of the church, and should be used in schools, colleges, controversies, sermons, etc., as well as in private."

No complete edition of Liguori's writings has been published. The most of them appeared in Italian, at Naples and Bassano, and have been translated into Latin, French, German, and other languages. His more important works are, *Theologia Moralis*, Naples, 1753, 2 vols., with additions, Bologna, 1763, 3 vols.; *History and Refutation of the Heresies*, Venice, 1773, 3 vols.; *The Truth of the Faith, or Refutation of the Materialists, Deists, and Sectaries*, Venice, 1781, 2 vols.; *La vera sposa di Gesù Cristo*, Venice, 1781, 2 vols., last ed., Naples, 1876; *Le glorie di Maria*, Venice, 1784, 2 vols., last ed., Rome, 1878; [Eng. trans., *The Glories of Mary*, New York, 3d ed., 1852. The last is the best known of Liguori's works. It breathes an intense devotion to Mary, and indulges in the most exaggerated praises of her beauty, moral innocence, power of representing the sinner's cause to the Saviour, if not directly of saving him. "Mary is truly our mother, not according to the flesh, but the spiritual mother of our souls and of our salvation" (i. 2). "She is omnipotent . . . because she obtains in her prayers whatever she wishes" (vi. 1). "I invoke thy aid, O my great advocate, my refuge, my hope, my mother Mary! To thy hands I commit the cause of my eternal salvation. To thee I consign my soul. It was lost, but thou must save it," etc. (vi. 3). These passages fairly represent the exaggerated Mariolatry of the work, and the distance to which the sinner is removed from Christ. Mary is addressed as the "refuge of sinners," "our life and hope," "queen of angels," "queen of heaven," "queen of the whole world," "queen of mercy, as Christ is King of justice," etc. Well might Keble exclaim, when the decree of the Immaculate Conception was promulgated in 1854, that it made the ecclesiastical union of Christendom impossible so long as it continued to be enforced. Liguori appeals to ecclesiastical writers, especially John of Damascus, Peter Damiani, and Abelard. His quotations from Scripture are confined almost entirely to the Song of Solomon, the Shulamite of which he looks upon as the type of Mary, and the apocryphal book Ecclesiasticus.]

LIT.—Lives of Liguori by GIATINI, Rome, 1815; JEANCARD (French), Louvaine, 1829, RISPOLI, Naples, 1834. [English biographies, edited by F. W. Faber, London, 1848-49, 4 vols., and by one of the Redemptorist Fathers, Baltimore, 1855. English translation of his *Reflections on Spiritual Subjects and on the Passion of Jesus Christ*, London, 1849, and of his *Novena in Honor of St. Theresa*, Baltimore, 1882. A second edition of his *Theologia Moralis*, edited by J. Ninzatti, appeared in Vienna, 1882, in 2 vols. See also MEYRICK:

Moral and Devotional Theology of the Church of Rome, according to the Teaching of S. Alfonso da Liguori, London, 1857.] ZÖCKLER.

LIGURE, one of the stones in the breastplate of the high priest (Exod. xxviii. 19), perhaps the red tourmaline or rubellite; but the rendering is very uncertain.

LILLIE, John, D.D., b. at Kelso, Scotland, Dec. 16, 1812; d. at Kingston, N.Y., Feb. 23, 1867. He was graduated with the first honors at the University of Edinburgh, 1831; studied theology, and taught, until 1834, when he emigrated to America. He then finished his theological studies at New Brunswick, and was ordained, and installed minister of the Reformed Dutch Church at Kingston, N.Y., where he labored ably and faithfully until August, 1841, when he accepted the presidency of the grammar-school of the University of the City of New York. From 1843 to 1848 he had charge of the Broadway, afterward Stanton-street, Dutch Church, and, in addition, edited the *Jewish Chronicle* on behalf of missions among the Jews from 1844 to 1848. From 1851 to 1857 he labored upon the Revised Version of the American Bible Union; but in the latter year he re-entered the pastorate, being installed over the Presbyterian Church of Kingston, N.Y., and in that relation he died after a four-days' illness. Dr. Lillie was acknowledged to be one of the best biblical scholars in the United States. He has left permanent evidence of his learning, not only in his individual publications, but in the new versions and philological commentaries upon Thessalonians, John's Epistles, 2 Peter, Jude, and the Revelation (also on 1 Peter and James; but these were never printed), prepared for the American Bible Union. He was a spiritually minded and edifying preacher and a faithful pastor. His works, all printed in New York, were, *Perpetuity of the Earth* (1842), *Lectures on the Epistles to the Thessalonians* (1860), Translation, with additions, of Auberlen and Riggenbach upon *Thessalonians* (in the Lange Series, 1868), also posthumous *Lectures on the First and Second Epistles of Peter, with a Biographical Sketch by Dr. Schaff and James Inglis* (1869).

LILY. The only true lily now found in Palestine is the scarlet martagon; but it is likely, that by the term in Scripture is meant the scarlet anemone, which in color and abundance fills the requirements (Cant. v. 13; Matt. vi. 28-30). But, as the Arabs now use the word of many flowers, it may be that in Scripture similar laxity prevails.

LIMBORCH, Philipp van, b. in Amsterdam, June 19, 1633; d. there April 13, 1712. He studied theology, philosophy, philology, and mathematics in his native city, Leyden, and Utrecht, and was appointed pastor at Gouda in 1657, pastor in Amsterdam in 1667, and in the next year professor of theology at the Remonstrant college in Amsterdam. What Episcopius began, and Curcelläus continued, he completed. His *Institutiones Theologiæ Christianæ* (1686) was translated into English by William Jones, London, 1702. Prominent among his other works are *De Veritate Religionis Christianæ* (1687) and *Historia Inquisitionis* (1692), translated into English by Samuel Chandler, London, 1731. See A. DES ARMORIE VAN DER HOEVEN: *De J. Clerico et P. a Limborch*,

Amsterdam, 1845, and the *Letters of Locke*, London, 1727.

LIMBUS, or **LIMBO**. The Roman-Catholic Church fixes the eternal end of human life in a double existence in heaven and hell, and so far she is in full accord with the Greek and Protestant churches; but, in her farther development of these fundamental ideas, she pursues a course of her own. The Roman Catechism teaches that there are a hell, in which infidels and such as die in a state of reprobation are shut up forever under unspeakable sufferings; a purgatory, in which the souls of the faithful go through a certain amount of pain in order to be thoroughly purified from sin; and, finally, a third place,—the bosom of Abraham, or, as it is generally called in common ecclesiastical parlance, the *limbus patrum*,—in which the pre-Christian saints, the saints of the Old Testament, were retained in an intermediate state between blessedness and punishment until the descent of Christ into Hades. To these three *abditæ receptacula* taught by the symbolical books of the Church, her theologians, the schoolmen, have added a fourth one for children who die without baptism,—the *limbus infantum*. The chorography of the infernal region then becomes as follows: in the centre of the earth, hell; in the sphere around hell, purgatory; in the sphere around purgatory, *limbus infantum*; and then, somewhere between heaven and hell, the bosom of Abraham. With respect to the detailed description of these localities, most poets and theologians agree as to the first, second, and fourth; while the third, the *limbus infantum*, has given rise to very diverse opinions. [See the art. on INFANT SALVATION.] The word *limbus* is Latin, means “border,” and was probably first employed by Thomas Aquinas, who rapidly brought it into common use. GÜDER.

LINCOLN (*Lindum*, “hill fort by the pool,” and *Colonia*), the capital of the county of the same name, is situated on the Witham, a hundred and thirty-two miles north-west from London, and is one of the oldest and most interesting of English cities: present population, 37,312. The glory of the place is the minster, of which Mr. C. H. Coote, in the *Encyclopædia Britannica*, says, “As a study to the architect and antiquary, it stands unrivalled, not only as the earliest purely Gothic building in Europe, but as containing within its compass every variety of style, from the simple massive Norman of the west front to the Late Decorated of the east portion. The building material is the volite and calcareous stone of Lincoln Heath and Haydor, which has the peculiarity of becoming hardened on the surface when tooled. In former days the cathedral had three spires, all of wood, or leaded timber. The spire on the central tower was blown down in 1547. Those on the two western towers were removed in 1818. The ground plan of the first church was laid by Bishop Remigius in 1086, and the church was consecrated May 2, 1092.” The cathedral, as at present standing, dates from 1450. The see of Lincoln is said to have been established in 1078. The dimensions of the cathedral internally are: nave, 250 × 79.6 × 80 feet; choir, 158 × 82 × 72 feet; main transept, 220 × 63 × 74 feet; choir transept, 166 × 44 × 72 feet. From the central tower booms the new “Great Tom of Lincoln,”

which weighs five tons, eight hundred-weight. Among the famous bishops of Lincoln are St. Hugo (d. 1200); Grosseteste (d. 1253); William Wake, afterwards Archbishop of Canterbury (d. 1737); and Edmund Gibson (d. 1748). The present incumbent is Christopher Wordsworth, D.D., LL.D., who was consecrated in 1869; and the yearly income is five thousand pounds.

LINDSEY, Theophilus, b. in Middlewich, Cheshire, June 20, 1723; d. in London, Nov. 3, 1808. He became fellow of St. John's College, Cambridge, 1747; and vicar of Catterick, 1764; but, leaning towards antitrinitarian views, he was confirmed in them by Priestley: so he resigned his living in 1773, and on April 17, 1774, began Unitarian services in London, and continued them until 1793, when he gave up his charge. His chief work is *An Historical View of the State of the Unitarian Doctrine and Worship from the Reformation to our Own Times*, London, 1783. His *Sermons* appeared in 1810, and *Memoirs*, by Thomas Belsham, in 1812.

LINDSLEY, Philip, D.D., b. at Morristown, N.J., Dec. 21, 1786; d. at Nashville, Tenn., May 25, 1855. He was graduated at the College of New Jersey, 1804; was tutor there, 1807–09, 1812; professor, 1813; vice-president, 1817; declined the presidency, 1823; in 1824 became president of the University of Nashville; resigned, 1850; for the next two years professor of ecclesiastical polity and biblical archæology in the New Albany Seminary, Indiana. He was moderator of the General Assembly, 1834. His *Works* were edited, with a memoir, Philadelphia, 1865, 3 vols.

LINEN. As the finest flax was grown in Egypt, the finest linen of antiquity came from there; and linen was there the material of which the priestly and state robes were made (Gen. xli. 42), and in which mummies were wrapped. Among the Hebrews, linen was similarly used; thus the veil of the temple and the curtain for the entrance were made of it (Exod. xxvi. 31, 36), and priestly and royal persons wore it (Exod. xxviii. 6, 8, 15, 39, xxxix. 27; 1 Chron. xv. 27). Several Hebrew words are interpreted “linen.” See SMITH'S *Dictionary of the Bible*, *sub voce*.

LINGARD, John, D.D., LL.D., F.R.S., Roman-Catholic historian, b. at Winchester, Feb. 5, 1771; d. at Hornby, near Lancaster, July 13, 1851. He studied at the English College, Douai, France, from 1782 to 1793; but, anticipating the breaking-up of the college in the spring of that year, went to England as tutor in the family of Lord Stourton, and remained in this capacity until, in October, 1794, he went to Crook Hall, near Durham, where some of those driven from Douai had gathered, and completed his theological studies. He was ordained priest in 1795; and, having declined a flattering call to London, taught natural and moral philosophy in Crook Hall, and was vice-president and general director of the studies. In 1808 the college was removed to Ushaw, Durham, and he accompanied it, and in 1810 was chosen president; but in 1811 he retired to Hornby, a very small charge, in order that he might give himself up to historical studies undistracted. There he spent his life in laborious research. In 1817 he visited Rome, partly on business connected with the English college, and partly to study in the Vatican Library; again, he was there

in 1821, and was received with great distinction. The Pope, Pius VII., conferred upon him the degrees of doctor of divinity and doctor of laws. In 1824 he was elected a member of the Royal Society. In 1825 Leo XII. offered him a cardinal's hat; but he declined, preferring, characteristically, quiet and study, to cares and authority. For some little time prior to his death he received a pension from the government, of three hundred pounds. Lingard was an "able and intense" Roman Catholic, ever ready to defend his church. His principal controversial writings will be found collected under the title, *A Collection of Tracts, or Several Subjects connected with the Civil and Religious Principles of Catholics* (London, 1820); besides these may be mentioned his oft-published *Catechetical Instructions on the Doctrines and Worship of the Catholic Church* (1840), and his scholarly *New Version of the Four Gospels* (1836). But it is as an historical writer that he lives. He wrote, *The Antiquities of the Anglo-Saxon Church*, 1806 (3d ed. greatly enlarged, under the title, *The History and Antiquities of the Anglo-Saxon Church*, 1845), and the really great *History of England, from the First Invasion by the Romans to the Commencement of the Reign of William III.*, London, 1819-30, 8 vols.; 5th and best ed., revised thoroughly by the author, 1849, 10 vols.; 6th ed. (reprint), 1851-55. It has been translated into German, French, and Italian. It should always be consulted for the Roman-Catholic view of its period, but cannot be relied upon implicitly; for the author keeps back, sometimes, part of the truth. (Compare ADAMS: *Manual of Historical Literature*, pp. 440, 441.) A *Life of Lingard* is prefixed to the sixth edition of his history.

LINUS is, by all lists of Roman bishops, placed as the immediate successor of St. Peter (IRENÆUS: *Adv. omn. hæres.*, III., 3, 3; *Catalogus Liberii*, ed. MOMMSEN, in his *Über den Chronographen von 354*, EUSEBIUS: *Hist. Eccl.*, III., 2, 13, and *Chronicle*, p. 156, ed. Schöne; AUGUSTINE *Epist.* 53; OPTATUS: *De schis. Donat.*, II., 3). The length of his reign is differently determined. Eusebius counts twelve years in his church history, but fourteen in his chronicle; the *Catalogus Liberii* counts twelve years, four months, and twelve days; Jerome, eleven years. The date of the beginning of his reign is also differently fixed according to the different calculations of the death of St. Peter. As the Roman congregation knew nothing about an episcopal constitution in the beginning of the second century, Linus was consequently simply a presbyter of the church; but when it afterwards became of interest to present a continuous succession of bishops from the apostle Peter, he was made a bishop, and identified with the Linus of 2 Tim. iv. 21. His alleged epitaph has no interest whatever (comp. KRAUS: *Roma sotteranea*, 2d ed., p. 69). See LIPSIIUS: *Chronologie d. römischen Bischöfe*, Kiel, 1869, p. 146. HAUCK.

LINZ, The Peace of, was concluded, Dec. 13, 1645, between Georg Rakoczy, Prince of Transylvania, and the Emperor Ferdinand III. as King of Hungary, and forms the foundation of the constitution of the evangelical church in Hungary. The Protestants obtained freedom of worship; the churches which the Roman Catholics had taken from them were restored to them; and a punishment was fixed for any one who inter-

fered with their service, or annoyed them on account of their religion.

LIONS of the Asiatic species, smaller, with a shorter mane, and less formidable, than the African species, were found in Palestine down to the twelfth century, but have disappeared, together with the forests. Towns derived their names from the lion, e.g., Ariei and Laish; while Lebaoth means "lioness." The lion's favorite abode seems to have been in the jungles of the Jordan (Jer. xlix. 19, l. 44). It was sometimes attacked by the shepherds single-handed (1 Sam. xvii. 36); but generally it was itself the attacking party, devoured men, and even ravaged villages. How deep an impression the Hebrews had received from this animal, the "king of beasts," may be judged, not only from the characteristic descriptions which the Bible contains of its habits and appearance, its roar and movements, but also from the innumerable symbolical and metaphorical expressions derived from it (Gen. xlix. 9; 1 Chron. xii. 8; Isa. xxix. 1, marg.; Rev. v. 5).

LIPTINES. See LESTINES.

LITANY (Λιτάνια). The term originally meant a prayer for protection (comp. λίσσασθαι), but later was used of the processions in which such prayers were offered (comp. Sophokles, *Glossary of later and Byzantine Greek*, in *Memoirs of the American Academy*, vii. 407), or of the *Kyrie Eleyson*. Since the Reformation, it is usually employed to designate a special form of prayer in which the minister announces the objects of petition, and the congregation responds with an appropriate supplicatory ejaculation. From of old the ministerial announcement has been called the *prosphonesis*. There are proofs, that, at a very early period, the congregation at public service not only gave the response "Amen" to the eucharistic prayers (Justin: *Ap.*, i. 65; comp. *Apost. Constt.*, viii. 12), but also other responses in the general prayer of the church. When, for example, the *prosphonesis* for the emperor was recited, all responded, "Christ, help!" (Χριστὲ βοήθει. See Daniel: *Cod. liturg.*, iv. 1, 71). The call to repeat a *Kyrie Eleyson* ("Lord, have mercy upon us") first occurs in the special prayers for penitents (*Ap. Constt.*, viii. 8). In the so-called liturgies of James and Mark, — the oldest of the Oriental liturgies, — provision is made for responsive worship, as when the prayer was opened on the part of the minister with the words, "Let us all say, *Kyrie Eleyson*." The other Oriental liturgies, those of Chrysostom and Basil, the Armenian, etc., referred their responses to the deacon or the choir. The Greek expression, *Kyrie Eleyson*, was introduced in the churches of the West by a decree of the Council of Vaison, in 529, at the side of the Latin *Domine miserere* ("Lord, have mercy upon us"); and, by the rule of Benedict, *Kyrie* became another designation for "litany."

Mamertus, Archbishop of Vienne (460), influenced by earthquakes and other calamities, instituted *rogationes*, or processional litanies, for the three days preceding Ascension Day. The Council of Orleans (511) called these processions "litanies" (*litanie*), and prescribed them for all Gaul. Avitus of Vienne (d. about 525) describes them in a homily. Leo III. (795-816) introduced these processions on the same days in Rome (Muratori: *Liturgia Rom.*, i. 78). Notices of these

processionals go back no farther than Mamertus; but it is related that Pelagius I. in 555, after the litany was said in a certain church in Rome, had a processional from there to St. Peter's (Muratori: *Rer. Ital. script.*, iii. 1323). This was probably a development of the usual processions at Easter, at which the litany was repeated thrice. The prayers of the litany were already at this time concluded with the words, "Lamb of God, have mercy upon us" (Muratori, i. 564). In addition to these processions, the 25th of April was fixed in Rome as the day for a public processional with the litany. This—the so-called *litania major*—Gregory the Great found in use. In its observance, it was the custom to march from one of the churches to St. Peter's in order to say the "litany which is called by all the 'larger'" (comp. Martène: *De antiq. eccl. rit.*, i. 514 sq.). The *litania septiformis*,—so called because it was performed by seven choirs,—which Gregory established, is not to be confounded with this one. It was occasioned by a desolating pestilence which followed upon an inundation of the Tiber in 590, and became the model of the Gallic *rogationes*, which were called *litanie minores*.

The "larger litany," as it is found in the Gregorian Missal, appealed to the saints; but such petitions had grown very much by 887, at which date the Paris form was certainly in use. After the *Kyrie Eleyson* and "Christ, hear us" had been repeated three times, a hundred petitions were offered, containing appeals to Mary, the angels, and the apostles. These were closed with the petition, "All ye saints, pray for us." In the middle ages, litanies were also said at the dedication of churches, the coronation of the Roman emperors, etc.

By the rule of Benedict, the litany came to be frequently used in the convents; and a short litany was said every Saturday at the celebration of the mass. The frequent use of the *Kyrie* in song and on all festal occasions, by the Germans in the middle ages, is a proof of the frequent use of the litany by the priests.

The number of litanies increased to such an extent, that Clement VIII. saw fit to limit it. Of those originating in the latter part of the middle ages he chose only the Litany of our Lady of Loretto. It belongs to the thirteenth or fourteenth century, and praises Mary with every conceivable title of honor. By papal decree in 1646, the Litany of the Name of Jesus was also sanctioned. This does not date, even by the confession of Roman-Catholic scholars, beyond the fifteenth century. It is, however, the Litany of All the Saints which ranks highest in the Roman-Catholic Church. The Reformation was a fresh occasion for new litanies against the Reformers; and of these we will only mention the *Litaniae et preces ad opem adv. hæreticos*. jussu P. Gregorii XIII. dicendæ ("Litanies and Prayers against the Heretics," etc.).

Luther compiled both a Latin and a German litany, which were in use at Wittenberg, at any rate, in 1529, as a letter of Nicolaus Hausmann proves (*De Wette*, iii. 423). The old chords for the Latin litany may be found in the old Lutheran hymn-books of Keuchenthal and Lossius. Amongst the other petitions which Luther introduced was that against the Turks and the

Pope (*Wider des Türken und des Papstes Mord u. Lästerung*), inserted in 1546. Luther declared this congregational form of prayer to be "most useful and salutary." The Moravians, also, use the litany with some special petitions.

[Augustine and the monks that were with him, according to Bede, entered Canterbury chanting a litany. The litany of the English Book of Common Prayer was originally intended to be a distinct office. A rubric in the first prayer-book (1549) ordered it to be said on Wednesdays and Fridays, before the communion-office. It was then placed after the communion-office, and in 1552 put in the place it now occupies, with the direction that it was to be "used upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the ordinary." The clause in Edward's Prayer-Book, "From the tyranny of the Bishop of Rome and all his testable enormities," was omitted in the copy printed by royal sanction, 1559. See BINGHAM: *Antiquities*; MARTÈNE: *De Antiquis ritibus*, etc.; BLUNT: *Annotated Prayer-Book*, 6th ed., London, 1875; PROCTER: *History of the Book of Common Prayer*, pp. 249 sqq., 11th ed., Lond., 1874; STANLEY: *Christ. Inst.*, xii.]. VON ZEZSCHWITZ.

LITERÆ FORMATÆ. The custom of furnishing travelling Christian brethren and sisters with letters of introduction is very old in the Church (*Acts* xviii. 27; *Rom.* xvi. 1; *2 Cor.* iii. 1), and originated naturally from the lively intercommunication between the congregations, and their great hospitality. In *2 John* 10 it was even forbidden to receive a person who did not hold the true doctrine; so that it soon became necessary for a traveller to legitimize himself on that point by a letter from the head of the congregation to which he belonged. Such letters were called *literæ communicatoriæ*, and must not be confounded with the official epistles by which one congregation commonly communicated with another, or with the so-called *literæ pacis*, testifying to the legitimacy of the purpose for which the bearer was travelling.

Already Dionysius of Corinth, at the time of Marcus Aurelius, complains that *literæ communicatoriæ* which he had issued had been counterfeited (*Eusebius: Hist. Eccl.*, iv. 23); and Cyprian says in his ninth epistle (ed. Hortel) that he had received a letter from Rome which looked very suspicious. In the period of the great councils, from the fourth to the seventh century, numerous instances occurred of forgeries of this description; and, in order to counteract that vicious tendency, it was prescribed that the letters should be issued according to certain rules. Thus the old *literæ communicatoriæ* became *literæ formatæ*, or *literæ canonicæ*, or simply *formatæ*. But it is doubtful whether the name *formatæ* was derived from a certain fixed form prescribed for the letters, or from the seal (*forma*) with which they were furnished. See ROCKINGER: *Über Formelbücher*, Munich, 1855; E. DE ROZIÈRE: *Recueil général d. formules*, etc., ii. p. 909. ADOLF HARNACK.

LITHUANIA. See RUSSIA.

LITURGICS. The Science of Worship; see WORSHIP.

LITURGY. The authority of Christ as distinctly requires common prayer as it requires prayer in secret. If he said, "Thou, when thou

prayest, enter into thy closet," he also said, "After this manner pray ye, Our Father who art in heaven." The last as clearly implies a social act as the first implies a solitary act; and, in enjoining the duty, he also gave the form of words to be made use of. The liberty which is often usurped, of interpreting this as merely or chiefly the *model* on which prayer is to be formed, and discarding the use of the very form itself in social prayer, must be regarded as due to a purely subjective interest. The command, "Go ye and teach all nations," is not more peremptory than the command, "When ye pray, say, Our Father who art in heaven." The first devotional utterance, therefore, of the disciples, was common prayer. Their voices blended together in that divine oration which in all ages since has been found equally suited to express the adoring sentiment of the great congregation and the simple aspiration of the child at its mother's knee. With this example and lesson of Jesus himself before them, it is natural that the early church should have incorporated in all their public and all their private worship the Lord's Prayer as the *legitima et ordinaria oratio*. The illustrations of this fact lie so plain on the face of Christian archæology, that we shall waste no space in citing them. It was also equally natural, that, regarding the Lord's Prayer as a warrant for that method of praying, the early church teachers should so far consult for the edification of the simple and untaught disciples, as to add also other forms, repeating the same prayers, for example, again and again, till they became fixed in the memory of the people, who thus learned when to ejaculate the "Amen" which had been handed down to them from the practice of the apostolic churches. In this way a simple but continually augmenting service of prayer would be growing up in the Church, varying, in various parts, according to the taste and the devotional gifts of the several bishops. These would soon become so familiar, that the people would be able to join in every prayer without waiting for the prompting voice of a "monitor." As these forms, from including at first only the *Legitima et quotidiana oratio* and certain familiar ejaculations, became enlarged to embrace a more complex sacramental service, it would be found convenient to reduce them to writing. The construction of these liturgies would be a gradual process. Neither Chrysostom, nor Leo, nor any other of the Fathers, sat down to compose a form of public prayer. They compiled it from existing sources, adding something of their own, and arranging the whole according to their discretion. A complete service of prayer as certainly implies long previous tentative essays towards it as a complete modern dictionary implies numberless imperfect attempts at lexicography. A Webster or a Worcester adopts the body of English words he finds already catalogued, and adds new ones. The dictionary, however, exists in the language before the vocabulary is arranged and defined; and a liturgy exists as soon as forms of prayer are employed, whether they are written down or not. The two great families of the early liturgies are the Eastern and the Western. In general it will be admitted that the Oriental Church, which took the lead in every thing relating to worship, possessed forms of

prayer sooner than the Latin, and that some of the Greek liturgies date back, in their elements, to a very early period. The most primitive of these, by the universal consent of critics, is that body of prayer found in the eighth book of the pseudo-Clementine *Apostolical Constitutions*. It does not, indeed, amount, in the strict sense, to a liturgy; since its forms are designed, not so much for the people as for the officiating minister. They were never used in any church. Probably they were never "published," but only privately circulated; but, viewed even in this light, they possess, for their character and the indications in them of a high antiquity, a marked value of their own.¹

The clumsy device by which the various parts of the *diatageis* ("Constitutions") are ascribed to the several apostles is not to be understood as seriously meant to deceive. It was merely a rhetorical contrivance for giving authority and emphasis to the instructions, like the speeches in Thucydides and Sallust. But this apparent fraud, and the pseudo-epigraphic title, have thrown, upon the eighth book at least, an unmerited degree of discredit. It is the oldest body of prayer we have inherited from the primitive church, and exhibits the simplicity, the tenderness, the adoring reverence, with which believers in the earliest ages drew near the mercy-seat of God.

A few characteristic features of this liturgy may here be mentioned:—

1. The prayers extend continuously to a great length. They are not broken up into parts, with an intermediate "amen;" and there is no appearance yet of the "collect."

2. The length of the prayers consists mostly in their taking the character of historical reviews of God's providence towards his church under the old dispensations. From this is drawn an argument for his continued watchful care over his people in all times.

3. Whoever may have been the author or authors of these prayers, they include passages of as great sublimity and beauty as have ever entered into public devotion in any later times.

4. The fact of an elaborate hierarchy being implied, with ascertained rules for their ordination, the appointment of tithes for their support, the use of a certain apparatus in the sacramental service, the lighting of candles on the altar, prayers for the pious dead, etc., are no disproof of the ante-Nicene origin of these Constitutions. Contrariwise they only illustrate the early period at which such usages found their way into Christian worship. Two hundred years are a long period in human history, and afford room for great changes in human institutions, for the better or the worse; and there is evidence enough that changes of various kinds went on somewhat rapidly in the obscure twilight of the first centuries.

5. This early origin of the "Constitutions" is

¹ [The oldest post-apostolic prayer is found in the portion of the first or genuine Epistle of Clement, discovered by Bryennios, and published in Constantinople 1875. It is quite elaborate, and extends over three long chapters (lix., lx., lxi.). It would appear that it was in general such a prayer as Clement was in the habit of offering up in the church at Rome where he was chief pastor. It is, therefore, in its prominent features, a form of prayer, and as such was used in the composition of the liturgy in the Apostolical Constitutions. See Bishop Lightfoot: *S. Clement of Rome, Appendix*, London, 1877, pp. 252, 270. — Ed.]

confirmed by various allusions to a condition of things prevailing in the church before the time of Constantine the Great; as, e.g., the still formidable power of heathenism, and the sufferings of Christians in mines and prisons.

6. The attribute of *φιλόανθρωπε*, by which God is apostrophized as the "lover of human kind," and which is so characteristic of the Greek liturgies, appears first in these "Constitutions," reminding us of the invocation in the familiar hymn, "Jesus, lover of my soul."

7. The conclusion is, that these "Constitutions" exhibit the devotional spirit and method of the Oriental Church not later than the end of the third or beginning of the fourth century, with elements derived from the second and first.

In proceeding now to describe the early Christian liturgies, properly so called, we may notice (1) That the number of them is very large, the far greater part Oriental; (2) That they are found alike in all parts of the church, from the Malabar coast to the Spanish peninsula; (3) That through all this broad extent of Christendom, Eastern and Western, in the various languages of Europe, Asia, and Northern Africa, the liturgies show a sufficiently close resemblance to indicate a common origin.

This resemblance appears in the following particulars: viz.,—

1. They are all "sacramentaries." The Christian sacrifice is the central object about which all the parts of the service are gathered. In this respect the Protestant liturgies differ from them, since these may be said rather to be gathered about the sermon, and to relate to the whole worship of God, both regular and special; while the early liturgies neither include any forms for special occasions, nor make any reference to the preaching of the gospel.

2. They all include the element of prayer for the dead. This practice is so irreconcilable with the Protestant doctrine of probation as to be generally classed among the characteristic corruptions of the Church of Rome. It must therefore be with a certain sensation of surprise that the Protestant finds this usage, not merely in a few of the early liturgies, but in all of them without exception; from which it would follow that we have to take our choice between admitting that the practice is so in harmony with the yearnings of our nature as to spring up sporadically wherever there were Christian worshippers, or else that it was the common inheritance of the churches derived from the earliest times, before they were separated from each other. The Protestant finds a considerable relief, however, in discovering that these prayers imply no belief in the existence of a purgatory. Not the faintest allusion to any such place or state occurs in the early liturgies. The prayers "for the whole Catholic Church" include the departed saints as being in a state, not of purgatorial suffering, but of incomplete happiness; as being in paradise, and not yet in heaven.

3. There are many minor features, not requiring to be particularly dwelt upon, found alike in all these liturgies; such as the division of the service into two parts,—that preceding the consecration of the elements (pre-anaphoral) and the *anaphora*, or sacramental service,—the use of

the Lord's Prayer, the secret prayer of the minister (*oratorio veli*), the mingling of water with the wine, the invocation of the Holy Spirit, and various rubrical directions, everywhere substantially the same.

4. It remains to be added that these were all true liturgies: they were adapted to the use of the congregation. The service is not all performed by the minister, but the people have their vocal share. The worship was responsive throughout: the people reply at all the appropriate places,—*Habemus ad Dominum, Domine Miserere, Miserere Nostri, Deus Salvator Noster*, etc. They repeat aloud the *oratio dominica* (the Lord's Prayer), they resound the creed and the doxology, and, at the end of all the prayers, swell the chorus of "the Amen." This made a true service for the people (α *Λειτουργία*), and justified the concluding prayer of thanksgiving, "O God, who hast given us grace with one accord to make these our common supplications unto thee," etc.

These remarks premised as to the harmony of the whole body of the liturgies, we proceed to a more particular description of the details of the service. We suppose ourselves to be writing, not for professional scholars, who will go to the original sources themselves, but for the benefit of popular readers. We shall take, therefore, a single representative Oriental liturgy to furnish a brief sketch of the mode in which the church of the fifth and sixth centuries conducted its sacramental service. Leaving out the Clementine Liturgy,—improperly so called, which, as already observed, was never employed in any church,—there were three principal and most venerable forms in use in the Syrian and Egyptian churches; viz., those of Basil of Cæsarea, Gregory "Theologos," and Cyril of Alexandria. Of these we may take the first as a pattern liturgy, an analysis of which will set the whole sacramental worship of the early Eastern Church before us. Under it we include the Basilian Liturgy of the Alexandrian Church, and the liturgy of Chrysostom, which are only variations of it. It was the original type on which the others were formed, and was more widely in use throughout the East than any other; everywhere, indeed, except in Jerusalem, where the so-called "Liturgy of St. James" was used, and in Alexandria, which naturally clung to the pretended liturgy of St. Mark. At this day, after the lapse of near fifteen hundred years, the liturgy of Basil prevails, without any substantial variety, from the northern shore of Russia to the extremities of Abyssinia, and from the Adriatic and Baltic Seas to the farthest coast of Asia. Basil was Bishop of Cæsarea from A.D. 370 to A.D. 379,—the time of his death. His title of "The Great" indicates the admiration of his own age, and explains the readiness with which the Eastern churches in subsequent times all adopted a form of worship which he was believed to have sanctioned. Following, then, the order of Basil's liturgy, we find, first, that the priest begins with the apostolic benediction, to which the people respond, "And with thy spirit," followed by other responsive sentences. Second, then follows a prayer of praise and adoration to God as Creator, Ruler, Saviour, and Spirit of truth, ending with the trisagion, "For all things do serve thee,—angels, archangels, thrones, dominions, principal-

ties, powers, the many-eyed cherubim and seraphim, crying, one to another incessantly and with uninterrupted praises, saying" [here the people all join the acclaim], "Holy, holy, holy Lord God of Sabaoth, heaven and earth are full of thy glory. Hosanna in the highest! Blessed be he that cometh in the name of the Lord!"

The deacon then arranges the sacramental vessels; and the minister proceeds with a prayer adoring the justice of God as illustrated in the creation and the fall of man, and his mercy as shown in the incarnation, life, ministry, atoning death, resurrection, ascension, mediatorial reign, and second coming, of the Lord Jesus Christ. This constitutes the pre-anaphoral service. The prayer ends with the words, "But he has left us a memorial of his saving passion; for when he was just going out to his voluntary, glorious, and life-giving death, in the same night wherein he gave himself up for the life of the world, taking bread into his holy and immaculate hands, and presenting it to thee, his God and Father, he gave thanks, blessed, sanctified, and brake it, and gave it to his holy apostles, saying" [and here begins the *anaphora*], "This is my body which is broken for you for the remission of sins." The consecration of the cup immediately follows in the same scriptural terms, concluding with "For as often as ye eat this bread, and drink this cup, ye do show forth my death, and confess my resurrection." To the various parts of this service the people respond, "Amen." We praise thee, we bless thee, we give thanks to thee, O Lord, we make our supplications unto thee, O our God." An invocation to the Holy Spirit follows, and then a commemoration of the pious dead. A full prayer is then offered for all sorts and conditions of men, — for "our most religious emperors;" for "enemies and persecutors;" for the "afflicted and persecuted in deserts, mountains, dens, and caves of the earth;" for "our brethren in court and camp;" for "those absent on just occasions," and a great number of other classes of persons. This long prayer is followed by a brief litany, in which the people continually respond to the various suffrages, "Lord, have mercy upon us," etc. At the close of all this, the sacramental emblems, the bread and the wine, are distributed at once to the people without further words. It is to be remembered that all this was the sacramental part of the service, at which none but the initiated or believers were permitted to attend, and that the *missa catechumenorum*, including the reading of the Scriptures and the bishop's sermon, at which all might be present, had preceded it.

The question now recurs as to the age to which this form of prayer belongs. Was it the composition of the great bishop of Cæsarea? or was it merely compiled by him from earlier sources? Or, again, was it the production, as some of its contents might seem to indicate, of a considerably later time, sought to be passed off under so illustrious a name?

We begin with the testimony of Basil himself. He was the most illustrious light among the constellation of brilliant men that adorned the church of the fourth century, eminent alike as theologian, pulpit orator, church leader, and saint. No one could have known better than he the history and usages of the church. In the twenty-seventh chap-

ter of his work *De Spiritu Sancto*, he is arguing, in defence of a certain form of trinitarian confession, against the objection that no such precise form was found in the Scriptures. Many things are lawfully practised in the church, he says, for which no written authority can be found in the "saints;" such as making the sign of the cross, worshipping towards the east, standing in prayer on Sundays, trine immersion, etc. But these are all warranted by tradition. So, he adds, the method of consecrating the elements at the Eucharist is nowhere found set down in the writings of "the saints," but is regulated in accordance with the traditionary doctrine of the church. This implies that there was a well-known and fixed form of sacramental liturgy sanctioned by long usage. It was not new, any more than the practice of making the sign of the cross, which we know was universal in the time of Tertullian, nearly two hundred years earlier, and therefore presumptively had been in use for a long period before him.

But it has been generally argued from the phrase employed in this passage, "the saints," that no forms for the sacramental service had ever been reduced to writing before Basil's own time, regarding "saints" as equivalent to "fathers." Bingham and others of the earlier writers, and even so careful a scholar as the author of the article *Liturgie*, in the new *Herzog's Real Encyclopädie* (von Zezschwitz), have too hastily admitted this; whereas the whole extent of Basil's dictum is, that no such forms are found in the writings of the apostles. The context shows that he is referring only to the absence of scriptural authority for certain usages, which he maintains were notwithstanding lawful, anticipating in this the argument of Richard Hooker in his *Ecclesiastical Polity*. For aught that appears in this passage, therefore, there may have been already extant various less perfect sacramental liturgies, differing in different churches. What Basil effected was to reduce them all to one common form, to which his great name gave a currency that enabled it soon to swallow up the rest.

This is the meaning of a passage in the funeral oration of Gregory Nazianzen for his illustrious friend (*In laudem Basilii*, Orat. 43). Recounting the manifold activities of the Bishop of Cæsarea, he says, that besides the erection and care of his almshouse and hospital, his unsleeping vigilance over his flock, his codes for the government of convents and monasteries, and his general regulation of the lives and duties of the clergy, he had also effected a compilation of the prayers of the church into a regular service (*descriptiones precum*). This *descriptio precum* ("order of prayer") was merely a new and improved edition of the sacramental service already in use, just as the *symbolum Romanum* was not an original creed, but only an accurate and perfected summary of the various *regulæ fidei* current among the churches. In both cases a competent authority sanctioned the new form, to which the others soon gave place. That this Basilian Liturgy was afterwards successively enlarged, modified, "interpolated," etc., is unquestionable; but these later "interpolations" are merely signs of its greater relative antiquity. They are not properly interpolations at all, since they merely record the successive changes in the doctrinal or the devotional system of the church. Beginning, then, from this work of Basil's, and

following the footprints backward, we may find some ground for an opinion as to the period from which a liturgy was actually in use in the church.

About the year 347, Cyril, Bishop of Jerusalem, preached at the Easter festival those discourses which are known under the name of *Catecheses mystagogicæ*, or instructions to candidates preparatory to communion. The fifth of these lectures includes a commentary on the Lord's Prayer. It is directed to explaining to the catechumens the reasons for the various parts of the service, — the washing of hands, the kiss of peace, the prayers, the responses of the people, and the administration of the Eucharist.

Now, it is to be observed here that Cyril is not proposing any new forms or rites, but takes the whole routine of the service for granted, and is merely giving to the catechumens, in a plain and simple way suited to the stage of their religious education, the reasons for the various parts. It is not different from a short sermon to Sunday-school children at the present day, explaining the nature of the church service. It may be safely assumed, then, that the forms thus expounded had been in use for a length of time; that they were the same in which Cyril himself had been trained in his childhood before the Council of Nice, and the same in which his parents and teachers had been educated during the long peace preceding the last persecution.

When we have reached this point, we come upon the trail of the pseudo-Clementine Liturgy; and this, in the same way, may be believed to exhibit the worship of the church as it was in the first half of the third century, reaching back, quite probably, to the time of Tertullian. That the worship of the church in his day was, to a considerable degree, simple and spontaneous, may be easily admitted; but that it may not have been, to some extent, conducted according to an ascertained ritual, is far from being decided, as is often assumed by his well-known phrase *sine monitore quia de pectore* (*Apologeticus*, 29). If the prayer was extemporaneous, the people certainly did not pray *sine monitore*, since the minister went before them, and dictated the words they were to adopt; and if an accustomed form was used, as would seem far the most likely in regular prayer for magistrates, it might still be equally *de pectore*. The natural meaning of this much-buffeted phrase would seem to be that Christians prayed for their rulers, as for others, without needing any command or summons, because they prayed cheerfully, and from the impulses of their own hearts.

We are not concerned to attempt tracing the growth of liturgical forms amid the dim twilight of the second century. The conclusion will be, that in the simple worship described by Justin Martyr, in which nothing more appears of a liturgical nature than a certain order of service, with common prayers, the regular administration of the Lord's Supper on "the day called Sunday," the kiss of charity, the vocal amen, etc., we have the germs that were gradually developed into the full liturgies of the fourth and fifth centuries.

To this must be added the positive conclusion, drawn from all experience, that no great change in the religious usages of a people is made in a day, or by the authority of any individual. Religious usages are above all others persistent, and

while admitting, without serious difficulty, of immaterial modifications, remain for substance the same from generation to generation. We infer, therefore, that, when Basil compiled his *descriptiones precum*, he presented nothing to startle the church of his time as new, but only an arrangement of their old familiar liturgy, with such new prayers as any bishop was at liberty to add. We infer the same thing of the form of worship illustrated by Cyril, and of the Clementine Liturgy. When we have reached that far, we have no doubt got back among the *origines liturgicæ* of the Christian Church, and may well be excused from groping any farther in the dark.

The other great family of liturgies, though much smaller in numbers, is the Western. In tracing the process of their development, the baseline from which to work backward would be the Gregorian rite of the year 600 A.D. In the same way as before, it might be shown that this was only a new and improved edition of the sacramentary of Gelasius of A.D. 492, as that was of the Leonian Liturgy of A.D. 451; and that the descriptions left us by Innocent I. (A.D. 404) and other of the Fathers, imply regular forms of prayer in the Church of Rome at still earlier periods. This deduction, as well as a particular account of the Roman service, our limits oblige us to dispense with.

We only add, that, omitting certain superstitious usages which had grown up in the church, these liturgies, containing as they do all the elements of the evangelical doctrine, and embodying a large part of the divine word, were admirably adapted to nurse the sentiment of religion among the people, and prove the vehicle for Christ's promise that the gates of hell should never prevail against his church. It must be regarded as unfortunate that their prejudice against popery and prelacy should have led Presbyterians so generally to cut themselves off from these rich sources of devotional culture, which have no necessary connection with either the one system or the other.

Protestant Liturgies. — Luther, Calvin, and the other Protestant leaders, who eliminated out of the worship of God the corrupt usages of the Church of Rome, found nothing objectionable in the mere fact of a regular form of prayer. They lost no time in providing suitable liturgies for the various countries that embraced the Reformation, each having its own national service. In 1523 Luther published his *Lateinische Messe*, and in 1526 the same, with improvements, in German. In 1538 Calvin issued his liturgy for the church of Strassburg, and in 1541 that for the church in Geneva, containing both ordinary and special services. In 1554 John Knox published a form of worship for the Scottish kirk, modelled on that of Geneva. These liturgies all left room, in some part of the service, for the exercise of free prayer. The English Book of Common Prayer was compiled in 1549, by Cranmer and Ridley, from several Roman missals in use in various parts of England, portions of it being adopted from Butzer's liturgy, particularly the forms of confession and absolution. The noble simplicity of this service is due to its having been compiled, to a great extent, from the Latin sacramentaries of Leo and Gelasius, with additions made in the devout

spirit and refined taste of Cranmer. A hundred years later, the growing alienation between the adherents of episcopacy and of presbytery in England caused the latter to discard liturgical services altogether, and to depend on the gift of extemporaneous prayer in their ministers. Eventually the two usages came to be characteristic of the two forms of church government; the Episcopalians all worshipping by means of a liturgy, and the Presbyterians by means of free prayer, though there is no reason in the nature of things why they might not both worship in the one way or the other; or, better still, why both methods should not be united in all public worship.

In the progress of the nineteenth century a general liturgical revival took place in various non-Episcopal churches in Germany, where a new form of service—the *Agende*—was drawn for the Evangelical Union, under the patronage of the king of Prussia. In 1858 a committee of the General Assembly of the Scottish kirk reported a collection of forms of worship for the use of soldiers, sailors, etc., which received the unanimous sanction of the Assembly. A few years since, the Church Service Society issued their *Ευχολόγιον*, or *Book of Common Order*, which has reached a fourth edition, and is working a marked but silent change in the public Presbyterian worship of Scotland. The Liturgy of the Catholic Apostolic Church (Irvingite), based on the Anglican Book of Common Prayer, is of a highly rich and elaborate character, corresponding with the hierarchical development in that enthusiastic communion. The daily prayer offered in every Irvingite Church gives thanks for the restoration of the order of the apostles, and for the warning, announced through them, of the nearness of the day of Christ's appearing. It contains, also, in the sense of the early liturgies, an intercession for the pious dead.

In the United States, except in the Episcopalian, Lutheran, German and Dutch Reformed, and Moravian churches, liturgical prayer has been almost wholly disused; but from the middle of the present century a marked tendency has developed itself in favor of increased dignity and variety in Presbyterian public worship. In 1855 Dr. Baird published anonymously his *Eutaxia*, or the Presbyterian liturgies. The *Presbyterian Book of Common Prayer*, by Professor Shields of Princeton, is merely a republication of the Anglican Prayer-Book, with the exceptions offered by the Presbyterians at the Savoy Conference. The litany and the ancient prayers are freely but judiciously altered, and many excellent new prayers are added. In 1857 the German Reformed Church issued a new *Order of Worship*, which is based upon a careful study of the liturgies of the ancient Church and the Reformation period, and resembles in many respects the Anglican liturgy. Its use is left optional with the ministers and congregations. The Dutch Reformed Church follows the old Palatinate Liturgy. The Lutherans in America use partly the German Lutheran *Agenda*, or new church books based upon them. The Moravians have a very rich evangelical liturgy in German and English, with responses and congregational singing.

We are led naturally, in conclusion, to a brief view of the respective advantages of liturgical

and of free prayer. In favor of the latter it is claimed that this is the natural method, and alone corresponds to the impulses of the devout mind; that prayer by means of prescribed forms cramps the free expression of the desires to God, and tends to spiritual torpor and poverty. To this it is replied, that the objection is urged only by such as are unaccustomed to liturgical worship; that those familiar with it find it promotes attention and devotion in prayer; that it corroborates the sentiment of the communion of saints in all times and all ages, since the church, from a very early period till now, and throughout the larger part of Christendom, has worshipped, and continues to worship, by means of the same forms; that it would be as reasonable to insist that the minister should make his own hymns as his own prayers; and that, if a prayer-book in the hands of a worshipper is unfavorable to spirituality of worship, a hymn-book should be equally so; that David's written prayers are used with eminent profit by Christians as the expression of their religious sentiments; that worship, being the common act of the whole congregation, may properly be conducted by forms common to all; while preaching, being the work of the minister for the instruction of the people, is necessarily the act of one; and other similar arguments. On the other hand, it is admitted that occasions may frequently arise in the history of every congregation, calling for mention in public prayer,—as dangers, afflictions, spiritual prosperity, or decay,—for which a liturgy cannot provide. The conclusion reached by eminent members of both liturgical and non-liturgical churches is, that a system which should unite the propriety and dignity of venerable forms with the flexibility and adaptation to occasions of free prayer, would be superior to any existing method.

LIT. — The authorities chiefly consulted during the preparation of this article have been the original liturgies in the ABBÉ MIGNE'S *Patrologia*, with the learned historical essays of MABILLON, MURATORI, MONE, and others; the *Liturgiarum Orientalium Collectio*, by RENAUDOT; BRETT: *Eastern Liturgies*; PAMELIUS: *Liturgicon*; NEALE: *Liturgies of the Holy Eastern Church*; PALMER: *Origines Liturgicæ*; HAMMOND: *Antient Liturgies*, and many other modern sources. For the English Prayer-Book see especially PROCTOR, BLUNT, BUTLER, and LUCKOCK. See LEE: *Glossary of Liturgical Terms*, London, 1876; also art. *Liturgy*, in *Encyclopædia Britannica*, 9th ed., vol. xiv. See PRAYER-BOOK. S. M. HOPKINS.

LIUDGERUS, or LUDGERUS, St., b. about 744; d. March 26, 809. He descended from a Frisian but Christian family; was educated in the school of Utrecht; studied at York, under Alcuin; labored for seven years as a missionary among the Frisians; visited Rome, and was by Charlemagne, to whom he was recommended by Alcuin, first sent as missionary among the Frisians; and then, after the subjugation of the Saxons, bishop of the newly founded see of Münster. Of his activity as bishop very little is known. He founded the monastery of Werden, and wrote a life of Gregory, his teacher at Utrecht. The sources for his life have been collected by W. Diekamp, in the fourth volume of his *Geschichtsquellen d. Bistums Münster* (Münster, 1881), who

has separately published, in the same place and year, *Die Vita sancti Liudgeri*. His biography has been written by BEHRENDT, Neuholdensleben, 1843; [HÜSING, Münster, 1878]; and PINGSMANN, Freiburg, 1879. G. UHLHORN.

LIUDPRAND, or **LUITPRAND**, whose works form one of the principal sources for the history of the tenth century, was born in Italy, of a distinguished Lombard family, and was educated at the court of Pavia. He served first King Berengar, and then Otho I., who made him bishop of Cremona. His works are, *Antapodosis* (887-949), *Liber de rebus gestis Ottonis* (960-964), and *Relatio de legatione Constantinopolitana* (968-969). They were edited by Pertz, in *Mon. Germ.* iii. 264-363; new ed. by Dümmler, 1877.

LIVERPOOL, the famous commercial city on the Mersey, with a population of 552,425, was made the seat of a bishopric in 1880; and John Charles Ryle, D.D., was made first incumbent. The income of the see is thirty-five hundred pounds; and St. Peter's was constituted the pro-cathedral, pending the construction of a more suitable building.

LIVINGSTON, John Henry, D.D., "the father of the Reformed Dutch Church in America;" b. at Poughkeepsie, N.Y., May 30, 1746; d. in New Brunswick, N.J., Jan. 20, 1825. He was graduated at Yale College, 1762; studied law for two years; was converted, and, on advice of Archibald Laidlie (see art.), sailed for Utrecht, Holland, May 12, 1766, there to study theology. He was "the last of the American youth who went thither for education and ordination." He was licensed by the Classis of Amsterdam, 1769; was called by the New-York Consistory, May 30, 1769; took the degree of doctor of divinity the next year; and on Sept. 3, 1770, arrived, and took his place as second English preacher in the Reformed Dutch Church in New York. The Revolution drove him from the city. He settled first at Kingston (1776), then at Albany (November, 1776-79), at Livingston Manor (1779-81), Poughkeepsie (1781-83). But on the close of hostilities (1783) he returned to the city. In 1784 he was appointed by the general synod professor of didactic and polemic theology; and in 1810 the synod called him to New Brunswick to open a theological seminary there, and at the same time he was elected president of Queen's (now Rutgers') College. These two offices he held until his death. It is said that his reason in entering the Dutch Church ministry was his desire to heal its sad dissensions. (See REFORMED (DUTCH) CHURCH.) Ably he fulfilled his design. By his education, his learning, his piety, and his dignity, he won the respect of both parties in the church; and under his skilful management "the Conferentie" and "the Coetus" were united (1771); and thus the credit of forming the independent organization of the Reformed Dutch Church in America must be given to him. It was he, also, who principally shaped the constitution of this church, and prepared its first psalm and hymn book (1787). As a preacher he was much admired. Notice is particularly taken of his animation and of his colloquial style. "His gesticulation would have been extravagant in any one but himself." "His theological lectures still form the basis of didactic and polemic instruction in the theological semi-

nary of which he was the founder and father." They are preserved in manuscript in the Sage Library, New Brunswick: an abstract of them was published in 1832. See GUNN's *Memoirs of Rev. John H. Livingston, D.D., S.T.P.*, New York, 1829, condensed by Dr. T. W. Chambers, New York, 1856; also SPRAGUE's *Annals*, vol. ix.

LIVINGSTONE, David, LL.D., D.C.L., F.R.S., F.R.G.S., missionary and explorer in Southern and Central Africa; b. at Blantyre, seven miles from Glasgow, in Scotland, March 19, 1813; d. April 30, 1873, in Ilala, Africa. His father and mother were of the working-class, but of the highest moral and Christian worth. The father was a great reader, and deeply interested in the cause of Christian missions, then just beginning to attract attention. After a very short time at school, David was sent, at the age of ten, to a cotton-mill, where he spent the next twelve years of his life. The reading of Dick's *Philosophy of a Future State* led to his conversion; and an appeal from Gutzlaff, for missionaries to China, determined him to be a medical missionary. After attending theological and medical classes for two sessions at Glasgow, he offered his services to the London Missionary Society; and, being provisionally approved, he spent a further period in study at Ongar in Essex, and at London. In 1840 he passed at Glasgow as Licentiate of the Faculty of Physicians and Surgeons, and in November of the same year was ordained a missionary, under the London Missionary Society. His desire had been to go to China; but the opium war, in which, unhappily, England was then engaged, put a stop to that project. In London he had met with the Rev. Robert Moffat, who was then on furlough in England; and, having become greatly interested in what he told him of Africa, he received an appointment as a missionary there.

For a time he was occupied in work at Kuruman (Dr. Moffat's station) and in missionary tours to the north, undertaken to gain knowledge of the state of the people, and to find out a suitable locality for a new station. Already Livingstone had shown a fixed determination not to labor in the more accessible regions, but to strike out beyond. He early acquired a great liking for the plan of native agency; and his ambition was to scatter native agents far and near. He was remarkable for the influence he obtained from the very first,—partly through medical practice, and partly by his tact, and the charm of his manner over both chiefs and people. He also, from the first, took a lively interest in the natural productions of the country and in its structure and scientific history. After a time he settled at Mabotsa (in 1843) among the Bakhatla. While there, he had a wonderful escape from being killed by a lion; and while there, likewise, he married Mary Moffat, eldest daughter of Dr. Moffat of Kuruman. From Mabotsa, circumstances led him to remove to Chonuane, and from that again to Kolobeng, where he lived till 1852. His people were a tribe of Bakwains, whose chief, Sechéle, became a convert to Christianity. In his desire to plant native missionaries, he had oftener than once made an excursion into the Transvaal Republic,—a large territory that had been taken possession of by Boer emigrants from the Cape of Good

Hope; but the Boers were no friends of missions, and, instead of encouraging him, did their utmost to thwart his plans.

Baffled in this direction, Livingstone determined to make explorations on the north; but a serious obstacle was the great Kalahari Desert, which at times could not be traversed for want of water. Three times Livingstone got to the north of it. On the first of these occasions he discovered Lake 'Ngami and the Rivers Zouga and Tamunak'le. His great desire was to find a suitable spot for a mission-station in the territories of a great chief, Sebituane, who received him with great cordiality, but died a few days after his arrival. The locality was infested by an insect called the tsetse-fly, fatal to cattle, and was, moreover, unwholesome from the prevalence of fever. It seemed to Livingstone that it would be of great importance for Sebituane's people to have a way to the sea, by which means legitimate commerce and Christianity would both be greatly advanced.

Livingstone sent his wife and four children home to England, and prepared for a great journey in fulfilment of this object. Before he set out, his house at Kolobeng was attacked by the Boers, and, along with all his property, utterly destroyed. Livingstone set out from Linyanti toward the western coast, with twenty-seven attendants, and after incredible hardships, including twenty-seven attacks of fever, at length reached the abodes of civilization at Loanda. Instead of making for Britain, Livingstone resolved to go back with his attendants to Linyanti, and then cross to the opposite shore of the continent. After a long time of labor and difficulty, in which his tact, his patience, and his faith were exposed to the severest strain, he reached Quilimane on May 26, 1856; the whole time of his journey since he left the Cape, in 1852, being almost four years. Livingstone made many important discoveries during these years; the most important being the existence of a tableland in Central Africa, depressed in the centre, with two ridges flanking it, which were free from the unhealthy influences prevalent in the lower-lying localities.

Dr. Livingstone now visited his native land, and showers of honors were poured upon him. Everywhere he was received with enthusiasm; and an extraordinary interest began to prevail on Africa, hitherto an unpopular continent. He wrote and published his first book, *Missionary Travels*. He saw it his duty to sever his connection with the London Missionary Society, believing that he could be more useful, alike for exploring, civilizing, and missionary purposes, in another capacity. He accepted an appointment as commander of an expedition sent by government to explore the River Zambesi, and to report on the products and capabilities of the region. This expedition was attended by extraordinary difficulties. The greatest of them lay in the conduct of the Portuguese traders, who had various settlements in the neighborhood of the Zambesi. These traders carried on an iniquitous traffic in slaves, encouraging chiefs to seize slaves from rival tribes in order to send them to the coast for sale. This expedition was signalized by the discovery of the Lake Nyassa, and much important territory in its neighborhood. Living-

stone was very desirous to see missions and colonies planted in this neighborhood, which he rightly deemed to be the key of Central Africa. A Universities' Mission, manned by missionaries from Oxford and Cambridge, was planted near Nyassa. But it was very unfortunate; the bishop who was its head, and several of the missionaries, being cut off very early. The death of Mrs. Livingstone was another great trial and discouragement. At last the expedition was recalled; but Livingstone, who had spent most of the profits of his book on a steamer of his own, remained for a time, trying to explore the country more fully. At last he, too, saw it desirable to return. He wished to expose the atrocious proceedings of the Portuguese in the matter of the slave-trade, and to find means of establishing a settlement at the head of the River Rovuma, beyond the Portuguese lines. Writing a short book might help both projects.

Home he accordingly went, *viâ* Bombay, in 1864; spending a great part of his time at Newstead Abbey, where he wrote *The Zambesi and its Tributaries*. While in England, it was suggested to him by an old friend, Sir Roderick Murchison, that it would be a great geographical feat to ascertain the watershed of Central Africa, and fix on the true sources of the Nile. Livingstone refused to make geography his chief object, but was willing to take up the inquiry as subordinate to his other aims, which were making known Christ to the natives, and promoting lawful commerce in place of the atrocious slave-trade. In the early years of this expedition, Livingstone was most unfortunate in the men he had for attendants. This, added to the difficulties thrown in his way by natives, who would not believe that he was not connected with the slave-trade, baffled and hindered him in every way. The loss of his medicine-chest, starvation, poverty, and very distressing attacks of sickness, brought him to the lowest ebb. The discoveries he made were very important: Lakes Moero and Bangweolo were added to the list. But his revelations of the unparalleled horrors of the slave-trade thrilled every humane heart. For a long time he was unheard of, and the utmost anxiety was felt concerning him. At Ujiji, on Lake Tanganyika, Henry M. Stanley, of *The New-York Herald*, came upon him, in 1871, in a state of great destitution, caused by the rascality of the men who had been sent up with stores for his relief. As he was believed to be dead, the business was attended to very negligently, and the stores were actually stolen by those in charge. Stanley amply relieved his wants. On parting, Livingstone determined to make a concluding effort to find out the watershed, and was encouraged to do this by the much better quality of the men whom Stanley had sent to attend him. But illness came on him, and at last, in Ilala, on the banks of Lake Bangweolo, overcame him. On the morning of May 1, 1873, he was found dead, kneeling at his bedside, in the attitude of prayer. His faithful and loving attendants, having buried the heart and other viscera, brought his remains to the seaside, at an incredible cost of danger and exertion. Borne to England, these remains were buried in Westminster Abbey, on April 18, 1874, amid the profound grief and reverence of the nation.

Amid all the vicissitudes of his career, Livingstone remained faithful to his missionary character. His warmth and purity of heart, his intense devotion to his Master and to the African people for his Master's sake, his patience, endurance, trustfulness, and prayerfulness, his love of science, his wide humanity, his intense charity, have given to his name and memory an undying fragrance. After his death, church after church hastened to send missionaries to Africa; and it would take a long space, even to enumerate all the agencies that are now at work there. His death, that seemed the death-blow to his plans, gave a new impulse to the cause of African evangelization and civilization, which bids fair, with God's help, to accomplish great results.

LIT. — DAVID LIVINGSTONE, LL.D., D.C.L.: *Missionary Travels and Researches in South Africa; The Zambesi and its Tributaries*; REV. HORACE WALLER, F.R.G.S.: *Last Journals of Dr. Livingstone*, W. G. BLAICKIE, D.D., LL.D., *Personal Life of David Livingstone*, LL.D., D.C.L. F.R.S. W. G. BLAICKIE.

LLORENTE, Don Juan Antonio, b. at Rincon-del Soto, Aragonia, March 30, 1756; d. in Madrid, Feb. 5, 1823. He studied canon law at Saragossa, was ordained a priest in 1779, and was in 1782 appointed vicar-general to the bishop of Calahorra. In literature he first made himself known as a successful play-writer, but he was soon drawn towards more serious occupations. His decided opposition to the policy of the Roman curia, and, indeed, to all sacerdotal authority, he himself dates back to the year 1784. Nevertheless, in 1789 he was made secretary-general to the Inquisition in Madrid. His exertions for the re-organization of that institution, especially for the introduction of public procedure, failed; and he was dismissed in 1801. In 1805 he obtained a canonry; and in 1806 he published *Noticias historicas sobre las tres provincias vasconyadas*, 5 vols. During the revolution he sided with King Joseph, and was in 1808 made a member of the council of state, and head of the committee on the abolishment of the monasteries in Spain. When, in 1809, the Inquisition was abolished in Spain, he was charged with writing the history of the Spanish Inquisition; but the work, *Histoire critique de l'Inquisition d'Espagne*, was not published until 1817, in French, and at Paris, whither he in 1814 had followed King Joseph. It made a great sensation, and was immediately translated into English, Dutch, German, and Italian; but it also raised severe persecutions against its author; and when, in 1822, he published *Portraits politiques des Papes*, he was ordered to leave France within three days. He returned to Madrid, but died soon after. See *Revue Encycl.*, xviii., where is also found a complete list of his works. BENRATH.

LLOYD, William, Bishop of Worcester, b. at Tilehurst, Berkshire, 1627; d. at Hartlebury Castle, Aug. 30, 1717. He was graduated at Oxford, and became fellow of Jesus College. He was successively prebend of Sarum (1667); vicar of St. Mary's, Reading, and archdeacon of Merioneth (1668); dean of Bangor (1672); vicar of St. Martin-in-the-Field (1676); bishop of St. Asaph (1680); lord-almoner (1689); bishop of Lichfield and Coventry (1692); and bishop of Worcester (1699). He is memorable in English

ecclesiastical history as one of the most indefatigable opponents of Romanism under James II. When this king renewed his Declaration of Indulgence of 1687, in April, 1688, and ordered it to be read in all the churches, making the bishops responsible for the obedience to the order, he, with six other bishops and the archbishop, refused to obey. For this conduct the seven were imprisoned in the Tower of London (June 8-15), and tried for sedition, but acquitted. Bishop Lloyd was the author of many pamphlets, and of one valuable production, *An Historical Account of Church Government as it was in Great Britain and Ireland when they first received the Christian Religion*, London, 1684, reprinted, Oxford, 1842.

LOBO, Jeronimo, b. in Lisbon, 1593; d. there 1678. After entering the order of the Jesuits, he taught for some time in their college at Coimbra, but went in 1624 to Abyssinia as a missionary. After staying there for several years, he returned to Portugal in 1634. In 1640 he went to Goa as a missionary, and staid till 1656. After his second return to Portugal, he published, in 1659, a *History of Abyssinia*, which, together with the continuation by Legrand, and other additions, was translated into English by Samuel Johnson, in 1735.

LOBWASSER, Ambrosius, b. at Schneeberg, Misnia, April 4, 1515; d. at Königsberg, Nov. 27, 1585. He studied law at Leipzig; visited the universities of Louvain, Paris, and Bologna; and was in 1558 appointed chancellor of Misnia, and in 1563 professor of jurisprudence in Königsberg. In 1573 he published at Leipzig a German translation of Beza and Marot's French translation of the Psalms. The work was, in literary respects, quite mediocre: but the translation was made to fit the tunes of Goudimel; and thereby the book became the generally accepted hymn-book of the Reformed Congregations in Germany, and continued so for nearly two centuries. The library of Stuttgart contains no less than sixty editions of the book. It was translated into Latin, Danish, and Italian. See FÉLIX BOVET: *Histoire du Psautier des églises réformées*, Paris, 1872; WEBER: *Geschichte des Kirchengesangs in der deutsch-reform. Schweiz*, Zürich, 1876; O. DONEN: *Clément Marot et le Psautier huguenot*, Paris, 1878-79, 2 vols. RICHARD LAUXMANN.

LOCAL PREACHERS are laymen, members of the Methodist Church and of the district and quarterly conferences, by which bodies they are licensed to preach, and to which they are amenable. As a class they stand opposite to the "travelling" preachers, who are members, also, of the annual conferences. They are independent of episcopal appointment, or of appointment by stationing committees. They are required annually to make a report, and have their licenses renewed. After four consecutive years' service, they are eligible to the office of local deacon, and then, after four years more of service, to the office of local elder. They may have a regular pastoral charge. The Methodist Church owes much to the fidelity and zeal of her local preachers.

LOCI THEOLOGICI is the name which Melancthon gave to his representation of evangelical dogmatics, in opposition to the *sententiæ* of the schoolmen. In classical language, *loci* means the fundamental conceptions of any department

of knowledge. The name was thus very appropriate, and was retained by the theologians of the Lutheran Church down to the middle of the seventeenth century. It was also adopted by some theologians of the Reformed faith, such as Musculus, Peter Martyr, J. Maccov, and Daniel Chamier.

E. SCHWARTZ.

LOCKE, John, was born at Wrington, Somersetshire, Aug. 29, 1632. His father was a lawyer, possessed of moderate landed property, and a firm adherent of the parliamentary and nonconformist party. His father exacted great respect from him when a child, but, as he grew up, allowed him greater familiarity, — a practice which the son recommends. He was educated at the famous Westminster school; and 1651 he entered Christ Church, Oxford (in the grounds of which is still shown the mulberry-tree which he planted), where he was a diligent student, and devoted himself specially to the branches requiring thought. He did not follow any profession; but he was particularly addicted to the study of medicine, in which Sydenham declares that he acquired great knowledge and skill. He gave himself, by turns, to politics and philosophy. In 1664, during the Dutch war, he accompanied, as secretary, Sir W. Vane, the king's envoy, to the elector of Brandenburg; and there is much humor in the account he gives of his journey. In 1666 he became acquainted with the statesman Lord Ashley, afterwards Lord Shaftesbury, and became his medical adviser, counsellor, and friend. Henceforth his life is partly in Oxford, and partly with Shaftesbury, who appointed him to various public offices. Though very prudent, he became an object of suspicion to the royal party. Sunderland, by the king's command, ordered his expulsion. He was not expelled from Oxford, but deprived of his studentship by the dean and chapter of the college. He retreated to Holland, and lived in Amsterdam and Utrecht, where he had close intercourse with a number of eminent men, who met in each other's houses for discussion, — with Le Clerc, Guenilon the physician, with Limborch, and with the Remonstrant or Arminian party. The revolution of 1688 enabled him to return to his own country, bringing with him his *Essay on Human Understanding*, which he had been engaged in writing since 1671, and which he published in 1690. Henceforth his literary activity was very great. He carried on an extensive correspondence (afterwards published) on philosophic subjects with his admirer, William Molyneux of Dublin, who introduced his essay into Dublin university, where it held sway down to the second quarter of this century. He carried on a keen controversy with Stillingfleet, bishop of Worcester, who objected to his doctrine of substance as undermining the doctrine of the Trinity. He wrote three letters on *Toleration*, on which his views, perhaps derived in part from John Owen at Oxford, were very liberal for his day, though much behind the opinions now entertained. He would give no toleration to atheists or papists. In a constitution he drew out for the Carolinas, he allowed slavery to exist. He wrote very valuable papers on *Currency* and *Coin*, which saved the country from very serious evils.

He had all along an implicit faith in the Bible and in Christianity. He published in 1695 the

Essay on the Reasonableness of Christianity as delivered in the Scriptures. He wrote a Commentary consisting of paraphrases and notes on the Epistles to the Galatians, Corinthians, Romans, and Ephesians, together with *An Essay for the Understanding of St. Paul's Epistles by consulting St. Paul himself*. His expositions are clear, but are throughout strongly rationalist, and opposed to the atonement and to what is usually characterized as evangelistic.

His health had never been good, and latterly became worse. From 1691 he resided with Sir Francis and Lady Masham (daughter of Ralph Cudworth) at Oates. On Oct. 27, 1704, he told Lady Masham that he never expected to rise again from his bed. "He thanked God he had passed a happy life; but that now he found that all was vanity, and exhorted her to consider this world as a preparation for a better state hereafter." Next day he heard Lady Masham read the Psalms, apparently with great attention, until, perceiving his end to draw near, he stopped her, and expired a few minutes after, about three o'clock in the afternoon of Oct. 28, 1704, in his seventy-third year.

He tells us what was the occasion of the production of the *Essay on Human Understanding*. "Five or six friends meeting at my chamber, and discoursing on a subject very remote from this, found themselves quickly at a stand by the difficulties that rose on every side. After we had a while puzzled ourselves, without coming any nearer a resolution of those doubts which perplexed us, it came into my thoughts that we took a wrong course, and that, before we set ourselves upon inquiries of that nature, it was necessary to examine our own abilities, and see what objects our understandings were or were not fitted to deal with." He defines idea, "whatsoever is the object of the understanding when a man thinks," "whatever is meant by phantasm, notion, species." But surely external things may be the object of the understanding when it thinks; and yet they seem to be excluded by the definition, which lands him logically in idealism. He maintains that we get all our ideas from experience, through the two inlets, or windows, sensation and reflection.

The Essay is divided into four books. In the first he shows that we have no innate ideas, speculative (such as it is impossible for the same thing to be and not to be at the same time) or practical (moral) maxims; and that the ideas (such as that of God) often supposed to be innate are not so. I believe he is right in saying that there are not in the mind any innate mental images, or abstract or general notions, or *a priori* forms as is maintained by Kant; but he has not thereby shown that there are not in the mind native fundamental laws, such as that of cause and effect, which regulate our thinking.

In the second book he makes an elaborate attempt to show that all our ideas are derived from the materials supplied by sensation and reflection, always by the faculties which the mind possesses; viz., perception, retention, discernment, comparison, composition, abstraction, to which he adds volition. He divides the qualities of matter into primary and secondary; the former being those in all matter, in whatever state it be, and the latter resulting from the operation of the others.

He divides ideas into simple and complex. The former are perceived at once. Among these, the idea of space is given by sight and touch; of time, from the reflection on the succession of our ideas,—as if succession did not imply the idea of time. Complex ideas are divided into modes (such as gratitude), substances, and relations. He holds that substance exists as an unknown thing, standing under qualities. From his two sources he derives our idea of infinity, making it simply negative, and our very idea of moral good, deriving it from the sensation of pleasure and pain, with the law of God rewarding certain actions, and punishing others. It was in regard to this latter idea that the defects of his system were first seen by British thinkers.

In the third book he treats of the relation of words to ideas, and has very shrewd but often extreme remarks on the evil influence exercised by language on thought.

In the fourth book he treats of knowledge, which he defines as “the perception of the connection, and agreement or disagreement, and repugnancy, of any of our ideas; holding that the mind hath no other immediate objects in all its thoughts and reasonings but its own ideas.” Knowledge is usually represented as consisting in the agreement of our ideas with things. Locke’s definition keeps us away from things, and issues logically in idealism. In the same book he treats of such subjects as intuitions, faith, and reason. He believes in intuition, but confines it to judgment, or the comparison of ideas, thus still keeping us away from things. Under reason he examines and condemns the syllogism, which he regards as a new mode of reasoning, whereas it is merely an analysis of the process which passes through the mind in all valid reasoning.

The publication of the Essay was hailed with acclamation by the rising generation. Written in a clear, somewhat loose, and conversational style, characterized throughout by profound sense, free from all technicalities, and appealing, as the rising physical science of the day did, to observation, it was felt to be novel and fresh by all who were wearied of the scholastic distinctions of the middle ages and of the abstract metaphysical discussions of the seventeenth century. Locke’s system continued to be the most influential philosophy in England, Ireland, France, and America, the whole of the last century and the first quarter of this, being modified, however, so far by the Scottish school.

His principles, however, were soon followed out to consequences which he would have repudiated. His essay was introduced into France by Voltaire, and was professedly carried out to its consequences by Condillac, who reduced the original inlets of ideas to one, sensation; urging that Locke’s reflection looked merely to the sensations, and could produce nothing new. For ages Locke was spoken of in France and Germany as a sensationist. He is certainly not liable to this charge, as he everywhere insists on reflection as a source of ideas.

Bishop Berkeley drove his philosophy to a different issue. As Locke represented the mind as percipient only of ideas, we have no proof that any thing else exists. I believe this to be a con-

sequence which might be drawn from his principles. But Locke was a determined realist. Reid and the Scottish school acted wisely in correcting his idealism, and in maintaining that we primarily know things, and not mere ideas.

The grand objection taken to Locke by our higher philosophers, is, that, by deriving all our ideas from experience, he has undermined the defences of truth. He is charged by Kant and his school with starting with principles which issued historically and logically in the scepticism of Hume. First, Berkeley proved, that, according to his philosophy, we have only ideas; and then Hume showed that these can be reduced to impressions and the faint copies of these in ideas. Locke’s fundamental and most injurious error is the account which he gives of moral good and evil, which he represents as nothing but pleasure and pain drawn on us as a reward and punishment by the Lawgiver. He was met on this point by the third Lord Shaftesbury, the grandson of his friend and patron. His omissions on these points have been supplied in one way by the Scottish school, who bring in primary reason, common sense, and intuition, and in another by Kant, who calls in *a priori* principles in the shape of forms of sense, understanding, and reason.

Leibnitz wrote a review of Locke’s essay, book by book, and chapter by chapter, in his *Sur l’Entendement Humain*, which, in consequence of Locke dying when he was writing it, was not published till 1761. Cousin also wrote a criticism in his *Système de Locke*. Professor Green has a sharply critical examination on Hegelian principles, in his Introduction to Hume’s Treatise. See LORD KING: *Life of Locke*; H. R. FOX BOURNE: *Life of Locke*, Lond., 1876, 2 vols. JAMES MCCOSH.

LOCUST, an insect belonging to the order *Orthoptera*, the group *Saltatoria*, the family *Acridites*, and living, in several species, in Egypt, Arabia, Syria, Persia, and other Eastern countries. The common Syrian locust looks very much like the grasshopper. It is two inches and a half long, and grayish-green with black spots. These insects live in immense swarms, and are extremely voracious. Darkening the sky with their multitude, they suddenly sweep down on the country with a noise as of rain or hail; and in an extremely short time they completely denude it, eating up every flower and fruit, every grass and leaf. As always they move with the wind, they are often carried to the ocean, and drowned by the ton. In some regions they are gathered, and used for food, being prepared in various ways,—boiled with butter, preserved with salt, dried, and ground to a powder, etc.

The Bible has no less than ten different Hebrew names for locust, which are rendered by “locust,” “grasshopper,” “palmer-worm,” “beetle,” etc. It may be that some of those ten names designate various stages in the development of the locust; but it seems more probable that they simply designate various species. As the locusts actually form one of the greatest scourges of the East, they are very graphically described in the Bible. Their multitude,—Exod. x. 15; Judg. vi. 5; Jer. xvi. 23; Joel ii. 10; their voracity,—Joel i. 4, 7, 12; Ps. lxxviii. 46; Isa. xxxiii. 4; the noise of their flight,—Joel ii. 5; Rev. ix. 9. Their being used as food is also mentioned: Lev. xi. 22; Matt. iii. 4; Mark i. 6.

LODENSTEIN, Jodokus von, b. at Delft, in Holland, 1620; d. at Utrecht, 1677. He was appointed minister of Zoetner, in Holland, 1644, of Sluys, in Flanders, 1650, and at Utrecht in 1652; and he occupies in the church history of the Netherlands a position somewhat similar to that which Spener occupies in the church history of Germany: he was a reformer of practical life, not of doctrine. The Netherlands had at that time reached the culminating point of its prosperity, and the popular mind seemed to be entirely absorbed by secular pursuits. Lodenstein, however, made a deep and widespread impression, both by his preaching, by his writings (*Verfallenes Christenthum, Reformationsspiegel*, etc.), and by his beautiful spiritual songs. M. GOEBEL.

LOËN, Johann Michael von, b. at Francfort, Dec. 21, 1694; d. July 26, 1776. He studied law at Marburg and Halle; travelled in Holland, France, Switzerland, and Italy; and lived for many years as a private gentleman in his native city, until, in 1753, he accepted a position in the Prussian civil service as president of the countship of Lingen and Teklenburg. The reconciliation of all the various denominations into which Christendom is split up, and the establishment of a united Christian Church, one and undivided, was the great idea of his life, in behalf of which he wrote, *Evangelischer Friedenstempel*, 1724; *Höchst bedenkliche Ursachen*, etc., 1727; *Bedenken von Separatisten*, 1737; *Vereinigung der Protestanten*, 1748. His principal work, *Die einzige wahre Religion* (1750), has the same tendency. It is a singular blending of rationalism and pietism, reducing Christianity to a religion among other religions, and its essential truth to that which it has in common with all religions. It made a great sensation, however, and was translated into foreign languages. WAGENMANN.

LOGAN, John, b. at Soutra, East Lothian, Scotland, 1748; d. in London, Dec. 28, 1788. He was educated at Edinburgh University, licensed in 1770, and ordained and installed in South Leith, 1773. He had already evinced considerable poetical talent by the publication of original poems in connection with those of Michael Bruce, whose poems he edited 1770. In 1775 he served on the committee of the general assembly to revise the *Translations and Paraphrases*, and adapt them for public worship. The collection is still in use. Eleven of the paraphrases are his. In 1781 he published a collected edition of his poems, and a tragedy (*Runnemed*) in 1783. In 1786 he resigned in consequence of his theatrical labors, and went to London, where he led a literary life. His *View of Ancient History* (1788), attributed to a Dr. Rutherford, and two volumes of his *Sermons* (1790-91), which are much admired, were posthumously published. A complete edition of his poems, and a memoir, appeared in 1812. His most famous poem was *Ode to the Cuckoo*.

LOGOS (from the Greek *lógos*, which means "reason" and "word," *ratio* and *oratio*; both being intimately connected) has a peculiar significance in Philo, St. John, and the early Greek Fathers, and is an important term in the history of Christology.

I. THE DOCTRINE OF PHILO.—Philo, a Jewish philosopher of Alexandria (d. about A.D. 40), who endeavored to harmonize the Mosaic religion

with Platonism, derived his Logos view from the Solomonic and later Jewish doctrine of the personified *Wisdom* and *Word* of God, and combined it with the Platonic idea of *Nous*. The Logos is to him the embodiment of all divine powers and ideas,—the *ἄγγελοι* of the Old Testament, the *δυνάμεις* and *ιδέαι* of Plato. He distinguished between the Logos inherent in God (*λόγος ἐνδιάθετος*), corresponding to reason in man, and the Logos emanating from God (*λόγος προφορικός*), corresponding to the spoken word which reveals the thought. The former contains the ideal world (the *κόσμος νοητός*): the latter is the first-begotten Son of God, the image of God, the Creator and Preserver, the Giver of light and life, the Mediator between God and the world, also the Messiah (though only in an ideal sense, as a theophany, not as a concrete historical person). Philo wavers between a personal and an impersonal conception of the Logos, but leans more to the impersonal conception. He has no room for an incarnation of the Logos and his real union with humanity. Nevertheless, his view has a striking resemblance to the Logos doctrine of John, and preceded it, as a shadow precedes the substance. It was a prophetic dream of the coming reality. It prepared the minds of many for the reception of the truth, but misled others into Gnostic errors.

LIT.—GFRÖRER: *Philo u. d. alexandrin. Theosophie*, 1831; DÄHNE: *Jüdisch-alexandrin. Religionsphilosophie*, 1834; GROSSMANN: *Questiones Phil.*, 1829 and 1841; KEFERSTEIN: *Philo's Lehre von d. göttlichen Mittelwesen*, 1846; LANGEN: *D. Judenthum zur Zeit Christi*, 1867; DORNER: *Entwicklungsgesch. der L. v. d. Person Christi*, vol. i. 29-57; HEINZE: *D. Lehre vom Logos in der griech. Philosophie*, 1872; E. SCHÜRER: *Lehrbuch d. N. Testamentlichen Zeitgeschichte*, 1874, pp. 648 sqq.; SIEGFRIED: *Philo von Alexandria*, 1875; SOULIER: *La doctrine du Logos chez Philon d'Alexandrie*, 1876; CONSTANT PAHUD: *Le Logos de Philon et ses rapports avec la doctr. chrét.*, 1876; KLASSEN (R.C.): *Die älteste Weisheit und d. Logos. d. jüdisch-alex. Philon*, 1879; also ZELLER: *Die Philosophie der Griechen* (vol. iii., pt. ii. 208-233, 293-367); and UEBERWEG: *History of Philosophy* (Eng. trans., vol. i., 222-232).

II. THE DOCTRINE OF ST. JOHN.—John uses Logos (translated "word") six times as a designation of the divine pre-existent person of Christ, through whom the world was made, and who became incarnate for our salvation, John i. 1, 14; 1 John i. 1 (v. 7 is spurious); Rev. xix. 13; but he never puts it into the mouth of Christ. Philo may possibly have suggested the use of the term (although there is no evidence of John's having read a single line of Philo); but the idea was derived from the teaching of Christ and from the Old Testament, which makes a distinction between the hidden and the revealed being of God, which personifies the wisdom of God and the word of God, and ascribes the creation of the world to the same (Ps. xxxiii. 6, Sept.). There is an inherent propriety of this usage in the Greek language, where Logos is masculine, and has the double meaning of *thought* and *speech*. Christ as to his divine nature bears the same relation to God as the word does to the idea. The word gives form and shape to the idea, and reveals it to others. The word is thought expressed (*λόγος*

προφορικός): thought is the inward word (λόγος ἐνδιάθετος). We cannot speak without the faculty of reason, nor think without words, whether uttered or not. Compare the Hebrew expression "I speak in my heart" for "I think." The Christ-Logos is the Revealer and Interpreter of the hidden being of God, the utterance, the reflection, the visible image, of God, and the organ of all his manifestations to the world (John i. 18; comp. Matt. xi. 27). The Logos was one in essence or nature with God (θεὸς ἦν, John i. 1), yet personally distinct from him, and in closest communion with him (πρὸς τὸν θεόν, John i. 1, 18). In the fulness of time he assumed human nature, and wrought out in it the salvation of the race which was created through him (John i. 14). The incarnation of the eternal, divine Logos is the central idea of the theology of John, who was for this reason emphatically called "the theologian;" and the confession or denial of this truth is to him the criterion of genuine Christianity or Antichrist (comp. 1 John iv. 2, 3).

LIT. — See the Commentaries of LÜCKE, DE WETTE, OLSHAUSEN, HENGSTENBERG, EWALD, LUTHARDT, GODET, LANGE (Schaff's English edition with notes), MEYER (6th ed. by Weiss), WESTCOTT (in the *Speaker's Commentary*): *On the Prologue to John's Gospel*; also M. STUART: *Examination of John i. 1-18*, in *Biblioth. Sacra* for 1850, pp. 281-327; WEIZSÄCKER: *Abhandl. über die johann. Logoslehre*, in the *Jahrb. f. d. Theol.*, 1862, pp. 619 sqq.; RÜHRICHT: *Zur Johanneisch. Logoslehre*, in *Theol. Studien und Kritiken* for 1868, pp. 299-315; H. P. LIDDON: *Bampton Lects. on the Divinity of Christ*, Lond., 1868, sect. v. pp. 310-411; J. RÉVILLE: *La doctrine du Logos dans le quatrième évangile et dans les œuvres de Philon*, 1881, also his article in Lichtenberger's *Encyclopédie*, tom. viii. pp. 334-339.

III. THE PATRISTIC DOCTRINE. — The Johannean Logos doctrine was the fruitful germ of most of the patristic and Gnostic speculations on the divine nature of Christ. Justin Martyr (d. 166) started the patristic development which culminated in the *homoousion* of the Nicene Creed. He, first among the Fathers, used the term "Logos" as applied to the prehistoric Christ in the double sense of divine reason and creative word. Christ is to him the primitive reason or wisdom of divine essence, yet distinct from the Father, begotten of the will of the Father before all creatures, the first-begotten and only-begotten of God (πρωτότοκος θεοῦ, ὁ μονογενής, ὁ μόνος υἱός, ὁ λόγος πρὸ τῶν ποιημάτων καὶ συνῶν καὶ γεννώμενος). Through him the world was made. He is the organ of all revelations in history which are not confined to the Jewish people. He scattered seeds of truth and virtue among the nobler heathen (λόγος σπερματικός). All that is true and beautiful in Socrates, Plato, Homer, must be traced to the activity of the Logos before his incarnation (the λόγος ἄσαρκος). This Logos was incarnate in Jesus of Nazareth, was born, baptized, suffered, died, and rose for us men and our salvation. There is no doubt that Justin Martyr considered Jesus Christ as a single person, in whom the pre-existent divine Logos and humanity were blended in the unity of life. Tatian and Theophilus of Antioch teach essentially the same Logos theory, but Tatian with a leaning to Gnosticism, which separated the ideal Christ from

the historical. Athenagoras very clearly ascribes to the Logos the creation of all things, and likewise takes the word in the double sense of the immanent reason of God and the creative word of God. Irenaeus of Lyons (d. 202), the profoundest and soundest among the ante-Nicene Fathers, views the Son of God as the essential, hypostatic Word, eternally spoken or begotten by the Father, uncreated, the Creator of the world, the Interpreter of God. As regards the essential unity of the Son and Father, the human nature of Christ, and its relation to the divine nature, he comes nearest to the Nicene standard of orthodoxy. The Alexandrian school was alike affected by Johannean, Philonic, and Platonic ideas. Clement of Alexandria views the Son as the Logos of the Father, the eternal Intelligence and Wisdom, the Fountain of all truth and knowledge, the Revealer of the Divine Being, the Creator of the world, the Educator of men. He removes all idea of subordination, and hence dislikes the term λόγος προφορικός, as he regards the Logos as the creative and *speaking*, not the *spoken*, Word. Origen (d. 252) emphasizes on the one hand the eternity (eternal generation) of the Logos, and on the other his subordination to the Father; so that he gave aid and comfort both to the orthodox and the Arian schools in the Nicene age, and was quoted by both. He even applies the term ὁμοούσιος to the Son, declaring him equal in substance with the Father; but, on the other hand, he speaks of a difference of essence (ἐτερότης τῆς οὐσίας, or τοῦ ὑποκειμένου), and calls the Logos "a second God" (δεύτερος θεός), and "God" (θεός without the article); while the Father is "the God (ὁ θεός) and "God himself" (αὐτόθεος). In the Nicene age, through the influence chiefly of the great Athanasius, Basil, and the two Gregories (of Nazianzus and of Nyssa), the development of the Logos-doctrine ended in the triumph of the *homoousian* or Nicene view of the essential unity and personal distinction of the Son and the Father. Gregory of Nazianzus was called "the theologian" in the narrowest sense of that word, as the defender of the divinity of the Logos (ὁ λόγος = θεός, John i. 1), on account of the famous sermons which he preached in the Church of the Resurrection at Constantinople. (Comp. CHRISTOLOGY.)

LIT. — On the patristic and ecclesiastical development of the Logos doctrine, see especially PETAVIUS: *De theologicis dogm.*; BULL: *Defensio fidei Nicænæ*; MARTINI: *Gesch. d. Dogmas von d. Gottheit Christi in d. ersten 4 Jahrhunderten* (rationalistic); BURTON: *Testimonies of the ante-Nicene Fathers to the Divinity of Christ*, 2d ed., Oxford, 1829; BAUR: *D. christl. Lehre von d. Dreieinigkeit u. Menschwerdung Gottes*, 1841-43 (first volume); DORNER: *Entwicklungsgeschichte d. Lehre von d. Person Christi*, 2d ed., 1845 sqq., vol. i. pp. 122-747; R. I. WILBERFORCE: *The Doctrine of the Incarnation*, 1852; II. P. LIDDON: *The Divinity of our Lord and Saviour Jesus Christ*, 1868; L. ATZBERGER: *Die Logoslehre d. hl. Athanasius*, 1880.

PHILIP SCHAFF.

LÖHE, Johann Konrad Wilhelm, one of the most remarkable of the workers in the department of practical Christianity in our century; was b. Feb. 21, 1808, in Fürth, near Nürnberg; d. Jan. 2, 1872, in Neuendettelsau.¹ He studied

[¹ So HERZOG. Usually spelled *Neudettelsau*. — ED.]

at the University of Erlangen, where he was much influenced by the pious professor, Krafft, and spent a term in Berlin. In 1831 he became vicar at Kirchenlamitz, and attracted large congregations from the surrounding country by his original and fervent preaching. The ecclesiastical authorities, regarding his fervor as religious mysticism, removed him from his position. Shortly afterwards he was appointed assistant pastor of St. Egidia in Nürnberg. Here he had a brilliant career as preacher, and, like a prophet of old, denounced sin without fear. In 1837 he was made pastor in Neuendettelsau, an inconsiderable and unattractive place. Löhe, however, learned to admire it, and transformed the town into a busy Christian colony,—a city set on a hill, the rays of whose Christian and philanthropic fervor have gone out over two hemispheres. At this period his mind was much concerned about his relations with the Bavarian Church, which he felt did not understand, much less care for, the religious wants of the people. He thought seriously of separating himself from its communion; but other counsels prevailed, and he became a strict Lutheran. His *Drei Bücher von der Kirche* ("Three Books on the Church"), which were published in 1845, represent the severest Lutheran orthodoxy.

Löhe was a philanthropist of remarkably fertile and creative talent. His special work he began about the year 1840, by interesting himself in the condition of the Germans in the United States. He helped to found the Missouri synod, and afterwards organized the Iowa synod on a different basis. He erected in Neuendettelsau two spacious buildings for the training of missionaries for the Germans in foreign lands. In 1849 he founded the Lutheran Society of Home Missions, and in 1853 an institution of deaconesses, which was the eighteenth in point of date, but has the third position in regard to numbers, in Germany. The following year the building for the deaconesses was dedicated. Around this centre there grew up with wonderful rapidity a number of institutions, such as an asylum for idiots, a Magdalen asylum, hospitals for men and women, etc. These institutions are all accomplishing a good work. Löhe represented a most genial type of piety. Sin and grace, justification and sanctification, were the central points of his theology. As a preacher, he was among the greatest of the century. Originality of conception, vivid imagination, and prophetic fervor, were his chief characteristics in the pulpit; to which he added in his later years a profound knowledge of, and a rare fertility in, the application of Scripture. Perhaps his best collections of sermons are *Sieben Predigten* (1836), *Predigten ü. d. Vaterunser* (1837), *Sieben Vorträge ü. d. Worte Jesu am Kreuze* (1859, 2d edition, 1868). Löhe was a man of striking appearance. His head was large, his forehead high; his mouth made the impression of great decision of character; his voice was powerful, and his eye bright and searching. He was a diligent author, and wrote some liturgical and other works, one of which, *Samenkörner*, has seen twenty-nine editions. See WILHELM LÖHE'S *Leben*, Gütersloh, 1873 sqq., by DEINZER (the inspector of the missionary institution in Neuendettelsau), in three volumes. ADOLF STÄHELIN.

LOLLARDS, a title applied to the followers of Wiclif in England, though the term was previously used of sectaries in Germany. Hocsem of Liege (1348) speaks of "quidam hypocritæ gyrovagi qui *Lollardi* sive *Deum laudantes* vocabantur." His derivation, which would connect the word with the root which we have in *lullaby*, and makes the term equivalent to *cantors*, is probably correct. Wiclif during his lifetime sent out itinerant preachers, who met with considerable acceptance among the people. The chief centre of Wiclif's teaching was the University of Oxford; and, after the condemnation of Wiclif's doctrine of the sacraments in 1382, Archbishop Courtenay proceeded to silence the Wiclifite teachers in the university. A strong academical party resisted the archbishop's interference, but the crown supported the archbishop. The chancellor of the university was forced to submit to the publication by the archbishop's commissary of the condemnation of Wiclif's doctrines. The chief Lollard teachers—LAWRENCE BEDEMAN, PHILIP REPINGTON, and JOHN ASTON—were driven to recant. The more famous NICOLAS HEREFORD, who worked with Wiclif in the translation of the Bible, made his escape from England. Archbishop Courtenay in the space of five months reduced to silence the Lollard party in Oxford, and secured the orthodoxy of the university.

This result was largely due to the re-action against novelties which was produced by the Peasants' Rising, under Wat Tyler, in 1381. Wiclif's political opinions were expressed somewhat crudely, and lent themselves to a socialistic interpretation, though Wiclif himself had no such views. Moreover, John of Gaunt, Duke of Lancaster, patronized Wiclif through political antagonism to William of Wykeham, Bishop of Winchester, and other prelates who acted as ministers of Edward III. Hence the Lollard movement wore at the beginning a political aspect, which it never lost, and which weakened its religious significance. After Wiclif's death, HEREFORD resumed his office as itinerant preacher, and was assisted by ASTON and JOHN PURVEY. The party of the Lollards grew in numbers and in boldness. In 1387 one Peter Pateshull, an Augustinian monk, abandoned his order, joined the Lollards, and openly preached in London against monasticism.

Still the Lollard party owed much of its strength to powerful courtiers who were willing to use it as a means of striking at the political power of the prelates; and during the absence of Richard II. in Ireland, in 1394, a petition of the Lollards, attacking the Church, was presented to Parliament. This document must be regarded as the exposition of their opinions (cf. *Fasciculi Zizaniorum*, 360–369). Its twelve articles set forth that the Church of England, following its stepmother, the Church of Rome, was eaten up by temporal pride; that its clergy had deviated from the example of Christ and the apostles; that the celibacy of the clergy occasioned moral disorder, and that the belief in transubstantiation caused idolatry. It protested against exorcisms and benedictions of lifeless objects, against the holding of secular office by priests, against special prayers for the dead, pilgrimages, auricular confession,

and vows of chastity. To these points concerning ecclesiastical polity were added a protest against war as contrary to the gospel, and against unnecessary trades which were exercised only for the satisfaction of luxury. There is in these proposals a crude scheme for the reform of Church and State; but no definite basis is laid down, and the points insisted on are arbitrarily chosen. Richard II. considered the petition as dangerous: he returned from Ireland, and exacted from the chief men of the Lollard party an oath of abjuration of their opinions. Again there was no basis of belief strong enough to resist, and the movement collapsed as suddenly as it began.

This was the highest point of Lollardism in England; and its influence is seen in such literary productions as *The Plowman's Tale*, and *Pierce the Plowman's Crede*, both of which were written about this time. It was, however, only natural that the ecclesiastical authorities, who had been so openly menaced by the petition to Parliament, should think of retaliation and repression. Thomas Arundel, who succeeded Courtenay as archbishop of Canterbury in 1396, showed himself a decided opponent of the Lollards. In 1397 he laid before a provincial synod eighteen articles taken out of the writings of Wiclif, and they were all formally condemned. The condemnation of the council was further supported from a literary side by a polemical tractate (*Contra errores Wiclefi in Triálogo*) from the pen of a learned Franciscan, William Woodford. But the political troubles of the end of the reign of Richard II. threw religious controversy into the background. In 1398 Archbishop Arundel had to flee from England; and when he returned it was as the chief adviser of Henry of Lancaster, who came to the throne under many obligations to Arundel and to the Church.

Accordingly the convocation of 1399 petitioned Henry IV to proceed against the Lollards. Archbishop Arundel had not much difficulty in raising feeling against them. The popular hatred of Richard II.'s rule was still strong, and the chief favorers of the Lollards had been amongst Richard's courtiers. Henry IV was fervently orthodox, and was bound by many ties to the clerical party: he probably was not sorry to dissociate himself from his father's intrigues with the Lollard party. The convocation of 1401 framed a strong petition against the Lollards. It pointed out that the episcopal jurisdiction was powerless to suppress the itinerant preachers, unless supported by the royal power. It besought the royal assistance against all who preached, held meetings, taught schools, or, without episcopal license, disseminated books contrary to the doctrines of the Church. The petition was granted by the king with the assent of the lords, and a short petition of the Commons declared also their assent. A clause ("*de heretico comburendo*") was inserted in the statute for the year: it empowered the bishops to arrest any unlicensed preacher or heretic, and imprison him for three months, during which time proceedings were to be taken against him. If he were convicted, he might be imprisoned further, or fined for his offence: if he refused to abjure, he was to be given over to the sheriff to be burned.

Thus the punishment of death for matters of opinion was for the first time introduced into the

laws of England. But, while this statute was being passed, WILLIAM SAUTRE, a priest of the city of London, who had previously abjured Lollardy, but relapsed, was brought to trial before convocation, and was condemned. As the statute was not yet law, Sautre was put to death under the king's writ, which was issued on Feb. 26, 1401. Sautre was the first Lollard martyr. John Purvey was brought to trial about the same time; but he recanted, and read a public confession of his errors at St. Paul's Cross.

Public opinion had now turned against the Lollards, and the bishops proceeded with their inquisitions against them. But little results followed; and the growing discontent against Henry IV gave the Lollards again a political color, and brought their social opinions into greater prominence. In the Parliament of 1406 a petition was presented by the Commons, and was supported by the Prince of Wales. It set forth that the Lollards were threatening the foundations of society by attacking the rights of property, while they stirred up political discontent by spreading stories that Richard II. was still alive: it asked that all officers possessing jurisdiction should arrest Lollards, and present them to Parliament for punishment. The king assented; but, for some unknown reason, the petition never became a statute, probably owing to the jealousy existing between spiritual and secular courts. The bishops do not seem to have exercised their statutory powers with harshness. WILLIAM THORPE was arrested by Archbishop Arundel in 1407, and was several times examined by him; but we do not find that he was condemned to death. Thorpe wrote accounts of his examinations; which were collected by his friends, and form an interesting record of this phase of English ecclesiastical history (printed in FOXE'S *Acts and Monuments*).

In 1409 Archbishop Arundel issued a series of constitutions against the Lollards, with the object of enforcing in detail the provisions of the statute of 1401: still the Lollards seem to have had some influence. In the Parliament of 1410 a petition was presented by the Commons, which, however, they afterwards asked to withdraw, praying for a modification of the statute of 1401, and asking that persons arrested under it should be admitted to bail. In the same Parliament the Lollard party submitted a wild proposal for the confiscation of the lands of bishops and ecclesiastical corporations, and the endowment out of them of new earls, knights, esquires, and hospitals. Whenever the Lollards had an opportunity of raising their voice publicly, they gave their enemies a handle against them by the extravagance of their political proposals.

During the session of this Parliament the first execution of a Lollard, under the statute of 1401, took place. JOHN BADBY, a tailor of Evesham, was examined by the Bishop of Worcester for erroneous doctrine concerning the Eucharist. He was brought to London, and was further examined by the archbishop and several suffragans. In spite of all their persuasions, he remained firm in his statement that the bread and wine of the sacrament of the altar remained bread and wine after consecration, though they became a sign of the living God. On March 5, 1410, he was condemned as a heretic, and was led to Smithfield

for execution. The Prince of Wales, who was present, tried at the last moment to induce Badby to recant: his efforts were in vain. But it would seem that this first execution under the act was regarded with regret even by those who thought it absolutely necessary.

Meanwhile the triumph of orthodoxy in the University of Oxford was complete. Its theologians exercised their ingenuity by a close examination of Wiclif's writings; and in 1412 no fewer than two hundred and sixty-seven conclusions drawn from his works were condemned as erroneous. This condemnation was important; as it provided materials ready to hand for the theologians of the Council of Constance, who struck at Wiclif as the first step towards striking at Hus.

On the accession of Henry V. (1413), Archbishop Arundel was relieved of his office of chancellor, and had more time to proceed against the Lollards. Before the convocation of 1413 he laid a proposal to root out Lollardy from high places, and it was resolved that measures be taken to reduce to obedience the chief favorers of heresy. As the first victim of this new policy, a Herefordshire knight, Sir JOHN OLDCASTLE, was selected. Oldcastle had considerable possessions, which he increased by marriage with the heiress of the barony of Cobham, who held large lands in Kent. After his marriage, Oldcastle was summoned to the House of Lords as Lord Cobham. Oldcastle was an earnest Lollard. He sheltered itinerant preachers, attended their services, and openly spoke against some of the church ritual. In 1410 his chaplain was suspended by Arundel for irregularities in the conduct of church services. Oldcastle was formally presented by convocation to the king as a heretic; and Henry V. first tried by personal solicitations to win back Oldcastle to orthodoxy. When this failed, he was summoned to appear before the archbishop. He refused to do so, and fortified his castle of Cowling. After disobeying a second citation, he was taken prisoner, and brought before the archbishop on Sept. 23, 1413. He read a confession of faith, with much of which the archbishop expressed himself well pleased; but he pressed Oldcastle for his opinions on transubstantiation and auricular confession. When Oldcastle declined to be explicit, he was given two days during which he might consider the orthodox opinions, which were given him in writing. In his second audience he refused to sign these declarations, and openly avowed Lollard opinions. He was condemned as a heretic, but was allowed a respite of forty days in hopes of a recantation. During this period he made his escape from the Tower, and thereby caused a panic. It was believed that a hundred thousand Lollards were ready for a rising; and a scheme seems to have been set on foot to seize the king at Eltham during the festivities of Christmas, 1413. Henry V. returned to London, and obtaining information of a nocturnal meeting of conspirators, which was to be held on Jan. 12, 1414, resolved to put them down at once. Closing the city gates to prevent the presence of the Londoners, he went to the ground, made many prisoners in the darkness, and crushed the conspiracy at once. Some thirty-seven of the prisoners were afterwards executed on the charge of heresy. Oldcastle himself escaped, and was

declared an outlaw. He is said to have tried to raise a rebellion in 1415, and his machinations certainly embarrassed Henry V. in his French campaigns. At last, in 1417, Oldcastle was captured on the Welsh marches, was brought to London, tried for treason before Parliament, and condemned to death as a traitor. The history of Oldcastle is somewhat obscure, and his character is the source of much controversy. He seems to have been a man of genuine piety, but without much discretion. His fate is typical of that of the Lollard party. Beginning from high enthusiasm and lofty moral aims, they went astray in the by-paths of political intrigues till the religious significance of the movement is lost in its tendencies towards anarchy. Instead of continuing to struggle for ecclesiastical reform, Lollardy became an expression of the passing phases of political discontent.

The attempt at revolution in which Oldcastle was involved decided Henry V. to take stronger measures against the Lollards. In the Parliament of 1414 an act was passed which went far beyond that of 1401; for it laid down the principle, that heresy was an offence against the common law, as well as an offence against the canon law. Besides re-enacting with greater severity the provisions of the statute of 1401, it ordered all justices to inquire after heretics, and hand them over for trial to the spiritual courts. This was the final statute against the Lollards, and under it the religious persecutions of the next century were carried out. From this time forward, we find the Lollards deprived of any influential leaders. The French war of Henry V. provided occupation for the classes who were willing to use the help of the Lollards in attacking the prelates, and the universities were peaceful. The Lollards could no longer claim to be a party within the English Church: they had become a sect outside it.

The teaching of Wiclif, meanwhile, had taken deeper root in Bohemia than in England; and the sturdiness of the party that gathered round Hus contrasts markedly with the indecision of the English Lollards. From Oxford went Lollards to Bohemia; some bearing a letter which purported to be a defence of Wiclif, signed by the chancellor and an assembly of masters. There can be little doubt that the letter was a forgery. Most famous amongst these Hussite-Lollards was PETER PAYNE, who also bore many other names. He was the son of a French father, had some reputation in Oxford, and rose to eminence amongst the Bohemians. He was one of the disputants on the Hussite side at the Council of Basel in 1433, and his polemical cleverness often degenerated into sophistry. He died in Prague in 1455.

The statute of 1414 seems to have answered its purpose of checking the open dissemination of Lollard doctrines. The itinerant priests no longer preached openly; though conventicles were sometimes held secretly, and Lollard books were circulated. Persecutions were frequent, but executions were rare. Besides the thirty-eight who were put to death after Oldcastle's rising in 1414, we only know the names of twenty-eight others who suffered death. The great majority of the accused made a recantation, and submitted to penance. In 1427 Pope Martin V. ordered the Bishop of

Lincoln to carry out the decree of the Council of Constance against Wiclif's remains as those of a condemned heretic. They were accordingly dug out of the churchyard at Lutterworth, and thrown into the Avon. In 1431 an attempted rebellion of the political Lollards was made under a leader called JACK SHARP, who revived the petition of 1410 for the confiscation of the temporalities of the Church. Sharp was captured, and put to death at Oxford. This was the last attempt to enforce the Lollard principles in politics, and the disturbed state of England in the dynastic struggle between the rival houses of York and Lancaster diverted political discontent to other objects. After 1431 we hear less of the Lollards, and the prosecutions against them became rarer.

It is not very easy to determine with precision what were the religious tenets of the Lollards. The results of their examinations before the bishops show us a number of men discontented with the existing ecclesiastical system, but the points to which each attaches importance tend to differ in individual cases. We find, however, in all of them, a reverence for the Bible as superior to the traditions of the Church and all other authorities. They object to many points in the ritual or practice of the Church as unnecessary or misleading; they deny transubstantiation, protest against the worship of saints, pilgrimages, and other usages; they object to the temporal lordship of the clergy, to the monastic orders, and to the supreme authority of the Pope. Some of them wish to approximate as closely as possible to the church doctrine, laying aside only superfluities: others dream of a plan of reconstituting Church and State alike on a scriptural basis.

The chief polemical writer against the Lollards was THOMAS NETTER OF WALDEN, a learned divine of the University of Oxford, who was confessor of Henry V., and died in 1430. His chief work (*Doctrinale antiquitatum fidei ecclesiæ Catholicæ*) is a storehouse of polemical learning, which was largely used in the next century by Romish writers against the Lutherans. Another controversialist against the Lollards was somewhat unfortunate in his zeal. REGINALD PECOCK, Bishop of Chichester, distinguished himself in 1447 by a sermon preached at St. Paul's Cross, in which he maintained that the duty of bishops was to rule their sees, to acquaint themselves with the more abstruse parts of theology, and to undertake public business: they were not bound to preach, or themselves discharge spiritual functions. This defence of episcopacy was somewhat too sophisticated for the ordinary understanding, and Pecock had to soften it by explanations. But a few years later he published a work against the Lollards, called *The Repressor of over much Blaming of the Clergy*. In it he attacked the Lollards for their exclusive attention to the Scriptures, but he did so in a way that created alarm by its rationalistic spirit. He set up "the doom of reason" as supreme; he criticised the Fathers, besides quoting them; he doubted the apostolic origin of the Apostles' Creed, and questioned the article of Christ's descent into hell. Many accused him of setting the law of nature above the law of Scripture, and probably political motives contributed to his overthrow. In 1457 Pecock was degraded

from his office, his books were burned, and he retired to a monastery, where he ended his days. He is an example that repressive measures tend to spread on all sides. The re-action against the Lollards created a new standard of orthodoxy, and Pecock is the first man in English history who was persecuted by the clergy for free thought.

The activity of the Lollards during the succeeding period can only be slightly traced in isolated cases of protest against the system of the Church. Conventicles of "Bible men" were still held in secret, the Wiclifite translation of the Scriptures was still read by some, and Wiclif's works were circulated. There were still persecutions, and from time to time a victim displayed by his death a testimony of England's orthodoxy. The spirit of Lollardy survived, to some extent, amongst the people; and the spark was readily kindled by the flame of Luther's rising against the Pope. Yet the absence of any definite system amongst the Lollards is clearly seen by the fact that the reformed doctrines took their shape, even in England, from Luther and Calvin, and that there was no recurrence to Wiclif or his followers for a basis of belief. Even the translation of the Scriptures was begun anew; and the version of Tyndale (1526), not that of Wiclif, was the foundation of the English Bible.

LIT. — Contemporary chronicles are WALSINGHAM (*Historia Anglicana*, 1272-1422; ed. Riley, London, 1863-64, 2 vols.), MONK OF S. ALBANS (*Chronicon Angliæ*, 1328-88; ed. Thompson, London, 1874), KNIGHTON (*De eventibus Angliæ*, in Twysden's *Historiæ Anglicanæ Scriptores Decem*, London, 1652). Still more important is the collection of documents concerning the Lollards entitled *Fasciculi Zizaniorum Magistri Johannis Wyclif cum Tritres*, ascribed to THOMAS NETTER OF WALDEN, ed. Shirley, London, 1858. The documents relating to ecclesiastical action against the Lollards are to be found in WILKINS: *Concilia Magnæ Britannicæ*, vol. 3, London, 1737. The parliamentary proceedings are given in *Rotuli Parliamentorum*, vols. 3 and 4, London, 1808-34. Accounts of the Lollard martyrs are given by FOXE: *Acts and Monuments of the Christian Martyrs*, best edited by Cattley and Townsend, London, 1841, revised, 1843-49, 8 vols. Other interesting information is to be found in GASCOIGNE: *Liber Veritatum*, written from 1433 to 1457, a vast theological encyclopædia, of which extracts have been published under the title of *Loci e Libro Veritatum*, ed. Rogers, Oxford, 1881. Of literature illustrating the opinions of the Lollards may be mentioned *The Complaint of the Plowman* in WRIGHT, *Political Poems and Songs relating to English History* (vol. i., London, 1859), also *Pierce the Plowman's Crede* (first printed, London, 1533, edited by Skeat, London, 1868). Polemical writings against the Lollards are WOODFORD: *Contra Johannem Wiclefium Decertationes*, in Brown's *Fasciculus Rerum expetendarum et fugiendarum*, i., 191, London, 1690; NETTER: *Doctrinale Antiquitatum Fidei ecclesiæ Catholicæ*, 3 vols., Venice, 1571 and 1757; PECOCK: *Repressor of overmuch Blaming of the Clergy*, ed. Babington, London, 1860, 2 vols. In modern times the Lollards have not been specially treated by any writer, though they occupy a place in all political or ecclesiastical histories of England and in works on Wiclif. The fullest

account from the ecclesiastical side is to be found in LECHLER: *Johann von Wiclif und die Vorgesichte der Reformation*, 2 Bde., Leipzig, 1873. The first volume has been translated with additional notes by LORIMER: *John Wiclif and his English Precursors*, London, 1878, 2 vols., new edition, 1882, 1 vol. The fullest account from the political side is given by STUBBS: *The Constitutional History of England*, vols. 2 and 3, Oxford, 1875-80.

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LOMBARDS (*Longobardi*, or *Langobardi*, "the long-bearded"), **The**, a Teutonic tribe, seem to have come from the northern part of Jutland, and were settled on the left shore of the Lower Elb, when, in 5 A.D., they were attacked by the Romans. They were reputed brave, but the tribe was small. Towards the close of the fourth century they moved through Upper Silesia, Bohemia, and Moravia; and towards the close of the fifth century they were settled on the left bank of the Danube, from the mouth of the Em to Vienna. In 526 they crossed the Danube, and penetrated into Pannonia; and in 568 they entered Italy. The conquest of the country took many years, and was carried out in a most cruel and merciless manner. It was never completed, however. The regions around Rome and Naples, Sicily and the southern part of the peninsula, the Venetian islands, and the coast from the mouth of the Po to Ancona, remained in the possession of the Byzantines. The advance was repeatedly checked by the intrigues of the Pope, whose policy during that period it was to keep Italy weak and divided in order to increase his own power. The Lombard Empire was finally destroyed by Charlemagne in 774, and all its dominions incorporated with the Frankish Empire.

When the Lombards entered Italy, they were, to some extent, Pagans. The Christians among them were Arians. It seems, however, that the Catholic Church did not suffer any thing from them; and very soon her successful exertions for their conversion began. Theodolinde, a Bavarian princess, — married first to King Autharis, and then to King Agilulf, — belonged to the Catholic Church, and maintained an intimate friendship with Gregory the Great. She built the magnificent basilica at Monza, and dedicated it to St. John the Baptist, who afterwards became the patron saint of the Lombards. In 612, still in the reign of Agilulf, the monastery of Bobbio was founded in the Cottian Alps by Columbanus, and munificently endowed by the king and his son Adoloald. Under Gundeberge, the daughter of Theodolinde, and, like her, married successively to two Lombard kings, — Ariowald, who died in 636; and Rothari, who died in 652, — all traces of Paganism and Arianism disappeared from among the people; and the Lombards now showed themselves as energetic in their religious faith as formerly in their warlike enthusiasm. In the eighth century numerous churches and monasteries were built, and all ecclesiastical institutions were magnificently provided for.

Meanwhile the political relations between the Lombard kings and the Roman popes became more and more strained. Gregory III. (731-741) addressed himself to Charles Martell, *major domus* at the Merovingian Court, and asked for aid

against Liutprand; but at that moment the relations between the Franks and the Lombards were very friendly. Stephen III. (753-757) went in person to Gaul, anointed Pepin, and his sons Charles and Carloman, kings of the Franks; and in 754 and 755 Pepin made two campaigns in Italy, and compelled Aistulf to surrender his conquests. Under Desiderius an alliance was formed between the Franks and the Lombards, which seemed likely to prove fatal to the plans of the Pope. But when Charlemagne repudiated the daughter of Desiderius, and the latter gave support to Carloman's widow and children, the alliance turned into a bitter feud; and in 773 Adrian I. found a willing ear when he asked Charlemagne for aid. See *Monumenta Germaniæ hist. scriptores rerum Langobardicorum et Ital. sæc.*, 6-9, Hanover, 1878.

J. WEIZSÄCKER.

LOMBARDUS, **Petrus**, called *Magister Sententiarum* ("Master of Sentences"), from being the author of the *Books of Sentences*, was b. in the early part of the twelfth century, in Novara, Lombardy; d. in Paris, July 20, 1160. He was of obscure birth. After studying at Bologna, he went to Rheims, where he continued his studies, his maintenance being provided for by Bernard of Clairvaux. From there he went to Paris, with letters from Bernard to the convent of St. Victor. He became a distinguished teacher, and most probably a canon of St. Victor. In 1159 he was elevated to the see of Paris, which he lived to administer only a single year. Of the facts of his life nothing further is known. An incident is told to illustrate his humility, to the effect, that, on the day of his consecration as bishop, his mother was induced by some noblemen to appear, against her wishes, in finer attire than she was accustomed to wear at Novara; but her son refused to recognize her till she had exchanged it for her usual rustic dress.

Peter's fame rests upon his literary works, and more particularly upon his *Four Books of Sentences* (*Libri quatuor sententiarum*). In this work he places himself in sympathy with the ruling tendencies of the time, — the ecclesiastical and positive, and the speculative. The former was concerned with the teachings of the Church and the Fathers: the latter — represented by Anselm, Abelard, and others — sought to justify the doctrines of the Church by subtle processes of reasoning, and refinement of argument. Peter wished to represent both tendencies, — to make known the teachings of the Fathers, and to establish their truth against error. He presents a contrast to Abelard, who, in his work *Sic et non*, placed side by side contradictory statements of the Fathers, not with the purpose of reconciling them, as did Peter, nor of confirming the authority of the Fathers, which was one of the principal objects of Peter's work. Peter's main authority is Augustine. He differs from Abelard, likewise, in seeking to arrange his matter systematically. His was not the first *collection of sentences*. Hugo of St. Victor (d. 1135), Robert Pulleyn (d. 1150), and others had preceded him in this department. Nor can his work be regarded as the most valuable of its kind.

The first book of the *Sentences* treats (in forty-eight *distinctiones*, or chapters) of God. The author's definition of the Trinity exposed him to

the charge of heresy. Joachim of Fiore (d. 1202) declares he had taught a quaternity. The matter was brought before the Lateran Council of 1215; and Lombard was acquitted, it being shown that he had simply distinguished between the divine essence and the three persons, but had in nowise constituted a fourth person in the God-head. The second book discusses (in forty-four chapters) created things. Of man's original state (*dist.* 24), Peter teaches that the gift of eternal life was a superadded gift; and that, by the apostasy, man not only lost this, but suffered an injury (not a deprivation) of his good gifts received at creation (*naturalia bona*). In the third book (forty chapters) the author discusses the incarnation, redemption, and the virtues of human character. In the doctrine of the work of Christ he contents himself with presenting the different views, but shows a leaning to the theory of Abelard, according to which we are made free from sin by the love to God which the manifestation of God's love in the death of Christ excites. In the fourth book (fifty chapters) he takes up eschatological subjects and the sacraments, declaring for seven as the proper number.

The *Books of Sentences* of Petrus Lombardus belongs to that class of useful writings whose continued circulation depends not so much upon their absolute merit as upon their adaptation to give information in an accessible form, which the reader otherwise would be obliged to search for with much pains. It contains no profound original thoughts, and many difficult problems are suggested which the author does not solve. A comparison, however, of the *Sentences* with the works of his successors, as well as predecessors, reveals the fact that Peter is more moderate in his scholastic casuistry than they. The work did not at first meet with a universally favorable reception. Parts were attacked as heretical; and in 1300 the professors of theology at Paris announced sixteen articles derived from it which contained error. Notwithstanding this opposition, the work was used for many years as a text-book at the universities, and was extensively commented upon. Commentaries continued to be written upon it after the Reformation, especially in Spain. The most celebrated is by Dominicus Soto (d. 1560); the most scholarly, by the Dutch theologian Estius (d. 1613), the distinguished commentator of the Pauline Epistles.

Two other works have been published under the Lombard's name, and are regarded as genuine, — a *Commentary on the Psalms* (first printed at Paris in 1533, and most recently in Migne), and *Commentaries upon All the Pauline Epistles*, first printed in Paris, 1535, and by Migne, 1851.

LIT.—The editions of the *Sentences* are exceedingly numerous: the oldest appeared at Nürnberg, 1474; an improved text, under the editorship of ALEAUME, Loewen, 1546, of which Migne's edition is a reprint. On his life and work, see C. E. BULAEUS: *Hist. univers. Parisien.*, Paris, 1665, tom. ii.; DUBOIS: *Hist. eccles. Parisiens.*, Paris, 1699, tom. ii.; *Hist. lit. de la France*, Paris, 1763, tom. xii.; STÖCKL: *Geschichte d. Philos. d. Mittelalters*, Mainz, 1864, i. pp. 390–411; BACH: *Dogmengeschichte d. Mittelalters*, Wien, 1875, ii. pp. 194–307; [F. PROTOIS: *Pierre Lombard*, Paris, 1881].

M. A. LANDERER. (F. NITZSCH.)

LONGFELLOW, Henry Wadsworth, the poet, b. at Portland, Me., Feb. 27, 1807; d. at Cambridge, Mass., March 24, 1882. After graduating at Bowdoin College in 1825, he became a law-student in the office of his father, an eminent jurist, but soon gave up law for letters. In 1826 he went abroad, and spent three years in France, Spain, Italy, and Germany, preparing himself for the chair of modern languages at Bowdoin. From Bowdoin he was called in 1835 to succeed George Ticknor as professor of modern languages and literature at Harvard University. After another year passed in study and travel abroad, he entered upon his duties at Cambridge. From this time his career was as the shining light that shineth more and more unto the perfect day. *Voices of the Night* (1839), especially the *Psalm of Life*, may be said to have struck the keynote of his poetical fame, and at once made him known wherever the English tongue was spoken. *Hyperion*, a prose romance, appeared in the same year. Among his principal works that followed are *Bal-lads and other Poems*, and *Poems on Slavery* (1842), *The Spanish Student* (1843), *Evangeline, a Tale of Acadie* (1847), *The Seaside and the Fireside* (1850), *The Golden Legend* (1851), *The Song of Hiawatha* (1855), *The Courtship of Miles Standish* (1858), *Tales of a Wayside Inn* (1863), a translation of *The Divine Comedy*, and *New-England Tragedies* (1869), *The Divine Tragedy* (1871), *The Hanging of the Crane* (1874), and *Moriturus Salutamus*, a very touching poem read at the fiftieth anniversary of his college class. Not long after settling at Cambridge, he purchased the Craigie house, celebrated as the headquarters of Washington; and here he continued to reside until his death, the centre of a domestic and social circle known far and wide for its virtues, refinement, and literary attractions. In 1854 he resigned his professorship, and in 1868–69 travelled again in Europe, everywhere meeting with friends and admirers. The University of Oxford conferred upon him at this time the degree of D.C.L.

Longfellow's poetical works have had a very wide circulation in Great Britain, as well as at home: numerous translations of them have also been made into other languages. He endeared himself to the public not less by his character than by his genius. The man was quite as much honored and beloved as the poet. Nor is this strange. He touches the chords of human feeling and sympathy with such skill, because he touches them with the hand of a brother. Having himself taken deep lessons in the school of life,—lessons of great sorrow and suffering, as well as of joy,—he knows how to help and cheer others who are learning the same lessons.

"Such songs have power to quiet
The restless pulse of care,
And come like the benediction
Which follows after prayer."

G. L. PRENTISS.

LONGOBARDS. See **LOMBARDS.**

LORD, as a term of address to a divinity, is the rendering of the Authorized Version for four Hebrew and two Greek words. (1) יהוה and יי. ("Jehovah"); which see. (2) אֲדֹנָי ("Adon"). The term is exactly translated "lord," and is only rarely applied to God (Ps. viii. 1); usually to an earthly master, as a husband (Gen. xviii. 12),

ruler of slaves (Gen. xxiv. 14), or a king (Gen. xlv. 8). It is often used with the possessive pronoun, "my lord." (3) אֲדֹנָי ("Adonai," plural of "Adon"); not usually applied to God in the historical books, for it is used therein only fourteen times alone (e.g., Gen. xviii. 3), and thirteen times in connection with "Jehovah" (e.g., Gen. xv. 8); nor used at all in Proverbs, Ecclesiastes, and Canticles. (4) מָרֵא ("Maré"), used only in the Book of Daniel, addressed to a king, but also to God (ii. 47, v. 23). (5) Κύριος ("Kurios"), is the Septuagint and New-Testament translation of Jehovah, also applied to Christ. (6) Δεσπότης ("Despotēs"), a master (Luke ii. 29). In regard to these it should be remarked that they differ too widely to admit of one translation in common. Especially should Jehovah be uniformly used of the Supreme Being wherever such term occurs in the original. Mr. Wright (art. *Lord*, in Smith's *Dictionary of the Bible*) thus speaks of the typographical arrangement in the English Bible: "The difference between 'Jehovah' and 'Adonai' (or 'Adon') is generally marked in the Authorized Version by printing the word in small capitals (LORD) when it represents the former (Gen. xv. 4, etc.), and with an initial capital only when it is the translation of the latter (Ps. xcvii. 5, etc), except in Exod. xxiii. 17, xxxiv. 23, where 'the Lord God' should be more consistently 'the Lord Jehovah.' A similar distinction prevails between יהוה (the letters of 'Jehovah,' with the vowel-points of 'Elohim') and אֱלֹהִים ('Elohim'); the former being represented in the Authorized Version by 'God' in small capitals (Gen. xv. 2, etc.), while 'Elohim' is 'God' with an initial capital only. And generally, when the name of the deity is printed in capitals, it indicates that the corresponding Hebrew is יהוה, which is translated 'LORD,' or 'GOD,' according to the vowel-points by which it is accompanied."

LORD, Nathan, D.D., LL.D., b. at Berwick, Me., Nov. 28, 1793; d. at Hanover, N.H., Sept. 9, 1870. He was graduated at Bowdoin College, 1809, and at Andover Theological Seminary, 1815; entered the Congregational ministry; and after twelve years of pastoral labor at Amherst, N.H., was president of Dartmouth College from Oct. 25, 1828, to July, 1863. His presidency was able, dignified, and successful. His publications were mostly articles in periodicals. Two published *Letters to Ministers of the Gospel of all Denominations, on Slavery* (1854-55) deserve mention for their defence of slavery on biblical grounds. They occasioned much debate.

LORD'S DAY, the oldest and best designation of the *Christian Sabbath*; first used by St. John, Rev. i. 10 (ἡ κυριακὴ ἡμέρα). See **SABBATH, SUNDAY**.

LORD'S PRAYER, The. Our Lord, at the request of his disciples, imitated the Baptist, and taught them a prayer, which was to be the pattern of all prayer in his name. This prayer should not be allowed to degenerate into a mere formula, nor be frequently repeated in service, — a practice contradictory to the substance and object of the prayer. The Lord's Prayer is twice given in the New Testament (Matt. vi. 9-13; Luke xi. 2-4), in slightly differing words.

It has frequently been discussed whether Matthew or Luke has the correct form, or whether

Jesus did not really teach it twice. The last supposition is improbable. It is, however, likely that Matthew inserted the prayer in his report of the Sermon on the Mount. Equally profitless are the discussions relative to the sources of the prayer. John Lightfoot and others maintain that it was extracted, petition for petition, from rabbinical prayers. But the proof adduced reduces itself to this, that, in these latter prayers, God is sometimes called "Father" (as he is, indeed, in the Old Testament: cf. Deut. xxxii. 5; Job xxxiv. 36, marg.; Isa. lxiii. 16; Jer. iii. 4, 39; Mal. i. 6); the restoration of the kingdom of Israel is pleaded for; and the petition occurs, "Hallowed be thy name through our works." The remaining petitions have been found in a prayer-book in use among Portuguese Jews of the middle ages, and in another composed by a rabbi, Klatz, about 1500 A.D. Surely our Lord did not borrow from these. The best refutation of the idea of compilation is the Lord's Prayer itself, so symmetrical in arrangement, so progressive in its thought, and so inexhaustible in its depth.

"Our Father who art in heaven," so the prayer begins. For the first time is God called the Father of particular persons. In the Old-Testament parallels he is the Father of the people of Israel; and Elihu alone (Job xxxiv. 36, marg.) calls him "Father" in the personal sense. In the New Testament, God appears as *our* Father in Christ; for, since he is the Father of Christ, he is the Father of those who are in Christ (John i. 12). "Our Father" is thus the express opposite to the heathen idea of "the father of gods and men," an epithet frequently applied; e.g., by Homer to Zeus. "Heaven" is the residence of God, that part of his creation wherein neither sin nor death is found, wherein his will is perfectly fulfilled: in short, where live the unfallen angels and the perfectly holy, in sight of the uncovered glory of God. The clause "in heaven" reminds us of the holiness of God to whom we pray; the epithet "Father," of his condescending grace.

The first petition is, "Hallowed be thy name." This properly comes first, because to give God the glory which is his due is the first and supreme desire of the Christian. God does not exist for us, but for himself: we are the creatures of his bounty. His "name" is Jehovah, — the sacred name by which he revealed himself. This name expresses his Godhead. To "hallow" it means to declare that he is God from all eternity, that he is holy, and demands holiness in his creatures, and that we are what we are in consequence of his grace. The Christian prays, not only for power himself to glorify God, but that the glory of God may be acknowledged by the whole world.

The second petition is, "Thy kingdom come." The "kingdom" is that which the Lord will set up on his return. The petition is, therefore, not for personal fitness to enter the kingdom, but for the completion of the work of redemption. Implied is, of course, the request that the kingdoms of this world may not hinder the progress of Messiah's kingdom. It is true they cannot, yet God means that we should pray that they may not.

The third petition is, "Thy will be done, as in heaven, so on earth." It brings us face to face with the contrast between the perfect obedience of heaven and the repeated rebellion of earth.

That the latter may cease, the Christian desires. In this petition he repents sincerely, first his own disobedience, and then that of the whole earth, and implores God to give strength to him, and grace to his fellows, to do the will of God.

These first three petitions contain a reference to the triune nature of God. God, whose name is to be hallowed, is the Father of Jesus Christ, the Lord and Creator of all things. His future kingdom is also the kingdom of the Father, but set up through the instrumentality of the Son. And, that God's will may be done, the Father and Son work together through the Holy Ghost.

Parallel with the first three are the last three petitions. The present is a time of waiting for the children of God, through which they must needs be maintained. The latter petitions recognize this. The fourth is, "Give us this day our daily bread." For, first of all in this present state, we need bodily sustenance. The word *ἐπιούσιος* ("daily") occurs only in this prayer. Three derivations have been proposed, — that from *ἐπιών* (sc. *χρόνος*), or from *ἐπιούσα* (sc. *ἡμέρα*), i.e., "bread for the coming time or day," which would not necessarily imply impatience, as the request might be made without the forbidden "anxious thought;" yet the words "this day" seem to indicate that the petition refers to the present, and therefore it is better to derive it from *οὐσία*, i.e., the "necessary" bread, and give the phrase the meaning, the bread that is necessary for us to live upon. There is here no reference to spiritual sustenance, such as the word of God, or the Lord's Supper, as, e.g., the Fathers maintained. [Compare the elaborate *Appendix* by Bishop Lightfoot, "On the words *ἐπιούσιος*, *περιούσιος*," attached to his treatise, *On a Fresh Revision of the English New Testament*, London, 1871, reprint by Dr. Schaff, New York, 1873. In the Revised New Testament "our daily bread" is kept in the text; but the English Committee put in the margin "Gr. *our bread for the coming day*," while the American Committee present, as an alternative reading, "our needful bread."]

The fifth petition is, "And forgive us our debts, as we also have forgiven our debtors," — another recognition of our condition. As the fourth appealed to God as the Creator, this appeals to him as the Saviour in Jesus Christ. The second referred to the future completion of the kingdom; this to the riches of grace in the kingdom as at present constituted, viz., to the present deliverance from guilt, the forgiveness of sins. What separates us from the kingdom of Christ is our sins: this wall of partition must be daily removed by renewed supplication for the forgiveness once for all effected by Christ. The "as" in the petition is not "because:" our forgiveness of others does not merit God's forgiveness of us; rather it points to the conduct we must show, if we really would enjoy God's grace.

The sixth petition is, "And bring us not into temptation, but deliver us from the evil one." Augustine and the Lutheran divines divide this petition into two: Chrysostom and the Reformed divines consider it a unit. The first clause does indeed express positively what the second does negatively: so one is at liberty to consider them separately, but they are closely connected. Ὁ *πονηρός* is in Scripture the Evil One, Satan. The adjective *πονηρός* never means simple sinfulness as

such, much less "evil" generally, but always that wickedness which is Antichrist, working directly against the salvation which is in Christ Jesus. The adjective is either always connected with some substantive, or else, if absolute, is the masculine, and specifies a person, namely, Satan (cf. Matt. v. 37). The word "temptation" means both trial, and also actual temptation to sin. But God tempts no one to sin. Yet he does place his children in circumstances of trial; and these trials are wholesome, and no Christian seeks deliverance from them. The temptation in them arises from our sinful hearts. The petition therefore means, from such temptations above that we "are able" may God deliver us. He surely will (1 Cor. x. 13); but he wants to be asked to do so. The petition is a recognition that we contend, not against flesh and blood, but against the Evil One, and therefore stand in dire need of the divine help. We pray to be delivered from all temptations to leave our Saviour, or to decline in our faith and love (in this way the sixth is parallel to the third petition), and also that the church may be finally delivered, and the victory of Christ be made complete.

The doxology is decidedly spurious; yet it is beautiful and fitting: it would even better correspond to the double triadic arrangement of the prayer, if the "power" were made to precede the "kingdom."

Liturgical use of the prayer can be traced as early as the end of the third century, in Tertullian and Cyprian; and then the doxology was in use, giving it a better liturgical close.

LIT. — Noteworthy expositions of the Lord's Prayer are given by ORIGEN: *Opp.*, tom. i. pp. 126 sqq.; CHRYSOSTOM: *Hom. 19 in Matt.*, and *Hom. de instit. secundum Deum vita*, GREGORY NYSSA: *De oratione* CYPRIANUS: *De orat. dom.* Among moderns, by LUTHER, in his *Small Catechism*, by THOLUCK: *Bergpredigt*, pp. 372-449; [MOSES MARGOLIOUTH: *The Lord's Prayer no Adaptation of existing Jewish Petitions*, London, 1876].

LORD'S SUPPER. I. Roman and Greek Catholic View. — See TRANSUBSTANTIATION.

II. The Lutheran View. — The four times repeated account of the institution of the Lord's Supper (Matt. xxvi. 26-28; Mark xiv. 22-24; Luke xxii. 19, 20; 1 Cor. xi. 23-25) is the basis of the doctrine; and the Lutheran Church insists that the words shall be taken in their simple, primitive meaning, and not figuratively. Nor must the passage on the bread from heaven (John vi. 35 sq.) be considered explanatory by anticipation; for, although our Lord may well have had in mind the supper he knew he should institute (comp. vi. 53-56), he did not speak of it, and could not have spoken of it, if, as is evident, he desired to present something which faith, if not reason, could grasp.

The four accounts reduce themselves substantially to two; for Matthew's and Mark's stand together opposite to Luke's and Paul's, yet their differences do not affect the doctrine. We take by preference Paul's account, because he received it from Christ (1 Cor. xi. 23): "The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you [i.e., is given to death for you]: this do in remembrance

of me. In like manner also [he took] the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me." The first question concerns the words, "in my blood." Do they refer to the "cup," or the "covenant"? Should we read, The new covenant in (by means of) my blood? or, This cup is in my blood the new covenant? Plainly the latter. The cup is the new covenant, because it contains the blood of Christ poured out for us. It is further to be borne in mind, that the cup was given *after* the Passover meal (so Luke and Paul); so that it was not a part of the Jewish ceremony, but a new institution. It is an open question whether the giving of the bread and that of the wine were separated by an interval: at all events, the two actions are parts of one ordinance. — The words, "This do in remembrance of me," do not express the *object* of the sacrament, but the meaning: it is a memorial of the death of Jesus, as Paul himself says: "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come."

The accounts of Matthew and Mark add little. Peculiar to Matthew is the connection between the shedding of the blood and the forgiveness of sins (xxvi. 28). Matthew and Mark relate that all present drank of the cup; the first, that it was done at the request of Jesus. All four unite in declaring, that, through the blood of Christ, a new covenant has been made. This blood was not, however, shed for all, but "for many" (*περί πολλῶν*); although the expression implies that the number thereby blessed is very large.

The decisive question, after all, is, Are the words, "This is my body," "This is my blood," literal, or symbolical? Was there an actual presentation of the body and blood of Christ? or was there only one in simile? The decision rests upon the parallel position of subject and predicate. No emphasis should be put upon "is," for Luke omits it in respect to the cup, without thereby altering the sense; nor is it appropriate to quote passages in which such a parallelism exists, and where predicate or subject is figurative (e.g., Matt. xiii. 38, 39; John xv. 1, 5); because for the Lord to introduce illustrations and similes into his instruction or discourses is one thing, and quite another to use them in a solemn hour when he established a new ordinance through the presentation of gifts which he named. In the latter case there was no instruction, or explanation of a subject, through an illustration, but a description of what the disciples took from his hand, and should eat and drink. To suppose that our Lord at such a time spoke in metaphor is contrary to the solemnity of the occasion, the meaning of the institution, and the short, precise phrases employed. Problematical and mysterious the words were, doubtless; but the disciples were used to this, and their faith would not be shaken thereby, but rather deepened and strengthened through the expectation of a fresh experience of his might. Nay, our Lord called what he gave them his body and his blood; and no circumstance leads us to suppose they were any thing else. The question now arises, whether, upon the utterance of these words, the bread and the wine were changed into the body and blood of Christ. The answer is found in 1 Cor. x. 16: "The cup of blessing which we

bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" Paul plainly says these three things: (1) The bread and wine are not changed into other substances, but they are a veritable communion of the body and blood of Christ; (2) This communion is given with the bread and wine, and is inseparable from it; (3) The means of enjoying this communion is the partaking of the elements; so that the communion follows whatever may be the state of mind or intention on the part of the recipient. It is, therefore, the same with the Lord's table as with the table of demons: if one sits at an idolatrous, sacrificial feast, he partakes of the table of the idol, whatever may be one's opinion of the idol. By reason of our eating one bread, "we who are many are one bread, one body." But the bread which possesses this unifying effect is that described in the sixteenth verse; namely, that which is the communion of the body of Christ for all who partake of it: therefore the unifying band of the communicants with one another is the equal share of all in the bread in and by means of which the Lord shares his body with them.

But the Lutheran Church rejects transubstantiation, while insisting that the body and blood of Christ are mysteriously and supernaturally united with the bread and wine, so that they are received when the latter are. This union of the earthly and heavenly elements is called *unio sacramentalis*, is essential to the sacrament, and not present when the ordinance is not observed according to Christ's appointment. The elements are not to be adored; for they are for use, not for worship. The question how the mysterious union is accomplished is answered by saying, Purely by the continuing power of the first ordinance by Christ himself. The command "Do this" insures, that, as often as the sacrament is administered, the union takes place: hence the union does not depend upon the consecration of a priest. But Christ's words of institution should always be clearly spoken or sung, (1) out of obedience to Christ's command to make every celebration a repetition of the first; (2) in order that the faith of the hearer in the existence and importance of the sacrament may be awakened, strengthened, and confirmed; (3) and in order that the elements may be blessed and consecrated to the holy use. The further question respecting the moment when the union takes place may be dismissed as unprofitable to discuss. It is essential to a right administration of the sacrament, that its three parts, consecration, distribution, and reception, be all present. The Lutheran Church emphasizes the reception by the mouth (*manducatio oralis*), and of both kinds by *all* the communicants (*manducatio indignorum*). It emphasizes the first in contradistinction to the Calvinistic view of spiritual participation through faith. This it considers contradictory to the words of institution, which refer to oral communion, — "Take," "eat," "drink." Similarly Paul calls the *cup*, which we bless, and the *bread*, which we break, the communion of the body and blood of Christ. But these are actually taken by the *mouth*. When, therefore, the Lutheran Confession uses the expression, that the body and blood of Christ are received *in, with, and under* the bread and wine

of the sacrament, it means that no one can enjoy in this sacrament the bread and wine unless he does at the same time actually receive them by his mouth. But the meaning is *not* that the body and blood of Christ are corporeally present (*impanatio*) in the bread and wine, nor in such a manner connected with them that they are partaken of as so much material food, and enter the system. On the contrary, the Lutheran Church asserts the *spiritual* partaking of the heavenly elements, but not as if this spiritual partaking were something different and distinct from the oral partaking, rather as proceeding at the same time, the two being supernaturally and spiritually connected. Nothing depends upon the spiritual condition of the recipient. He may receive the body and blood unworthily; and then he eats them to his own judgment (1 Cor. xi. 29), for he becomes "guilty of the body and blood of the Lord" (xi. 27), not discerning the Lord's body; i.e., not considering, that, in taking the material elements, he is at the same time receiving the body of the Lord. But this effect would not happen if the unworthy recipient partook only of bread and wine. The unworthy are all those who do not believe, who go to this sacrament without any repentance of their past sins, and sincere desire to improve their lives (*Form. Conc., Epit.*, § 18; *Sol. decl.*, vii. §§ 69-71).

In regard to the blessing attached to the right use of the sacrament, the Confession says, in brief, "These words, 'Given and shed for you for the forgiveness of sins,' show, that, in the sacrament, forgiveness of sins, life, and salvation are given; for, where forgiveness of sin is, there is also life and salvation."

What has been previously said may be embraced in the following propositions. (1) The words of institution are to be understood in their ordinary acceptance. Since our Lord said, "Take, eat, drink, this is my body, my blood," his body and blood are really and truly present, and are distributed and received. (2) This reception is by the mouth, agreeably to the words of institution, because the Lord has determined no other way, but at the same time spiritually, because the body and blood of Christ is a spiritual, heavenly food, which is not assimilated by the body, as earthly food would be. (3) Because the reception of the body and blood of Christ in the Lord's Supper is joined to the earthly signs, so both are received by all those who participate in the sacrament, held agreeably to the words of institution, irrespective of their worthiness or unworthiness, but to the blessing of the worthy, and to the judgment of the unworthy.

It remains now to answer certain questions. First, Is not the Roman Church right in giving the laity the bread only, inasmuch as in the bread (i.e., the body) the blood is of course contained? In regard to this it is sufficient to remark, that such action is plainly in flat contradiction to the words of institution, "Drink ye all of it," and also to the action of our Lord in giving the cup. But next it may be asked, What kind of body and blood is that we partake of in the Lord's Supper? The glorified. To this it may be objected, that the primary reference must have been to the mortal body. True; and it is the same body, but it is differently conditioned. It is not now mortal,

but immortal, glorified. But, if that is the case, one may further object: Then those who received the bread and wine directly from the Lord's hands did not receive the sacrament as we do, for Christ was not yet glorified. The objection is aimed at the power of Christ. The Lord, who had power to lay down his life, and power to take it again (John x. 18), is not restricted by laws of our human nature. When he said, "Take, eat, this is my body," he had perfect ability to give his body to the disciples. Wonderful, surely, mysterious, supernatural, but not impossible, is this proceeding. The power thus to be present wherever the Lord's Supper is administered, comes from the union in him of the human nature with the divine or divine-human person (*communicatio idiomatum*).

See FRANK: *Theologie der Concordienformel*, Abt. iii.; v. HOFMANN: *Schriftbeweis*, ii. 2, pp. 223 sqq.

VON BURGER (Lutheran).

III. **The Reformed View.**—This, like the Catholic and the Lutheran, underwent certain changes ere it reached its present form, and is even now differently expressed, as the opposition to the Lutheran view is more or less strongly put. The battle was, at the outbreak of the Reformation, over the question whether the words of institution were to be taken literally or figuratively. Zwingli laid the stress upon "is," in the sense of "means;" Œcolampadius, upon "body and blood," which he declared means "represents body and blood,"—a more correct point to emphasize, since the copulative fails in Aramaic, the speech our Lord employed. This, however, Zwingli knew. Lutheran theologians are now not so much inclined to oppose the tropical interpretation, bearing in mind that it was accepted by such men as Augustine and Athanasius, and, moreover, that figurative expressions occur too frequently in the Bible to make it impossible for our Lord to have used such in the institution of the Last Supper. But the advocates of the literal interpretation insist that he would not speak figuratively at so solemn and momentous a time. In reply, it should be said, it is not for us to say so. We know he did speak so on other occasions, and from misunderstanding him sad events have happened (Matt. xix. 12). We dare not prescribe how Christ must speak. But the opponents say, it cannot be supposed he would give his disciples a mere figure, since the words he used imply that he gave them something real. This argument is, of course, not to be so understood as begging the question: what he did give them being the very thing to be determined; for, if he really did give them his veritable body, then it would be an emptying of the sacrament to understand the word "body" figuratively. Lutheran theologians do not so insist upon the strictly literal meaning of the words of institution, that thereby an absolute equality between subject and predicate is established. Luther saw that such an interpretation led directly to the Roman view: therefore, for a time, he also inclined to the figurative interpretation. The Lutherans avoid the dilemma, Rome, or the Reformed Church, by saying, In, with, and under the bread, the body of Christ is given. But this expression proves that the Lutherans are not yet completely emancipated from Romanism. At the same time, it is freely granted that the Zwinglian theologians,

in their zeal against the Roman Church, went too far on the other side.

The institution of the Lord's Supper was preceded by the speech of Jesus in the synagogue at Capernaum (John vi. 48-63); and the latter, though in no way directly connected with the former, throws considerable light upon it, in that it presents an instance of figurative speaking. On both occasions is there mention made of an eating and drinking of the body and blood of Christ. But in his Capernaum speech, there surely was a most emphatic rejection of the literal acceptance of those words; for this was just the sense the people at Capernaum took them in. Hence the way was, to say the least, prepared for the acceptance of the figurative interpretation of the words of institution on the part of his disciples.

The Lord's Supper is no exception to the general statement that every thing in the New Testament links on to the Old, for it is directly connected with the Paschal Supper. The Lord took his farewell supper, and at the same time his Paschal Supper. But, in order to free his church from the ordinances of the Jewish dispensation, he set before his disciples bread and wine.

If the partaking of the body and blood of Christ is to be spiritual, we should naturally expect, that, in the words of institution, there will be something which cannot be taken other than figuratively. And this is the case. The four accounts are divisible into two groups, — Matthew and Mark, Luke and Paul (1 Cor. xi. 23-26); and it is precisely in the second group, presumably the more authentic, if any thing, that some points present themselves which cannot be understood literally. (1) Luke's phrase, "This cup, the new covenant in my blood, that which is poured out for you;" and Paul's, "This cup is the new covenant in my blood." Some would draw "in my blood" to cup, and read, "This cup is, in consequence of my blood, symbol or pledge of the new covenant;" others, and better, with Calvin, connect the clause with "new covenant," and read "This cup, i.e., that which it contains, sets forth the new covenant, which has been formed and sealed by my blood." But in either case we have a strongly figurative expression. The Lord, under the affecting excitement of the hour, heaps figure upon figure. (2) The phrase, "This do in remembrance of me" (Paul gives it twice, after the distribution of the bread and of the wine; Luke only once). How can any one resist the impression that the phrase points directly to a figurative meaning of the supper? For "remembrance" implies absence. "To remember" a present Lord is a solecism. And the argument loses nothing of its force when we suppose the words were never spoken (as a matter of fact, they are not given in Matthew and Mark); for they prove the understanding Luke and Paul had of the supper, — that it was a parallel to the Paschal Supper, in which there was a remembrance made every year of *past* events. The Lutherans strive to break the force of the argument by emphasizing Paul's warning (1 Cor. xi. 27-29) against eating and drinking unworthily, saying, that, since one cannot sin against an absent object, therefore the body and blood of Christ must be present. But the premise is false, and the conclusion in-

valid. One can, for example, commit an offence against a country while not in the country, as by insulting the flag of that country. Again: the Lutherans call attention to the clause, "not discerning the body," as if it implied the actual presence of the body. But it does not at all necessarily do this. Another proof passage with the Lutherans is 1 Cor. x. 16-22. Here Paul parallels the communion of the body and blood of Christ with that between the participants in the Jewish sacrifices, and with that between idolatrous sacrificers. But the communion in all three cases is, after all, not based upon the material contact, but upon the common frame of mind. So there is communion in the body and blood of Christ, because there is common belief in Christ as the Saviour from sin and guilt through death, of which the pledge has been given us in the Last Supper.

We are now in condition to take a comprehensive view of the Lord's Supper. The feet-washing which preceded its institution was a fitting prelude. It revealed the ministering love of the Lord; the supper, his yielding, sacrificing love. Love is the secret of the supper. The Lord is about to give up his life into the hands of sinners, but in truth he gives himself up into the hands of his own; for them he dies in order that they may live. Love is the motive in the sacrifice. Of this the supper is the pledge and the confirmation. It is in itself a condescension of the divine love to our human nature, spirit and body. To this fact the Fathers, the Schoolmen, and the Reformers alike call attention. On former occasions the Lord had likened participation in the kingdom of God to a meal to which they were invited: here is a meal, and one, too, in which the host offers himself as food and drink.

Thus the Lord's Supper stands upon the same plane with baptism. Both are symbolical. The latter symbolizes the grace needful to reception into the covenant of grace; the former, that for maintenance and progress in the covenant. The supper offers us nothing else than what is already offered us in the Word, — confirmation in communion with Christ, with its fruit, strengthening of faith, forgiveness of sin, and power of sanctification. But in the supper these are tenderly pressed upon us. By the eating and drinking we are admonished that he gave his body for us, for us shed his blood. Without the supper, we can surely have our strength increased, and obtain forgiveness of sin; but in the supper we receive the most solemn assurances that these mercies are ours. And the supper gives us also direct encouragement to continue in grace, and the strength so to do; so that Zwingli expressed the exact truth when he said that the supper was given to us in order that we might have heart to overcome the world, through faith in Him who overcame the world for us. The supper, is, therefore, no empty, meaningless sign; although it does not in itself confer grace.

But it is one thing to say that Christ is present in the supper, and another to say that he is present in the bread. There is in it a true and real presence of Christ; but it is a sacramental presence, not local nor corporal. It is this presence which makes the celebration of the Lord's Supper the crown of Christian worship. In it

God meets man, and comes laden with richest gifts. See what a part faith plays in the supper. "Christ is with the mouth of faith received." Without faith the sign is empty, meaningless: there is no spiritual presence, only the presence of a symbol. In the faithful the supper has a blessed effect. But no miracle is necessary, simply a working of grace according to the measure of faith in the participants. And where there is no faith, there is no effect except punishment. The unworthy participant eats and drinks judgment: he does not and can not receive Christ.

There remains a word of historical criticism. Zwingli and Œcolampadius, driven by their polemic against Rome, surely went to extremes in reducing the sacraments to mere signs. The First Helvetic Confession (XXIII.), however, more correctly teaches, that, in the "mystical supper," the Lord gives to his own his body and blood, i.e., himself, in order that he may live in them through faith, and they in him. Calvin advances beyond Zwingli, and approaches the Lutheran view, without, however, giving up the Reformed idea. He teaches that the flesh of Christ has a perpetual life-giving power; and in the Lord's Supper the believers, through the Holy Spirit, share in this power through their participation in the substance of the glorified body of Christ. This idea was expressed in the Genevan Catechism, and in the French, Belgian, and First Scotch Confessions. Here we see a tinge of the Roman-Catholic doctrine: yet the underlying idea is correct; we must hold fast upon the human in Christ, if we would come to the divine. In the flesh of Christ lies the power of life, — in the Word made flesh, as it is embodied and lives in the word of the everlasting gospel. And in the Lord's Supper are we, besides, pointed to the death of Christ and its saving power; and thus by it, as Paul says, we show forth the Lord's death until he come. This is the doctrine of the Heidelberg Catechism, and the Second Helvetic Confession, and wherever else it is taught, that, in the Supper, the body of Christ is through faith spiritually received.

To conclude: the participation in the supper in faith strengthens our unity of life with Christ and with our fellow-believers, since this union is founded upon Christ. The Lutheran and Reformed Confessions, in spite of their differences, have much and essential matter in common, not only in the rejection of Roman-Catholic errors, but in the conception of the supper as a true means of grace, assuring our salvation, strengthening our faith, and increasing our union with Christ.

LIT. — A. SCHWEIZER: *Die Glaubenslehre d. evang. reform. Kirche*, 1844-47, 2 vols.; EBRARD: *Das Dogm. v. heilig. Abendmal u. seine Gesch.*, 1845; the same: *Christliche Dogmatik*, 2d ed., 1862, 1863, 2 vols.; HEPPE: *Die Dogm. d. evang. reform. Kirche*, 1861; also art. *UBIQUITY*. HERZOG (Reformed).

[The High Anglican View is, that "the bread and wine become by consecration really and sacramentally (though in an inconceivable manner, which cannot be explained by earthly similitudes or illustrations) the body and blood of our Lord." This is the doctrine of the *real* presence, in contradistinction to that of the *figurative* presence, according to which the bread and the wine are "only memorials of Christ's body and blood,"

and to that of the *virtual* presence, "as if our Lord only bestowed in the Eucharist the graces and blessings derived from his atoning sacrifice." In proof are quoted our Lord's address at Capernaum (John vi.), his intercessory prayer (John xvii.), the words of institution in the Synoptists and Paul, the Fathers, and the ancient liturgies. The Eucharist is also a sacrifice; for when our Lord said, "Do this in remembrance of me," he meant, "offer this as a memorial sacrifice." Hence the Eucharist is called the "unbloody sacrifice" by the Fathers and the ancient liturgies. See J. H. BLUNT: *Dict. of Doctr. and Hist. Theology*, arts. "Eucharist," "Real Presence." The original view of the Church of England, as expressed in the Thirty-Nine Articles, Art. XXVIII., is the Reformed or Calvinistic view. See below.

IV The Confessional Statements respecting the Lord's Supper.¹

The ROMAN-CATHOLIC doctrine is officially given in the *Canons and Decrees of the Council of Trent*, Sess. XIII., Oct. 11, 1551. See *Creeeds*, ii. 126-139. The principal points are:—

"In the Eucharist are contained truly, really and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ."—*Can. 1.*

"The whole substance of the bread [is converted] into the body," and, "the whole substance of the wine into the blood."—*Can. 2.*

"The whole Christ is contained under each species, and under every part of each species, when separated."—*Can. 3.*

"The principal fruit of the most holy Eucharist is the remission of sins."—*Can. 5.*

"In the Eucharist, Christ is to be adored."—*Can. 6.*

"All and each of Christ's faithful are bound to communicate every year."—*Can. 9.*

"Sacramental confession is to be made beforehand, by those whose conscience is burdened with mortal sin."—*Can. 11.*

The same view is taught, though less distinctly, in the GREEK CHURCH in the *Orthodox Confession of the Eastern Church*, *Ques. CVI., CVII.* (ii. 380-385); in the *Confession of Dositheus* (ii. 427-432); in the *Longer Catechism of the Eastern Church*, *qu. 315*:—

"What is the Communion? A sacrament, in which the believer, under the forms of bread and wine, partakes of the very Body and Blood of Christ, to everlasting life" (ii. 495).

The authoritative teaching of the LUTHERAN CHURCH is thus given, *Augsburg Confession* (A.D. 1530), Art. X.:—

"The true body and blood of Christ are truly present under the form of bread and wine, and are there communicated to and received by those that eat in the Lord's Supper" (iii. 13).

Afterwards Melancthon changed this article in the edition of 1540, substituting for *distribuantur* ("communicated") *exhibeantur* ("shown"). This departure occasioned much controversy. The Lutheran doctrine is thus given in the *Formula of Concord* (A.D. 1576), Art. VII., *Affirmative*:—

"We believe, teach, and confess that in the Lord's Supper the body and blood of Christ are truly and substantially present, and that they are truly distributed and taken together with the bread and wine" (iii. 137).

The authoritative teaching of the REFORMED

¹ The references in parentheses are to Schaff's *Creeeds*.

CHURCHES is thus given: *First Helvetic Confession* (A.D. 1536), XXIII.:—

"The bread and wine [of the Supper] are holy, true symbols, through which the Lord offers and presents the true communion of the body, and blood of Christ for the feeding and nourishing of the spiritual and eternal life" (iii. 225).

So also in the *Second Helvetic Confession*, Cap. XXI. (iii. 291-295).

The *French Confession of Faith* (A.D. 1559), XXXVI., XXXVIII.:—

"The Lord's Supper is a witness of the union which we have with Christ, inasmuch as he not only died and rose again for us once, but also feeds and nourishes us truly with his flesh and blood, so that we may be one in him, and that our life may be in common."

"The bread and wine in the sacrament serve to our spiritual nourishment, in as much as they show, as to our sight, that the body of Christ is our meat, and his blood our drink" (iii. 380, 381).

The *Scotch Confession of Faith* (A.D. 1560), Art. XXI.:—

"The faithful in the right use of the Lords Table do so eat the bodie and drinke the blude of the Lord Jesus that he remains in them and they in him" (iii. 467-474).

The *Belgic Confession* (A.D. 1561), Art. XXXV.:—

"Christ that he might represent unto us this spiritual and heavenly bread hath instituted an earthly and visible bread as a Sacrament of his body, and wine as a Sacrament of his blood, to testify by them unto us, that, as certainly as we receive and hold this Sacrament in our hands, and eat and drink the same with our mouths, by which our life is afterwards nourished, we also do as certainly receive by faith (which is the hand and mouth of our soul) the true body and blood of Christ our only Saviour in our souls, for the support of our spiritual life" (iii. 428-431).

The *Heidelberg Catechism* (A.D. 1563), qu. 76:—

"What is it to eat of the crucified body and drink the shed blood of Christ? It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the forgiveness of sins and life eternal, but moreover, also, to be so united more and more to his sacred body by the Holy Ghost, who dwells both in Christ and in us, that although he is in heaven, and we are upon the earth, we are nevertheless flesh of his flesh, and bone of his bones, and live and are governed forever by one Spirit, as members of the same body are by the one soul" (iii. 332, 333).

The *Thirty-Nine Articles of the Church of England* (A.D. 1562), Art. XXVIII.:—

"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a [heavenly and spiritual] partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ" (iii. 505).

So the *Irish Articles of Religion* (A.D. 1615, iii. 542, 543).

The *Westminster Confession of Faith* (A.D. 1647), Chap. XXIX.:—

"The Lord's Supper [is] to be observed for the perpetual remembrance of the sacrifice of himself in his death, the sealing of all benefits thereof with true believers, their spiritual nourishment and growth in him, their further engagement in, and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body."

"Worthy believers do inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive and feed upon Christ crucified, and all the benefits of his death" (iii. 663-667).

The *Westminster Shorter Catechism* (A.D. 1647), qu. 96:—

"What is the Lord's Supper? A sacrament wherein by the giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all its benefits, to their spiritual nourishment and growth in grace" (iii. 697).

The *Confession of the Society of Friends* (A.D. 1675), Thirteenth Proposition:—

"The communion of the body and blood of Christ is inward and spiritual, which is the participation of his flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells; of which things the breaking of bread by Christ with his disciples was a figure, which they even used in the Church for a time, who had received the substance, for the cause of the weak; even as 'abstaining from things strangled, and from blood;' the washing one another's feet, and the anointing of the sick with oil; all which are commanded with no less authority and solemnity than the former; yet seeing they are but the shadow of better things, they cease in such as have obtained the substance" (iii. 797).

Reformed Episcopal Articles of Religion (A.D. 1875), Art. XXVII.:—

"The Supper of the Lord is a memorial of our Redemption by Christ's death, for thereby we do show forth the Lord's death till he come. It is also a symbol of the soul's feeding upon Christ. And it is a sign of the communion that we should have with one another" (iii. 823).]

V. Forms of Celebration. [The original institution of the Lord's Supper took place upon the night preceding the crucifixion; that is, it was upon Thursday, the 14th of Nisan, corresponding to our April 6, A.D. 30. The place of meeting was the large upper room of a Jerusalem house. The company consisted of our Lord and eleven of his disciples; for, although Judas Iscariot was undoubtedly present at the Paschal Supper, it is unlikely that he staid to the after-celebration. (Compare John xiii. 30.) The so-called "Lord's Supper" directly followed the ordinary paschal meal. The articles used were the bread and wine upon the table at the time. The position of the first communicants was reclining, according to custom (John xiii. 23, 25, and art. MEALS).]

From the New Testament it appears, that in the first Christian congregations, more especially in that of Jerusalem, the Lord's Supper was celebrated with exactly the same plainness and simplicity which characterized its institution. Between worship and any other act of daily life, no distinction had as yet developed; no ceremonies, no ritual, existed. The members of the congregation lived with each other like members of one large family, but a family of a new and higher type. Every day they gathered in the houses for the sake of common devotion. They ate together; and, when the meal was finished, one of them would arise, take the bread and break it, and pass the pieces around, together with the cup, in exactly the way in which the Lord had ordered it to be done. There was a danger, however, in administering the communion in this way. It might happen that the sacrament would gradu-

ally lose its character of being a separate institution, and sink down to a conventional part of a meal; and this did, indeed, happen (1 Cor. xi. 20, 33).

It is difficult to determine in detail the relation between the Lord's Supper and the *agape*: it was, no doubt, different in the different countries. Thus while, according to the descriptions of divine service given by Justin (in his *Apolog.*, 1, 65) and by Pliny (in his famous Letter to Trajan, X. 96), the *agape* and the communion were treated in Asia Minor, in the beginning of the second century, as two distinct acts, other Christian writers, and especially a number of canonical decrees, show that in the West, and also in Africa, they were at the same time celebrated in connection with each other; and from Socrates (*Hist. Eccl.*, v. 22) and Sozomen (*Hist. Eccl.*, vii. 19) it is evident, that, in Egypt, the connection was continued even down to the fourth century. The steadily increasing danger, however, of the desecration of the sacrament, made a separation necessary. First it was ordered that the celebration of the Eucharist should take place, not at the end, but at the beginning, of the meal. Only on one day, the anniversary of the institution, the celebration was allowed by the Council of Carthage (392) to take place at the end of the meal, in order to make the imitation of the last meeting between Christ and the apostles as close as possible. Next it was decided that the *agape* should be celebrated in the evening, while the communion should be administered in the morning, before sunrise; and finally the councils of Laodicea (363), Carthage (392), and Orleans (533), forbade altogether to celebrate the *agape* in the churches; while the church, of course, continued to be the usual place for the celebration of the Lord's Supper. Thus the separation was completed. The first description of a communion administered independently of the *agape* is that above mentioned by Justin. "After a prayer," he says, "we greet each other with a kiss. Then the leader of the meeting brings forwards bread and wine, and makes a prayer, to which the whole congregation answer, Amen. Finally the deacons distribute the bread and wine over which the prayer has been said, to all present, and something is also carried to the houses of those who are absent."

It must be noticed, that, in this description, the celebration of the Eucharist is in no wise represented as a mystery, but as a simple public act; and exactly the same character it has in the descriptions of Ignatius, Tertullian, Januarius, etc. The Apostolical Constitutions were, indeed, the first to represent the administration of the communion as an act from which not only all profane persons, infidels, Jews, and Pagans, but also the catechumens, the penitent, and the excommunicated, should be excluded, — an act performed by the faithful alone, within closed doors, with certain ceremonies, and after certain preparations. The rules of the *Liturgia Sancti Jacobi Minoris*, the oldest church constitution existing, gives a picture of the act such as it was performed during the third and fourth centuries. After the common service was finished, the deacon began the "mass of the faithful," with the words, "Let no one go away who is allowed to stay!" During

a silent prayer, the deacon and his assistants gathered the bread and wine which the congregation had brought along for the celebration; and when all was collected, and one single loaf, the *hostia*, the sacrificial lamb, selected, the celebration proper began. The faithful gave each other the kiss; the profane, the catechumens, etc., were admonished to retire; the clergy washed their hands; the bread and wine were placed on the altar, at whose two ends two subdeacons took their stand, with fans in their hands to keep off the flies; while from behind, the bishop approached the table, clad in a magnificent robe, and accompanied by the priests. Then followed a general prayer, lasting half an hour, and winding up with special prayers for the clerical office of Christendom, for the secular authorities, for the people, the pious women, parent and children, slaves, emigrants and exiles, travellers, etc. The sacrifice thus blessed, the Thirty-fourth Psalm, the usual communion-hymn, was sung; after which first the clergy, and then the congregation, partook of the Eucharist. The bishop presented the bread to the communicants with the words, "The body of Christ;" the deacon, the cup, with the words, "The blood of Christ;" to which the communicant answered with a loud "Amen."

How the celebration of the Lord's Supper further developed in the Western Church, until, in the course of the sixth century, it assumed the form of the Roman-Catholic mass, will be told in the article Mass. There are some details, however, which need mentioning in order to complete the picture. As above mentioned, in early times the celebration generally took place early in the morning. Only the Easter and Christmas communion continued, down to the twelfth or thirteenth century, to be administered at midnight. As a reminiscence of the midnight celebration, the candles on the communion-table were lighted, even in a celebration by day. Originally the communion was administered every day, then every Sunday; but from the fifth century it was restricted to the three great festivals, Christmas, Easter, and Pentecost. In the earliest times, only the bishop or the leader of the congregation had the right of administering the Eucharist. The presbyter could consecrate the elements only on his authority, and the deacons served only in the mechanical part of the act. During the middle ages, however, when the bishops became great lords, who had many other things to do besides caring for the church, the administration of the sacrament came to devolve entirely upon the priests, not as a right, but as a duty. The communicants prepared themselves by fasting, by ablution, by dressing in clean clothes (the women wearing a peculiar head-dress of white linen, — the *dominicale*), and by the kiss of peace. In earlier times they approached the altar two and two, and received the elements standing (*Const. Apostol.*, 8, 12). Afterwards the laity, first the women, were excluded from the altar and the choir; and the elements were handed to them over the rails which separated the choir from the nave. Down to the ninth century the bread was given the communicant in his hand; then it was put into his mouth, in order to prevent him from taking it home. Kneeling during the participation in the Eucharist does not occur until the

twelfth or thirteenth century, though it was an old custom to receive the blessing with which the communion ended in a kneeling position. With respect to the elements, the Eastern Church continued to use leavened bread; while in the ninth century unleavened bread came into use in the Western Church, from a regard to the circumstance that the institution of the sacrament had taken place on the "day of unleavened bread." The question, however, was left standing, as an *adiaphoron*. The bread was in round, thin cakes stamped with some figure, — the cross, or A and Ω, etc.; or some word, — *Jesus, Deus*, etc. The Syrian Jacobites added salt and oil to the bread; the Artotyrites (a Montanist sect of the second century), even cheese. The wine was in antiquity always mixed with water, and no distinction was made between red and white wine. By heretical sects, various substitutes were used for wine; such as water, milk, honey, unfermented grape-juice, etc. The breaking of the bread, referring to the breaking of the body of Christ, was the general custom in antiquity, and has been retained by all churches except the Lutheran. With this feature of the administration was connected another, of blending the bread and the wine together, referring to the close union between the body and the blood; and the Greek lay so strong an emphasis on this blending, that they drop the pieces of the broken bread into the wine, and present them to the communicants by means of a spoon. The formula of distribution was, up to the time of Gregory the Great, the above-mentioned: *σῶμα χριστοῦ* ("body of Christ"), *αἷμα χριστοῦ* ("blood of Christ"), *ποτήριον ζωῆς* ("cup of life"). But after that time more elaborate formulas occur; such as, *Corpus (sanguis) Domini nostri Jesu Christi conservet animam tuam* ("May the body [blood] of our Lord Jesus Christ preserve thy soul"); or, *Corpus custodiat te in vitam æternam* ("body preserve thee unto eternal life"); or, *Corpus et sanguis Agni Dei, quod tibi datur in remissionem peccatorum* ("body and blood of the Lamb of God, which was given for thee to the remission of sins"); or, *Corpus sit tibi salus animæ et corporis* ("May the body be to thee salvation in body and soul"); or, in the Orient, *Corpus sanctum, pretiosum, verum, Immanuelis filii Dei hoc est vere* ("This is truly the holy, precious, true body of Immanuel, the Son of God"); *Sanguis pretiosus, verus, Immanuelis filii Dei hoc est vere* ("This is truly the precious, true blood of Immanuel, the Son of God").

The form which the Greek Church developed for the celebration of the Lord's Supper is entirely different from that developed by the Roman-Catholic Church. It is symbolical throughout. Not only does one of the antiphonal choirs which perform during the act represent in some mystical way the cherubim, but the whole act is, in its every feature, a symbolical representation of the passion. Five loaves are laid on the altar, each stamped with the sign of the cross and the inscription, *Ἰησοῦς χριστὸς νικᾷ*. The officiating priest selects one of them for the sacrificial lamb; and with a symbolical reference to the soldier who pierced the side of Jesus with a spear, so that blood and water flowed from the wound, he cuts the loaf, by thrusting the Holy lance — a knife in the form of a lance — into it, while at the same time the deacon pours the wine and the

water into the cup. Under sombre dirges the elements are then carried in a solemn procession, headed with many lighted candles and much incense-burning, through the whole church, and back again to the altar, where they are deposited, like the body of Christ in the tomb. A curtain is lowered before the altar; and, unseen by the congregation, the elements are consecrated by the bishop while the choir is chanting the Lord's Prayer. When the curtain is drawn, the altar represents the tomb from which Christ has risen; and, while the choir sings a hymn of praise, the elements are presented to the communicants without any special formula of distribution.

All the various forms under which the Lord's Supper is celebrated in the various Protestant churches may be referred to two types, — the one established by Luther, and the other by Calvin. Luther issued two liturgies, — one of 1523, in which the whole Latin mass, even the language, is retained, so far as it does not openly contradict Scripture; and one of 1526, the so-called *Deutsche Messe*. It is the latter, which, with various modifications, has been adopted by all Lutheran churches. Its principal characteristics are, the consecration of the elements by the sign of the cross; the use of the wafer, that is, of unleavened bread which is not broken; the use of white instead of red wine; and the kneeling position of the communicants, who receive the elements in the mouth, and not in the hand. The Calvinist type has generally retained the character of a common meal; the whole arrangement is freer and more simple; the solemn ceremonies are reduced to the least possible; while the holy earnest of the act itself is emphasized as strongly as possible. In the French Reformed Church the elements are placed — the bread in two silver dishes, and the wine in two silver cups — on a table spread with a white linen cloth. From twenty-five to thirty communicants approach the table at a time. The officiating minister makes a free prayer, and then, while repeating the words of institution, presents the elements to his neighbors on the left and on the right, after which the dish and the cup pass from hand to hand. With various modifications this type has been adopted by all the Reformed churches. In no church, however, is the imitation of the ancient form of the communion so close as in the Church of England. In the United Church of Prussia the form adopted is a combination of the Lutheran and the Calvinistic type. The Quakers do not celebrate the Lord's Supper at all.

LIT. — EBRARD: *Das Dogma vom heilig. Abendmahl und seine Geschichte*, 1845-46, 2 vols.; ALT: *Der kirchliche Gottesdienst*, Berlin, 1851; [KAHNIS: *Die Lehre vom Abendmahl*, Leipzig, 1851]; RÜCKERT: *Das Abendmahl, sein Wesen und seine Geschichte*, 1856. E. STÄHELIN.

The mode of administration in non-Episcopal churches in America is almost uniform. The elements are consecrated by prayer by the minister, who breaks as much bread, and pours out as much wine, as he deems sufficient. He repeats in the vernacular the words of institution used by our Lord, and then hands the elements for distribution to the proper persons, who serve him first. The communicants sit in pews. It is usual to make an address between the distribution

of the bread and the wine. As in the Church of England, so in her daughter the Episcopal Church in America, in the Methodist-Episcopal Church, and also in many Lutheran churches, the communicants kneel at the chancel-railing in little companies; and to each one, in turn, a certain formula is spoken, as first the bread, and then the wine, is dispensed. In the German Reformed Church they stand. The Friends spiritualize both baptism and the Lord's Supper, and therefore have no such outward ordinances. Various terms are used to designate the Lord's Supper, such as Eucharist, Communion, Holy Communion, Blessed Sacrament, etc.

LIT.—The following are a few of the more important works in English referring to the Lord's Supper. Besides the appropriate sections in CALVIN'S *Institutes*, bk. iv. c. xvii., xviii., for the Calvinistic view, see HODGE'S *Systematic Theology*, vol. iii. pt. iii. chap. xx. §§ 15–19, pp. 611–692, and VAN OOSTERZEE'S *Christian Dogmatics*, chap. vi. § 139; for an independent view, DORNER'S *System of Christian Doctrine*, vol. iv. pp. 305–333; for the Lutheran view, SCHMID'S *Doctrinal Theology of the Evangelical Lutheran Church*, translated by Hay and Jacobs, § 55, pp. 571–598; for the Arminian view, WATSON'S *Theological Institutes*, vol. 2, pt. iv. ii. (3), pp. 660–671; for the Roman-Catholic view, GIBBON'S *Faith of our Fathers*, chaps. xxi.–xxiii.; for the Church-of-England view, Bishop BURNETT'S *On the XXXIX Articles*, arts. xxvii.–xxx. For special works upon the Lord's Supper, see J. W. NEVIN: *The Mystical Presence*, Philadelphia, 1846 (Reformed); R. WILBERFORCE: *The Doctrine of the Holy Eucharist*, London, 1853 (Tractarian); E. B. PUSEY, *The Doctrine of the Real Presence*, Oxford, 1855 (Anglo-Catholic); J. HARRISON, *Answer to Dr. Pusey*, London, 1871, 2 vols. (Low Church); W. E. SCUDAMORE: *Notitia Eucharistica*, London, 1872–75 (High Church, very valuable for its patristic and archæological lore); G. D. ARMSTRONG: *The Sacraments of the New Testament*, New York, 1880 (Presbyterian); Dean STANLEY: *Christian Institutions*, London and New York, 1881 (Broad Church, brilliant, witty, instructive and acute). SAMUEL M. JACKSON.

LORD'S SUPPER, Controversies respecting. See BERENGAR, LANFRANC, PASCHASIUS RADBERTUS, LUTHER, ZWINGLI etc.

LORETO, or LORETTO (*Lauretum*), a town to the south-east of Ancona, the chief seat of the Italian Mary-worship, and not inappropriately called the “Mecca of mediæval Christendom.” The legend referred to below seems to have originated towards the close of the period of the crusades, and in close connection with the final destruction of the kingdom of Jerusalem by the Turks. It first occurs in *Italia illustrata*, by Flavius Blondus, papal secretary (d. in 1464); but in its fully developed form it is not found until about a century later on, in Baptista Mantuanus: *Redemptoris mundi Matris Ecclesie Lauretance historia*, in his *Op. omnia*, Antwerp, 1576, iv. 216. Properly speaking, the *casa santa* is not the whole house of Mary, but only that room in the house in Nazareth in which she was born herself, and in which Jesus was educated. By the apostles the room was transformed into a church, and St. Luke adorned it with a wooden statue representing the Virgin with the child. As long as the kingdom of Jerusalem existed, service was regularly cele-

brated in the church every Sunday; but, after its overthrow by the Turks, the angels carried away the church through the air, and deposited it (1291) at Tersato, in Northern Dalmatia. Three years later on (1294) it was again moved by the angels across the Adriatic, and placed where it now stands, in a wood belonging to a noble and pious lady, Laureta. It did not become the noted place of pilgrimage, however, until the second half of the fifteenth century. Sixtus IV. confirmed the truth of the legend by a bull of 1471; Clement VII. built the church over the *casa santa*; and Innocent XIII. instituted a special *officium cum missa*, in honor of the holy Virgin of Loreto. Innumerable and often immensely costly presents were offered by pious pilgrims. When Louis XIV was born, his father, Louis XIII., presented the church with an angel of silver weighing three hundred and fifty-one pounds, and holding a child of gold weighing twenty-four pounds. On the occasion of the birth of the Pretender, James II. presented a still more costly statue,—a kneeling angel of gold. In 1798, however, the French plundered the church, and carried away the spoils; and Napoleon returned only a part of them in 1800. The first opposition to the legend and its practical consequences came from Vergerius, whose *Della Camera e Statua della Madonna* (Bologna, 1554) was translated into Latin under the characteristic title, *De idolo Lauretano* (Rome, 1556). An exhaustive criticism is found in CASAUBONUS: *Exercitat. VII. ad Baronii Annales*, 1615; [P. R. KENDRICK: *The Holy House of Loretto*, Phila.]. ZÖCKLER.

LORIMER, Peter, D.D., an English Presbyterian divine; was b. in Edinburgh, June 27, 1812, and d. at Whitehaven, July 28, 1879. He was the son of a master-builder who occupied a good position in that business in his native city. He received the elements of his education at George Heriot's Hospital, an institution originally founded, in the reign of James VI., for the maintenance and “upbringing” of the sons of decayed burgesses, but in more recent times, with largely increased revenues, placed, in many ways, on a much wider basis than was contemplated by its founder. With a bursary of thirty pounds per annum, he proceeded from the hospital to Edinburgh University. Here he passed through the classes of the art's curriculum with much credit, and also took his theological course as a student of divinity; the professor of divinity at the time being the celebrated Dr. Thomas Chalmers, to whom, as a teacher, Dr. Lorimer always acknowledged the highest obligations. In the year 1836 he was ordained as minister of the Presbyterian Church, Prince's Terrace, London, in connection with the Established Church of Scotland. In 1843, he, along with his congregation, broke up his connection with the Scottish Church, casting in his lot with the large and important body which has been since known as the “Free Church of Scotland,” and to which he ever afterwards continued to be warmly attached. In the year 1845, a theological college having been established in London by the English Presbyterian Church, Dr. Lorimer was appointed one of its professors, the chair assigned to him being that of Hebrew, and biblical criticism; and in 1878 he was made principal of the college. In 1857 he had the

honor to receive the degree of D.D. from Princeton College, United States. To the world generally, Dr. Lorimer is chiefly known by works in connection with church history, a branch of study which had always possessed for him peculiar attractions, and in which, by his original researches, combined with his power of popular exposition, he has gained an honorable name in English literature.

The following is a list of the principal of Dr. Lorimer's writings hitherto published; an additional but posthumous work, *The Precursors of Knox*, being, however, now [1882] in the press: *Life of Patrick Hamilton*, Edin., 1857; *The Scottish Reformation, an Historical Sketch*, Lond., 1860; *John Knox and the Church of England*, Lond., 1875; and a translation, with valuable notes, of the first volume (the personal history of Wiclif) of G. LECHLER's *John Wiclif*, Lond., 1878, 2 vols.; new edition, 1882, in 1 vol. WILLIAM LEE.

LÖSCHER, Valentin Ernst, b. at Sondershausen, Dec. 29, 1673; d. in Dresden, 1749. He studied theology at Wittenberg; visited Holland and Denmark, and was appointed superintendent of Jüterbog in 1698, superintendent of Delitzsch in 1701, professor at Wittenberg in 1707, and pastor at the Kreuzkirche in Dresden, in 1709. In 1701 he founded the first theological periodical, *Unschuldige Nachrichten von alten und neuen theologischen Sachen*, which succeeded so well, that, after the lapse of a few years, he became the acknowledged leader of the orthodox party in its contest with the Pietists. The first conflict arose from the favor with which the Pietists met the attempts of the Prussian Government to unite the Lutherans and the Reformed into a common church, with a common confession. Löscher made the attack in his *Adresse* (1703), which he followed up with his *Historie der ersten Religionsmotuum* (1704), and *Ausführliche Historia motuum* (1708). In 1706, however, the Pietists gave up their merely defensive attitude; and Joachim Lange attacked the orthodox in his *Aufrichtige Nachrichten*. Löscher answered with his *Prænotiones et Notiones Theologicæ* (1707) and *Timotheus Verinus*, his chief work, of which the first part appeared in 1718, and the second in 1722. The controversy was not only protracted, but also, at least from the side of the Pietists, exceedingly bitter and coarse. A disputation arranged at Merseburg, May 10, 1719, led to nothing; but peace finally resulted from the growing power of rationalism, which weakened Pietism, and almost obliterated orthodoxy. Löscher was its last prominent representative. See his biography by ENGELHARDT, Stuttgart, 1856. M. VON ENGELHARDT.

LOT (*a covering*), the son of Haran, and nephew of Abraham; accompanied his uncle from Ur to Canaan and Egypt, and back to Canaan. There the size of their respective flocks and herds gave rise to constant strife among their herdsmen; and so Abraham and Lot, on the suggestion of the former, peacefully parted. Lot went forth in the Jordan valley, attracted by the apparent richness of the country. He lived in Sodom, there brought up his family, and allowed his daughters to marry among the inhabitants. On one occasion the city was attacked by Chedorlaomer; and Lot was carried away captive, but rescued and restored by Abraham. The moral status of the Sodomites

is amply illustrated by the story of the visit of the angels thither, and our word "Sodomy." Lot was personally pure (2 Pet. ii. 7, 8). At length the wrath of God against the cities of the plain could no longer be repressed. Abraham, on being warned of the approaching disaster, pleaded with God for them; but they did not contain the requisite ten righteous persons (Gen. xviii. 32). Two angels warned Lot also, who obeyed, but was unable to induce his sons-in-law to flee. The Lord rained brimstone and fire upon Sodom and Gomorrah and all the cities of the plain. Lot's wife, on looking back, contrary to the express command of the angels, became "a pillar of salt." (No faith is to be put in the identifications.) From Sodom, Lot fled to Zoar, and thence to a cave in "the mountain." Anxiety to preserve seed of their father was the excuse for the incest which his two daughters committed with Lot while overcome by wine. In this way the ancestors of the Moabites and Ammonites respectively were born.

In the narrative we have not legend, but family traditional history. The picture presented is true to life and to the times. The destruction of the cities of the plain was due to natural causes, and made so profound an impression, that not only do the Bible writers often allude to it (Deut. xxix. 23; Isa. i. 9; Jer. xx. 16; Lam. iv. 6; Hos. xi. 8; Amos iv. 11), but also Strabo and Tacitus (*Hist.*, v. 7). The Dead Sea is called by the Arabs to-day *Bahr Lut* ("the Sea of Lot"). For further particulars of the event and the region, see PALESTINE, SALT SEA, SODOM. VON ORELLI.

LOT, The Use of the, among the Hebrews.

The name for "lot" is לוֹרֶל, which literally means "little stone," in reference to the different colored stones one used to throw to obtain the divine decision of the question. Faith in a special providence underlay the practice. The decision of the lot was ordered of God. The following classes of cases in which it was resorted to are recorded in the Bible: 1. *Partitions*. — (a) That of the land of Israel (Num. xxvi. 55; Josh. xviii. 10). According to Jewish tradition, the process was carried on by means of two urns, in one of which were the names of the different families of the Israelites, in the other the lots, upon which the portions of territory were described. Presiding over the drawing was the high priest, with urim and thummin. (b) That of the cities for the Levites (Josh. xxi. 4 sqq.). (c) That of the families returned from the exile, so that one in ten might dwell in Jerusalem (Neh. xi. 1). (d) That of the spoil, also of the prisoners, and of the clothing of condemned persons among the executioners (Joel iii. 3; Obad. 11; Nah. iii. 10; Matt. xxvii. 35; John xix. 23). 2. *Selection of Persons*. — (a) The choice of men for an invading force (Judg. xx. 9). (b) The choice of a person to fill an office, — Saul (1 Sam. x. 19-21), Matthias (Acts i. 26); but these were quite exceptional cases. (c) The choice of priests to fill the twenty-four courses, and perform various duties (1 Chron. xxiv. 5; Luke i. 9; Neh. x. 34 sqq.). (d) The choice of the scapegoat on the Day of Atonement (Lev. xvi. 8). 3. *The Decision of Doubtful Questions* (Josh. vii. 14 sqq.; 1 Sam. xiv. 41 sq.; Prov. xvi. 33, xviii. 18). The lot was

either thrown from an urn, or into the bosom of the outer upper garment.

The Bible also records the use of the lot among non-Jewish persons; e.g., Haman, to decide the best day for the destruction of the Jews (Esth. iii. 7), and the sailors of Jonah's vessel, to determine who was responsible for the storm (Jon. i. 7). See URIM AND THUMMIM. LEYERER.

LOTZE, Hermann Rudolf, a prominent leader in the battle against modern materialism; was b. at Bautzen, May 21, 1817; devoted himself at Leipzig University to medical science, natural philosophy, and metaphysics; was there, in 1843, appointed professor of mental philosophy; followed in 1844, in the same capacity, a call to Göttingen, and in the spring of 1881 to Berlin, where he died July 1 of the same year. When Lotze began his public career, the enthusiasm in favor of Hegelian ideological Pantheism, which held sway over the educated minds in Germany for a long series of years, had passed its acme, and Materialism (Charles Vogt, Moleschott, Büchner) began to have controlling influence with scientists. There were some eminent representatives of theistic views (e.g., Charles Philip Fischer, J. H. Fichte, jun., H. Weisse, Ulrichi), whose critical attacks against Hegel were not without some influence, especially since Neo-Schellingianism on the one hand, and Herbart's sober realism on the other, gave them support. Of these theists Weisse met, more than others, with the sympathies of Lotze, who emphatically declared himself against Hegel's Pantheism, and no less against Materialism, then becoming rampant in Germany. No one was better equipped than Lotze to demonstrate the lack of sober, solid reasoning in the positions of Materialism; since no one German scientist mastered better than he did the whole domain of natural science, and no one surpassed his critical acumen and the imperturbable equilibrium of his judgment. No philosopher had a clearer conception, and spoke with more modesty, of the limits of our mental faculties and knowledge. Acknowledging the impossibility of a demonstrative proof of the existence of God, he humbly professes his *belief* in God as the living centre of the universe, whose life-functions produce continually all the phenomena of the visible and invisible, physical and psychical world. To think that this cosmos should be a purposeless existence without a great aim, a moral end, — viz., to actualize that which is absolutely *good* and *rational*, — is, according to Lotze, perfectly irrational. This he holds fast, though he confesses that we do not know what God's own nature is; how those two forms of existence, the material and the psychical (mental, spiritual, feeling and conscious personality), proceed from one and the same source; wherein the real difference exists between those two diverging sides of the cosmos; why there is in this world moral evil and suffering, which, as it seems, is the indispensable concomitant of life. To be enabled to solve these problems we ought to be in the very centre of the cosmos, so as fully to understand its universal plan. This is, however, not our position. We can, consequently, not pretend to establish a philosophic system which would totally, and in an all-comprehensive manner, square with the whole plan and all the facts and phenomena of the uni-

verse. It is apparent that this modest and honest "agnosticism" of Lotze has nothing in common with the atheistic and materialistic system of this name now prevailing in some parts of the civilized world. Lotze's whole conception of the universe is essentially *ethical*. The ethical principle is to him the starting-point, also, for all metaphysics; and he fully acknowledges it as the excellency of Christianity (*Microcosmos*, vol. iii.). The catalogue of his most prominent (as yet untranslated) publications shows the wide range of his investigations. *Metaphysics*, 1841 (again, as the second part of the *System of Philosophy*, 1879); *General Pathology and Therapy as Mechanical Natural Sciences*, 1842; *Logic*, 1843 (and again, as first part of the *System of Philosophy*, 1874); *Essay on the Idea of the Beautiful in Art*, 1846; *On the Conditions of Artistic Beauty*, 1848; *General Physiology of Corporeal Life*, 1851, *Medical Psychology*, 1852; *Microcosmos, Thoughts bearing upon Nat. Phil. and the Hist. of the Human Race*, 3 vols., 1856–64; *Hist. of Aesthetics in Germany*, 1868. See E. PFLEIDERER: *Lotze's philosoph. Weltanschauung nach ihren Grundzügen z. Erinnerung an d. Verstorbenen*, Berlin, 1882, 81 pp. Lotze's *Grundzüge der Religions-philosophie* was posthumously published (1882). W. J. MANN.

LOUIS, ST., Louis IX., King of France (Nov. 15, 1226–Aug. 25, 1270), was only eleven years old when his father died. During his minority, his mother, Blanche of Castile, governed the realm. When he was twenty years old, he assumed the government himself; and as he opened his reign with a crusade, — the unfortunate campaign in Egypt, where he was taken prisoner, — so he also closed it with a crusade, — the still more unfortunate campaign in Tunis, where he died of the plague. He was a man of genuine piety; though his piety was of a strongly pronounced mediæval type, ascetic and intolerant. His daily devotions were frequent, long, and strictly observed: on the days of the great Christian festivals he wore hair-cloth, and went barefooted; Wednesday and Friday he refrained from laughing; when he adored the cross, he prostrated himself on the ground before it, etc., but he looked on with composure while the Cathari were tortured. In the *Établissements de St. Louis* he acknowledged that heretics ought to be punished with death. By an ordinance he cancelled one-third of the debt which his Christian subjects owed to the Jews, etc. He was also credulous and superstitious. At one time he bought the crown of thorns for a million and a half francs; at another, he bought the true cross, and placed it, with many singular ceremonies, in the Church of Notre Dame, in Paris. Nevertheless, he was not the slave of the Pope or of the clergy. The authenticity of the famous Pragmatic Sanction of 1269 is questionable; but, whether or not he ever formulated those articles, he certainly carried them out in practice. The liberties and privileges of the Gallican Church he vindicated against the encroachments of the Pope with great vigor and unswerving decision; and he forbade the Roman curia to levy money in France, under any pretence, without his consent. In the same spirit he defended the laity against the clergy. He wholly exempted laymen from ecclesiastical jurisdiction in civil affairs; and such ecclesiastical judges as

attempted, by means of excommunication, to compel laymen to bring also their civil suits before the ecclesiastical court, he compelled to cancel the excommunication by confiscating their revenues. A petition from the French bishop, to give their excommunications more effect by confiscating the property of the excommunicated, he absolutely refused to listen to. In general, it may be said, that, however narrow and unsound his piety was in many of its more personal utterances, its influence on his policy was, in all its great traits, most beneficent; and he is one of the very few truly Christian characters who have ever sat on a throne. He was canonized by Boniface VIII. in 1297. See *LE NAIN DE TILLEMONT: Histoire de St. Louis*, which also gives a list of the very rich contemporary sources to his life; and *GUIZOT: Histoire des quatre grands Français*, Paris, 1873, 2 vols.; *VERDIÈRE: La monarchie chrétienne de St. Louis entre la papauté et le césarisme*, Lyon, 1876; *H. WALLON: St. Louis*, Tours, 1878.

LOVE, one of the most weighty, comprehensive, and universal of conceptions, having basal value in philosophy, ethics, and theology, and extending through all lands and times. It is that relation between persons, in which the personality of the one is lost in the other, in which each esteems the other better than himself (Phil. ii. 3), and all selfishness vanishes. Love is, therefore, much more than inclination or liking: it is, however, rarely found in completion. In this article we consider, —

1. *Love as the Essence of God.* — John says, "God is love" (1 John iv. 16), a sentence which is not a definition of the essence of God, but a statement of his feelings toward us. At the same time, the words open a profitable field of speculation in regard to the part love holds in the divine constitution. Augustine first, Richard of St. Victor next, and, after him, others, have endeavored to reconstruct the Trinity by the principle of love: thus, the Father loves the Son, and the Son loves the Father (*redamando*); both loves are united in love for an object of common affection (*condilectio*), that is, in the Holy Spirit. But the attempt has been unsuccessful; for the Holy Spirit is more than a product, it is a factor of the divine love; and besides, in the proposed scheme, the persons of the Godhead are not sufficiently distinguished. But it is undoubtedly true that love is a large element of the divine essence; and the later theologians, as, for instance, Dorner, in discussing the problem of the Trinity, give it much space.

2. *Love as Principle in Creation.* — God created the world in order that he might have a field for the exercise of his love; not that the world was necessary in any way; but it delighted him to make the world, and fill it with creatures whom he could love.

3. *Love as Principle in Redemption.* — God so loved the world, that he sent his Son to die for it (John iii. 16). The Son, out of his free, divine love, laid down his life for our salvation (Matt. xx. 28). God was in Christ, reconciling the world unto himself (2 Cor. v. 19); and this love of God in Christ is the only and exclusive ground of our salvation and of our sanctification (Acts iv. 12).

4. *Love as Principle in Virtue.* — Love is the

source and centre of the development of the new life in Christ. Our Lord set his approval upon the Mosaic summary of the law in the form of love to God and man (Matt. xxii. 37 sq.; comp. Deut. vi. 5; Lev. xix. 18), and gave his followers the "new commandment," that they should love one another (John xiii. 34). Paul calls love "the fulfilling of the law" (Rom. xiii. 10), and "the end of the commandment" (1 Tim. i. 5); Peter exhorts to love as the fruit of the holy living (1 Pet. i. 22; 2 Pet. i. 8); John is particularly full upon love (1 John ii. 5, iv. 7, 8); and James calls love of our neighbors "the royal law" (ii. 5, 8).

5. *Phenomena of Love.* Love manifests itself in the two great directions, — toward God and toward our neighbor, or in the contemplative and in the practical form; the former seen in Mary of Bethany, the latter in her sister Martha (Luke x. 38-42). Our Lord gave his preference to the former. It shows itself in prayer, meditation, worship, and in the communion. The practical, on the other hand, shows itself in all works of benevolence and beneficence, far and near. It is incumbent upon the Christian to unite the two. The hardest burden our Lord lays upon his disciples is to love their enemies (Matt. v. 44). Among human relationships controlled by love, marriage occupies the first place (Eph. v. 21 sqq.). It is noticeable that the apostle who put conjugal love in the closest parallel to the "great mystery" of the love between Christ and the Church spoke slightly of conjugal life (1 Cor. vii. 1, 40).

6. *Mockeries of Love.* — True love can only exist between human beings: therefore, to speak of love for animals, or of love for a thing, is to use improper language. *Self-love* is an inaccurate but indispensable term. To love ourselves somewhat is indeed necessary: it is the measure of our love for our neighbors. What passes for love in literature, novels, and on the stage, is too commonly mere sexual longing. Even in religious talk and writing do we find this debasement of the word, as in the really sensual expressions of affection for Jesus, — the desire "to lie on his gentle breast," to take his hand, etc. That so-called "love" which leads a parent or guardian to refrain from punishing a child because it would give pain, and all such like indulgences, does not deserve the name. Love for gold, and love for the world, are perversions of love, to its destruction.

KARL BURGER.

LOVE, Family of. See **FAMILISTS**.

LOVE-FEASTS. See **AGAPE**.

LOVE, Christopher, b. Cardiff, in Glamorganshire, 1618; educated at New Inn Hall, Oxford, 1635. After taking the master's degree he was obliged to leave Oxford for refusing to subscribe Archbishop Laud's canons. He went to London, and became domestic chaplain to the sheriff, and took a bold stand against the errors of the Book of Common Prayer and the religious tyranny of the times. He was cast into prison on account of an aggressive sermon at Newcastle, and in various ways persecuted in London. At the outbreak of the civil war he was made preacher to the garrison of Windsor Castle, where he gave great offence to the prelatical party by his pointed utterances. He was one of the first to receive presbyterial ordination under the new organiza-

tion in Jan. 23, 1644, at Aldermanbury, London; and became pastor of St. Laurence Jewry in London, where he was highly esteemed for the eloquence and vigor of his preaching. He was a strong Presbyterian, the leader of the younger men of that party. In this way he became involved in treasonable correspondence with the Presbyterians of Scotland to restore Charles II.; and, with many others, was arrested May 7, 1651, and chosen to make an example of, to check the Presbyterian agitation against Cromwell and in favor of Charles II. He was condemned, and beheaded on Tower Hill, Aug. 22, 1651. This excited the indignation and wrath of the entire Presbyterian party, which had petitioned, by ministerial bodies and parishes, in vain for his pardon. He went to his death as their hero and martyr. His funeral sermon was preached by Thomas Manton to an immense sympathizing audience. His sermons were published, after his death, under the auspices of the leading Presbyterians of London. The most important of his works are *Grace, the Truth and Growth, and different Degrees thereof*, 226 pp., London, 1652; *Heaven's Glory, Hell's Terror*, 350 pp., 1653; *Combat between the Flesh and the Spirit*, 292 pp., 1654; *Treatise of Effectual Calling*, 218 pp., 1658; *The Naturall Man's Case stated*, 8vo, 280 pp., 1658; *Select Works*, 8vo, Glasgow, 1806-07, 2 vols.

C. A. BRIGGS.

LOW CHURCH is a designation of a school and party in the Church of England and the Episcopal Church of the United States, which in the departments of the sacraments, church government, and ecclesiastical ritual, clings firmly to the principles for which the English Reformers contended. In contrast to the school known as the "High Church," it emphasizes justification by faith, denies the doctrine of baptismal regeneration, and holds the Calvinistic (or Zwinglian) doctrine of the Lord's Supper, deprecating all approach to the so-called "Catholic," or high sacramentarian view. In the department of ecclesiastical polity it disregards the doctrine of apostolical succession, and, while it insists upon the Episcopal as the best form of government, denies that episcopacy is necessary to the being of the Church. In matters of ritual it is more moderate, and excludes as innovations those advanced practices—such as elevating the host, facing the east in prayer, the use of candles, etc.—which come under the general designation of ritualistic.

The views of the Low-Church school are the views of the English Reformers and the bishops, almost without an exception, of the Elizabethan period,—Jewel, Grindal, Parkhurst, etc. In the seventeenth century it was represented by such men as Bishop Stillingfleet (d. 1699), and in the eighteenth by Bishop Hoadly (d. 1761), and included the evangelicals, led by Wilberforce, whose eminent and devout labors contributed so much to the revival of piety in England, the establishment of missionary organizations, and the promotion of moral reforms. The extreme High Church and ritualistic tendencies were first advocated by Alp. Laud (1633-45). In the present century, the same opinions have spread rapidly, and assumed an extreme form in the so-called Oxford or Tractarian movement, led by Keble, Pusey, and John Henry Newman. But

the Low-Church party has included such men as the brothers Hare, Dr. Arnold, Dean Alford, Dr. Lightfoot (bishop of Durham), Dean Payne Smith of Canterbury, Canon F. W. Farrar, Canon Westcott, Dean Howson, etc. But some of these are also counted as Broad-Churchmen. The late archbishop of Canterbury, Dr. Tait, was generally accounted a liberal Low-Churchman. In the Episcopal Church of the United States the relative influence of the Low-Church party has declined since the death of Bishops Johns of Virginia, McIlvaine of Ohio, and other prominent leaders. See **HIGH CHURCH**, **LATITUDINARIANS**, and **BLUNT**: *Dictionary of Sects*, etc.

LOWDER, Charles Fuge, vicar of St. Peter's, London Docks; b. at Bath, June 22, 1820; d. at Zell-am-See, Austria, Sept. 9, 1880. He was educated at King's College, London, and at Oxford, where he took his degree, 1843. He was ordained deacon, Sept. 24, 1843, and became a curate at Walton-cum-Street, near Glastonbury; was ordained priest, Dec. 22, 1844; resigned his curacy, and became chaplain to the Axbridge Workhouse; then moved to Tetbury as senior curate, autumn of 1845. In 1851 he came to London as curate at St. Barnabas. There he was called upon to fight in behalf of certain ritualistic changes. In 1856 he began, not only the most important work of his life, but what was really his life-work, for which all his previous experiences were preparatory,—he headed the mission to St. George's-in-the-East. On June 30, 1866, St. Peter's Church, London Docks, was consecrated; and he became first vicar of the new parish of St. Peter's-in-the-East, constructed out of his former one, and until his death he labored faithfully at this post.

The scene of Mr. Lowder's labors was in East London, in the neighborhood of the Great Docks. The people living there were the worst imaginable. He deliberately put himself in direct contact with their far worse than heathen darkness and degradation; for he yearned over those poor, besotted souls, and did his utmost, during four and twenty years, to carry to them the pure and elevating gospel of Jesus Christ. The measures he adopted were severely criticised. The very people for whom he would have gladly died, rose in rebellion against the "popery," as they called it, of his ritualistic services. It is true he was a ritualist. He called himself a "priest of the Catholic Church." He conducted services with ritualistic additions of crosses, colored vestments, lights, etc.; he heard confessions, granted absolution, and was generally addressed and spoken of as "Father Lowder." In dress, mode of living, general style of theologic thought, he resembled a Roman-Catholic priest. He had bound himself by vows of celibacy and poverty. He centred his attention upon the church; but he was not a Roman Catholic, for he yielded no allegiance to the Pope, nor adored the Virgin Mary. He strained every nerve to benefit his parishioners, to educate them, to cure them of their vices; and he succeeded. Like the river in Ezekiel's vision, everywhere his influence went, life sprang up. He lived among blackguards of every description,—thieves, drunkards, prostitutes,—the very scum of London, the most debased population in the world. But he was there to do them

good, to teach them the way to God; and the numbers whom he reclaimed, and the even greater numbers, probably, whom he restrained from sin, testify to the power of his influence. His "ritualism" becomes a matter of small consequence in view of the results of his work, for he saved a multitude of souls. When his remains were brought to London, they were received with extraordinary marks of respect. His funeral was attended by three thousand persons who mourned him as a faithful and beloved friend. "No such funeral has been seen in London in modern times." See *Charles Lowell: a Biography* (anonymous), Lond., 1882: 3d ed., same year. SAMUEL M. JACKSON.

LOWELL, John, founder of the Lowell Institute; b. in Boston, May 11, 1799; d. in Bombay, India, March 4, 1836. He studied for two years at Harvard College; but ill health prevented his graduation, and the greater part of his mature life was spent in travel. He left two hundred and fifty thousand dollars for the maintenance in Boston of annual courses of free public lectures upon religion, science, literature, and the arts. The Lowell Institute, as it is called, went into operation in the winter of 1839-40.

LOWMAN, Moses, a dissenting divine; b. in London, 1680; d. there (in Clapham, Surrey) May 3, 1752. He published several estimable works. — *An Argument from Prophecy in Proof that Jesus is the Messiah*, 1733; *A Paraphrase and Notes on the Revelation of St. John*, 1737, 2d ed., 1745, new edition, 1807 (this work is now incorporated with Patrick, Lowth, and Whitby's Commentary); *A Dissertation on the Civil Government of the Hebrews*, 1740; *A Rational of the Ritual of the Hebrew Worship*, 1748 (new edition, 1818).

LOW-SUNDAY, the first Sunday after Easter, so called because formerly some portion of the great festival of Easter was repeated upon it: hence it was a feast of a lower degree than Easter.

LOWTH, Robert, D.D., F.R.S., b. at Winchester, Nov. 27, 1710; d. at Fulham, Nov. 3, 1787. He was graduated at Oxford, 1734; took orders; was successively fellow of New College, professor of poetry (1741), archdeacon of Winchester (1750), rector of Woodhay (1753), prebendary of Durham, and rector of Sedgfield (1755), bishop of St. David's (1766), of Oxford (1766), and of London (1777). In 1783, on the death of Dr. Cornwallis, George III. offered him the archbishopric of Canterbury; but he declined it on account of his years and family afflictions, he having just lost his second daughter. Bishop Lowth attained permanent fame by two works.

(1) *De sacra poësi Hebræorum prælectiones academice Oxoniæ habitæ*, Oxford, 1753, 2d ed., 1763, 3d ed., 1775, 4th ed., 1787; edited with notes by J. D. Michaelis, Göttingen, 1758-62, 2d ed., 1769-70, 2 vols.; reprinted edition with additional notes by E. F. K. Rosenmüller, and excursus by K. F. Richter and Ch. Weiss, Leipzig, 1815 (the notes of Michaelis were printed as a supplementary volume by the second and subsequent editions of the original; Rosenmüller's edition was reprinted, Oxford, 1821); English translation by G. Gregory, *Lectures on the Sacred Poetry of the Hebrews* (with the principal notes of Michaelis), London, 1787, 2d ed., 1816, 2 vols., 3d ed., 1835, 1 vol., 5th ed., 1847; American edition by Calvin E. Stowe, Andover, 1829; French translations, *Le-*

çons de la poésie sacrée des Hébreux, Lyons, 1812, 2 vols.; *Cours de poésie sacrée* (abridged), Paris, 1812, 2 vols. These bibliographical details suffice to show the popularity of the work. It is, indeed, the most complete work upon the subject. The most damaging criticism brought against it is that Lowth attempts the impossible, — to bring Hebrew poetry under the categories of the classical variety. (See art. HEBREW POETRY). (2) *Isaiah: A New [metrical] Translation, with a Preliminary Dissertation, Notes, Critical, Philological, and Explanatory*, London, 1778, 13th ed., 1842; American edition from tenth English edition, Boston, 1834; German translation by Professor J. B. Koppe, Leipzig, 1779. Lowth's translation is generally much admired, but in the judgment of some critics he alters the Hebrew text unduly. Besides these two great works, he wrote a *Life of William of Wykeham* (London, 1758, 2d ed., 1759), and several pamphlets. His *Sermons and other Remains* were first collected and edited, with an introductory memoir, by Rev. Peter Hall, London, 1834. Previously there had appeared anonymously *Memoirs of the Life and Writings of the late Bishop Lowth*, London and Göttingen, 1787.

LOWTH, William, D.D., father of the preceding; b. at London, Sept. 11, 1661; d. at Buriton, Hampshire, May 17, 1732. He was graduated at Oxford, 1683; and became chaplain to Dr. Mew, bishop of Winchester, who made him a prebendary of Winchester, 1696, and rector of Buriton and Petersfield, 1699. His own works were few in number, but weighty in value: *A Vindication of the Divine Authority and Inspiration of the Old and New Testament, in Answer to [Le Clerc's] Five Letters*, Oxford, 1692, 3d ed., 1821 (this brought him into notice); *Directions for the Profitable Reading of the Holy Scriptures*, London, 1708, 7th ed., 1799; but his principal work was a *Commentary on the Prophets*, London, 1714-23, 4 vols., afterwards collected in one folio volume, and incorporated with Bishop Patrick's Commentary, and frequently reprinted, in that connection, under the caption, *Patrick, Lowth, and Whitby's Commentary*. Dr. Lowth was the efficient assistant upon several works which pass under other names, such as Dr. POTTER's edition of *Clemens Alexandrinus*, Oxford, 1715, 2 vols., enlarged edition, Venice, 1757, 2 vols.; HUDSON's *Josephus*, Oxford, 1720, 2 vols.; READING's *Historia Ecclesiastica*, Cambridge, 1720, 3 vols. (reprinted Turin, 1748). A *Life of Dr. Lowth* will be found in the seventh edition of his *Directions*, etc.

LOYOLA. See IGNATIUS LOYOLA.

LUCIAN THE MARTYR was born at Samosata about the middle of the third century, and educated at Edessa, whose school, next to that of Alexandria, was the most flourishing one in Christendom, and numbered such men as Macarius and Bardesanes among its teachers. He afterwards settled at Antioch, and became the founder of a celebrated school of exegetes. Eusebius of Nicomedia, Maris of Chalcedon, Theognis of Nicæa, Leontius of Antioch, Antonius of Tarsus, Asterius of Cappadocia, and Arius, were among his pupils. Forming a transition between Paul of Samosata and Arius, he lived for a long time (275-303) without communion with the orthodox church of Antioch. Late in his life, however, he seems to have been reconciled with the church; and he died

a martyr during the persecution of Maximinus. Of his works, Eusebius mentions none; but his peculiar position as father of Arianism was, of course, sufficient reason for Eusebius to throw a veil of obscurity around him. Jerome mentions his recension of the Bible-text, his *De Fide*, and some letters, to which must be added the apologetical oration communicated by Rufinus. His recension of the Bible-text was used in the whole western part of the Byzantine Empire, from Antioch to Constantinople; while that of Hesychius was used in Alexandria and Egypt; and that of Origen, in Syria and Palestine. Of his recension of the New-Testament text, Jerome speaks disparagingly, and it was forbidden by the *Decretum Gelasianum*. Of that of the Septuagint, Jerome speaks in better terms; and a tolerably distinct idea may be formed of its character and method. Of the *De Fide* and the letters, some very slight traces are left, but nothing of his exegetical labors. In the apologetical oration the doctrinal system of Arianism is visible. ADOLF HARNACK.

LUCIAN OF SAMOSATA flourished during the second half of the second century, but the exact dates of his birth and death are not known. He was born at Samosata on the Euphrates; studied first law, and began to practise at Antioch, then rhetoric, after which he made a professional tour through the empire, visiting Rome several times, Southern Gaul, Thessalonica, Olympia, etc., and returned to Syria in middle life rich and famous. Later on, probably because his money was gone, he made a second starring-tour as rhetorician; and finally he obtained an office in the civil service in Egypt, where he died. The period of his authorship falls principally between his two great travels and after his acquaintance with the Athenian philosopher Demonax (about 165), which led him into a systematic opposition to all religion and philosophy. That of his works which alone interests us here is his *Peregrinus Proteus*, in which he represents his hero as having been a Christian for some time of his life.

It is apparent, that, during the second part of the second century, the educated part of the Roman society took only a very slight interest in Christianity. Celsus wrote against it; Fronto is also said to have written against it; but Marcus Aurelius, Epictetus, Galen, the rhetorician Aristides, only mention it passingly. To this rule Lucian is no exception. Though the criticism of the respective chapter of his *Peregrinus Proteus* has run through the whole scale of possible judgments, from the Tridentine Council, which put the book on its *Index* as the work of a Satanic fiend, to Mr. Kestner, who believed he had discovered a secret Christian in the author, the chapter, when allowed to speak for itself, is neither more nor less than a simple historical testimony to a simple historical fact, representing the Christians, not as impostors, or criminals, or revolutionists, but as blindly believing enthusiasts, ready to make any sacrifice for the weal of their community; that is, just such as they at that moment appeared to the eyes of the indifferent.

Complete Eng. trans. of Lucian by DRYDEN, 1711, 4 vols. On Lucian's relation to Christianity, see BERNAY: *Lucian u. d. Kyniker*, Berlin, 1879. See also J. M. COTTERILL: *Peregrinus Proteus*, Edinburgh, 1879. ADOLF HARNACK.

LUCIDUS, a presbyter who played a prominent part in that controversy between Augustinism and semi-Pelagianism which in the fifth century took place in Gaul. The semi-Pelagians were in the ascendancy, both on account of their number, and because their doctrines were recognized by the Church; and their representative, Faustus Rejensis, compelled Lucidus to recant (about 475). Both *Fausti Rejensis epistola ad Lucidum* and *Lucidi errorem emendantis libellus* are found in MANSI, *Conciliorum Collectio*, vii., and in *Bibl. Patr.*, iv.; and it is evident that Lucidus actually carried the ideas of Augustine to a dangerous extreme. JULIUS WEIZSÄCKER.

LUCIFER (*light-giver*), a term applied by Isaiah to the king of Babylon (Isa. xiv. 12), and not occurring elsewhere in the Bible. It indicates the king's glory as that of "a sun of the morning," a morning-star. Tertullian and others have, it would seem without sufficient warrant, applied the term to Satan; and this is now the common acceptance.

LUCIFER and the LUCIFERIANs. When Constantius, at the synod of Arles (353), succeeded in carrying through the condemnation of Athanasius, Bishop Lucifer of Cagliari in Sardinia (*Caralis*, or *Caraliianus*, or *Calaris*), one of the most ardent champions of the Confession of Nicæa and the cause of Athanasius, immediately repaired to Rome, and was thence sent to the imperial court at Arles, together with the presbyter Pancratius and the deacon Hilarius, in order to demand the convention of an impartial council. But the Council of Milan (355) was far from being impartial. The condemnation of Athanasius was confirmed, and Lucifer was banished. He lived first at Germanicia in Commagene, then at Eleutheropolis in Palestine, and finally at Thebais; and during those years of exile (355-361) he wrote a number of books full of the most violent invectives against the emperor, — *De non parcendis in deum delinquentibus*; *De regibus apostaticis*; *Pro Athanasio*; *De non conveniendo cum hæret.*; *Moriendum esse pro dei filio*. After the death of Constantius and the accession of Julian, he was allowed to return to his see. He did not adopt, however, those milder views which the Council of Alexandria, under the presidency of Athanasius, decided upon, and according to which the bishops who had not openly sided with the Arians, but only yielded under the pressure of Constantius, should be forgiven and re-admitted. On the contrary, he demanded that all such bishops should be deposed and excommunicated, and all ecclesiastical acts performed by them — ordinations, consecrations, baptism, etc. — should be declared null and void. He found many adherents, not only in his own diocese, but everywhere in the church: Bishop Gregory of Elvira in Spain, the presbyter Bonosus in Treves, the schismatic Bishop Ephesius in Rome, Bishop Heraclides of Oxyrinchus in Egypt, and others. As the Luciferians considered themselves the true and pure church, they utterly repudiated the name of a sect; but they separated from the general church, and in some places, as, for instance, in Rome, they caused considerable trouble. They disappeared, however, in the course of half a century. Lucifer died at Cagliari, in 371. His works were first edited by I. Tilius, Paris, 1586, and afterwards often. They

are found in MIGNE: *Patrol. Latin*, xiii. See TILLEMONT: *Mémoires*, vii. W MÖLLER.

LUCIUS is the name of three popes. — **Lucius I.** (June 25, 253–March 5, 254), the successor of Cornelius. The length of his reign varies, in the different sources, between eight months, ten days, and three years, eight months, ten days; but the former account is by far the more preferable (see LIPSIUS: *Chronologie der römischen Bischöfe*, Kiel, 1869). From a letter by Cyprian (61, ed. Hartel), it appears that Lucius was banished for a short time; from another (68), that he wrote some letters concerning the reconciliation of the *lapsi*. — **Lucius II.** (March 12, 1144–Feb. 15, 1145). His short reign was much disturbed. A revolt took place in Rome under the leadership of Giordano Pierleone, who was declared *patricius*. A new senate was elected; and the Pope was asked to renounce all power and rights and privileges, except those belonging to a bishop of the primitive church. Lucius addressed himself to Conrad III. for aid, but in vain. He succeeded, however, in enlisting the Frangipani, the bitter enemies of the Pierleones, on his side; but he died before the issue of the contest was arrived at. See WATTERICH: *Vite Pont. Rom.*, ii. 278–281; JAFFÉ: *Regest. Pont.*, 610–615. — **Lucius III.** (Sept. 1, 1181–Nov. 25, 1185). He inherited from his predecessor, Alexander III., the bitter controversy with the Emperor Frederic I. concerning the estates of the Countess Mathilde. A compromise was proposed by the emperor, who offered to pay ten per cent of the revenues of the kingdom of Italy to the Pope, and other ten per cent to the cardinals, if the curia would renounce its claim on the estates. But the offer was not accepted. On the contrary, the Pope demanded the immediate surrender of the estates; which the emperor could not comply with, without endangering the position of the empire in Central Italy. A personal interview was finally arranged, in 1184, between the emperor and the Pope, at Verona, where Lucius generally resided. But nothing came out of the interview, except a deeper irritation on both sides. Shortly before he died, Lucius solemnly forbade his successor ever to crown Frederic's son, Henry VI. See WATTERICH *l. c.*, ii. 650–662; JAFFÉ *l. c.*, 835–854; SCHEFFER-BORCHORST: *Kaiser Friedrich I. und d. Kurie*, 1866.

KARL MÜLLER.

LÜCKE, Gottfried Christian Friedrich, b. at Egel, near Magdeburg, Aug. 24, 1791; b. at Göttingen, Feb. 14, 1855. He studied theology at Halle and Göttingen, began to lecture in the university of Berlin in 1816, and was appointed professor of theology at Bonn in 1818, and at Göttingen in 1827. He was a pupil and friend of Schleiermacher, and one of the ablest commentators. He tried to occupy a middle position, avoiding all extremes; and, though he did not escape the difficulty inherent in his very position, — that of dissatisfying all extremists, radical as well as orthodox, — he vindicated himself with great personal gifts, and exercised considerable influence on the theology of his time. His principal work is his Commentary on the writings of St. John (Gospel, Epistles, and Apocalypse), 4 vols., 1820–32; twice revised and reprinted, 1840–56; [partly translated into English, Edinburgh, 1837]. He also wrote, *Grundriss der*

neutest. Hermeneutik, Göttingen, 1816; *Über d. neutest. Kanon d. Eusebius*, Berlin, 1817; besides a number of valuable monographs in theological periodicals.

WAGENMANN.

LUD appears in the genealogical table of Gen. x. 22, as the fourth son of Shem, and was already (by Josephus: *Arch.* 1, 6, 4) identified with the ancestor of the Lydians of Asia Minor. Though the Lydian language did not belong to the Shemitic group, it must be remembered that language is not the principle on which the genealogical table of Genesis proceeds; and from other sides it appears probable that there originally existed a close connection between the Lydians and the Assyrians, as Herodotus tells us (i. 7) that the first king of the Lydians was Agros, a son of Ninus, a son of Belus.

Different from the Shemitic Lud is the African Lud, who, in Gen. x. 13, appears as the first son of Mizraim. With this account agree the prophets. The Ludim are spoken of in Jer. xli. 9, as Egyptian mercenaries, together with Cush and Put; in Ezek. xxvii. 10, as mercenaries before Tyre, together with the Persians and Put; and in Isa. lxvi. 19, as archers from the most distant country.

RÜETSCHI.

LUDGERUS. See LIUDGERUS.

LUDIM. See LUD.

LUDLOW, John, D.D., LL.D., b. at Aquackanonck (now Passaic), N.J., Dec. 13, 1793, d. Philadelphia, Sept. 8, 1857. He entered the ministry of the Reformed Dutch Church in 1817; to 1823 he was pastor in New Brunswick, N.J., and professor in the theological seminary there; from 1823 to 1834, pastor in Albany; from 1834 to 1852, provost of the University of Pennsylvania; from 1852 to his death, he was professor in the New Brunswick Seminary, and professor of philosophy in Rutgers College.

LUDOLF, Hiob, b. at Erfurt, June 15, 1624; d. at Frankfurt-am-Main, April 8, 1704. He is noted as an Ethiopian scholar, and author of an Ethiopian grammar, *Commentaries* on Ethiopian history, and particularly of the great Ethiopian Lexicon (1661). He was aulic councillor to the Duke of Saxe-Gotha, and president of the Academy of History in Frankfurt. See C. JUNCKER: *Commentarius de vita J. Ludolfi* (Nürnberg, 1710), and *Nouvelle biographie générale*.

LUITPRAND. See LIUTPRAND.

LUKAS OF TUY (Tudensis), b. at Leon in Spain; was educated for the church; made a pilgrimage to Jerusalem in 1227; and was in 1239 appointed bishop of Tuy in Galicia, where he died in 1250. He wrote a Chronicle of Spain from 670 to 1236, edited by Schott (*Hisp. Ill.*, Francfort, 1603, 4 vols. folio), and a *Vita et Historia Translationis S. Isidori*, of which the first part, treating the life of the saint, is found in *Act. Sanct.*, April 4; and the second, containing polemics against the Cathari, was separately edited by Mariana (*Libri tres contra Albigenium errores*, Ingolstadt, 1613), and is found in *Bib. Patr. Max.*, xxv. The polemics is passionate and supercilious, but not without historical and archæological interest.

C. SCHMIDT.

LUKE the evangelist, and author of the Acts of the Apostles. — I. THE MAN. The name Luke occurs only three times in the New Testament; and its bearer is spoken of by Paul as his

"fellow-worker" (Philem. 24), his "companion" (2 Tim. iv. 11), and the "beloved physician" (Col. iv. 14). There can be no doubt that one and the same person is alluded to in these passages. From the Acts of the Apostles, whose author this Luke was, we learn further, that he was with Paul at Troas on his second missionary tour (52 A.D.), and accompanied him as far as Philippi (Acts xvi. 10 sqq.). Here he seems to have tarried till Paul met him again on his third missionary tour (58 A.D.), and took him with him to Cæsarea and Jerusalem. Luke also accompanied Paul on his journey as a prisoner to Rome. With this circumstance the notices of his life in the New Testament conclude. Eusebius (*H.E.*, 3, 4), Jerome (*De vir. ill.*, 7), Theophylact, and others, speak of Antioch in Syria as his place of residence. The notices that he was one of the seventy disciples, or one of the two disciples whom Jesus met on the way to Emmaus, are at variance with the prologue of Luke's Gospel (i. 1-4). It cannot with certainty be determined whether he was a Jew or a Gentile; but the latter seems probable, as he seems to be distinguished by Paul from those who were of the circumcision (Col. iv. 11, 14). Jerome says he died at the age of eighty, at Patræ in Achaia, "and was buried at Constantinople, to which city his bones, and those of the apostle Andrew, were transferred in the twentieth year of Constantine" (*De vir. ill.*, 7). Gregory Nazianzen (*Orat.* 3, *adv. Jul.*, 1, 73) affirms that he died a martyr.

II. HIS WRITINGS. — The early Christian Church was unanimous in ascribing the third Gospel and the Acts of the Apostles to Luke as their author. Irenæus (*Hær.* 3, 1) testifies, with reference to the Gospel, that Luke, as the companion of Paul, committed to writing the Gospel Paul communicated to him. Origen and Eusebius also agree in ascribing the Gospel to Luke; and Eusebius mentions that some thought Paul refers to Luke's Gospel when he speaks of "my gospel" (Rom. xvi. 25; 2 Tim. ii. 8). The Muratorian canon, in giving Luke, records the testimony of Tertullian and others, according to which Marcion made selections from Luke's Gospel, which he put together to form a new Gospel of his own. Luke's Gospel is also quoted by Justin Martyr and the Clementine Homilies. Papias, it is true, does not quote it; but this neglect cannot be regarded as a witness against the existence of the Gospel, especially when we remember that only a fragment of Papias remains.

The testimonies for the genuineness of the Acts are equally strong. It is first quoted in a letter of the congregation of Vienne and Lyons (Euseb., 5, 2). There are express references to it as the work of Luke, in Irenæus, Clement of Alexandria, Tertullian, Jerome, and others. We have evidence that it was used in the year 170, and that, at the close of the century, it was regarded as canonical in Asia Minor, Gaul, Italy, Egypt, and North Africa.

Luke defines the purpose of his Gospel, in the prologue, to be, to confirm a certain Theophilus in the assurance of the trustworthiness of the things he had been instructed in. Was this prologue meant to include the Acts of the Apostles, as well as the Gospel? and had the author the definite plan of writing both works when he put his

pen to the Gospel? This cannot by any means be affirmed with certainty. Luther thought the object of the Acts was to hold up before the world the great doctrine that we are all justified by faith, without the works of the law. Towards the end of the last century, Griesbach affirmed its purpose to be *apologetic*, — to vindicate Paul over against the Judaizing party. Schneckenburger, with his customary acuteness (*Ueber d. Zweck d. Apg.*, 1841), carried this theory farther by emphasizing the difference between Peter and Paul. According to Baur and the Tübingen school, however, the Acts has a *conciliatory* aim. It was written by a representative of the Pauline school for the purpose of reconciling Pauline and Judaic Christianity. Both of these theories lack foundation. If the aim of the writer was to vindicate Paul, why did he direct his work to a Gentile (Theophilus), and to Gentile readers? Or, if it was to reconcile the Pauline and Judaic types of Christianity, how did the author come to lay so much stress upon the guilt of the Jews in rejecting Christ (Acts ii. 23), and the universal character of Christianity? Lekebusch (*D. Composition u. Entstehung d. Apg.*), and Meyer in his Commentary, have fully shown up the untenableness of these theories.

The accepted view is the true one, that the author intended to write a history, and not an apologetical tract. He, no doubt, had a definite plan; but that he set out to write a party document cannot be made out. In the Gospel, Luke makes prominent, as none of the other Gospels do, the universal aim of Christianity; and in the Acts he confirms this idea from the historical progress of Christianity. The object of the Acts is to show how Christianity passed beyond the circle of the apostles, and became firmly established among the Gentile nations.

According to Luke's prologue, many had already written accounts of Christ's life. It also appears there, that Luke had examined these, and stood in a personal relation to the "eye-witnesses and ministers of the word" (Luke i. 2). Thus his sources were twofold, — the apostles and documentary records. In regard to the records, some have held that Luke had before him the present Gospel (or a prior Gospel) of Mark; others, the original Matthew, or both. Weiss, in his thorough and acute works on the Gospels, holds that an original Matthew (the *λόγος*) existed before Mark; that our present Matthew followed, and finally Luke. Godet, in the course of his Commentary on Luke, tries to show its complete independence of both Matthew and Mark. But the notice in the prologue of Luke does not indicate what the records were which he used; and it would, at any rate, seem (Luke i. 1) that he had in mind more than two. The results of modern criticism go rather to confirm the old view, that the Gospel of Luke is older than Matthew and Mark.

The sources from which Luke drew for the Acts were, without doubt, (1) the personal reminiscences he got from Paul, Mark (Col. iv. 10, 14), Philip (Acts xxi. 8), and others (xxi. 17 sqq.), (2) personal observation of his own (the latter portion of the Acts), and (3) documents.

In the concluding chapter of the Acts, Luke records that Paul continued to labor for two years as a prisoner in Rome. This book, therefore,

could not have been written before 64. The opinion was almost unanimous, before Kaiser, De Wette, and Credner, that the Acts, as well as the Gospel, were written before the destruction of Jerusalem. This view, which is still held by Lange, Ebrard, Godet, Van Oosterzee, [Alford, Plumptre, Farrar, Schaff, Riddle, etc.], is denied by Bleek, Reuss, Meyer, Keim, Holtzmann, and others, who hold that the description in Luke xxi. 20 sqq. presupposes the catastrophe of the destruction of Jerusalem.

It has been taken for granted in the preceding paragraphs that Luke was the author of the third Gospel and the Acts, and this must be regarded as the only tenable opinion. There can be little room for doubting that both the third Gospel and the Acts are by the same author. The style, both in the construction of the sentences and the use of words, as well as the agreement in doctrine, go to prove this. Schleiermacher originated the hypothesis, which Bleek and De Wette followed, that the passages in Acts in which the author places himself among the eye-witnesses of the events narrated, using the pronoun "we" (Acts xvi. 10-17, xx. 5-15, xxi. 1-18, xxvii. 1-xxviii. 16), are by Timothy. But this view lacks all foundation, and is directly contradicted by such passages as Acts. xx. 4 sq. The Tübingen school has denied that Luke is the author of Acts, on the ground of alleged inaccuracies of statement, which are shown up by a comparison with the Epistles of Paul and the subsequent course of history (see Acts xv., xxi. 25), and of the whole relation which the author represents Paul as holding to the Jews, and which a companion of Paul could not have done. Many passages have been declared unhistorical, but simply on the ground that they relate miraculous cures; or because Paul could not have given the account of the vision on the way to Damascus, or have accommodated himself to the Nazarite's vow (Acts xxi. 24-27). But all such criticism is assumption. Why did the writer, if he belonged to a later age, break off so abruptly with Paul as a prisoner in Rome? There is no other tenable view than that held by the early Church, that Luke was the author of the Acts as well as of the third Gospel. The modern hypotheses have furnished by their inconclusiveness a negative argument in confirmation of this view.

Writers of the early church were inclined to ascribe a part of the Gospel to Paul. Irenaeus (*Her.* iii. 1) and Eusebius expressly affirm that Luke put down the Gospel he received from Paul. Origen held the same view (Euseb. vi. 25). From these testimonies it seems to be beyond dispute that Paul exerted a decisive influence upon the theological views of Luke. The third Gospel is the only one of the four which bears the unmistakable impress of the Pauline spirit. Besides special coincidences (e.g., Luke xxii. 19, 20; 1 Cor. xi. 13 sqq.), it is the freedom of divine grace, and the universality of the plan of salvation, which characterize the Gospel. As illustrations may be mentioned Luke iii. 23-38 (which derives the descent of Jesus from Adam and God), ii. 31, 32, iv. 25-27, ix. 52-56, x. 1-24 (the mission of the seventy), 30-37, xvii. 11-19, etc.

The Acts has not such a decided Pauline cast, or, at least, it is not made so prominent. Com-

paratively few of the characteristic ideas of Christianity are brought out. The ever-recurring ideas are the necessity of repentance, faith in Christ as the crucified (according to God's plan) and risen Saviour, and baptism in his name. Nowhere do we find the author directly combating the views of the Judaic party, as Paul does in his Epistles (Galatians, etc.). The work appears as an historical commentary upon Paul's fundamental principle,—the gospel for the Jews first, but none the less for the Gentiles. In general, it refutes, by the succession of events it details, the Judaistic attacks upon Paul.

It may be said to be generally acknowledged that Luke follows a definite method. He is the first of the evangelists who proceeds on an historical plan. The words of the prologue of the Gospel (Luke i. 3), "It seemed good to me to write unto thee in order," at first make the impression that Luke followed a chronological arrangement; but a perusal of the Gospel shows that he was as much influenced by considerations of the matter as of time. After detailing the events of the infancy of Jesus, he divides his healing activity into three periods: (1) Galilean ministry (iv. 14-ix. 50); (2) Journeying towards Jerusalem (ix. 51-xix. 27, or xviii. 30?), a section which, for the most part, is peculiar to Luke; (3) Arrival, activity, and death in Jerusalem, and the resurrection (xix. 28-xxiv. 53).

The arrangement of the Acts surprises us by its correspondence with the arrangement of the Gospel. We may look upon it as an historical demonstration of the fulfilment of the Lord's command to his disciples (Acts i. 8) to be his witnesses (1) in Jerusalem, (2) in all Judæa and Samaria, and (3) to the uttermost part of the earth. The current division into two parts—(1) i.-xii., in which Peter is the central figure, and (2) xiii.-xxviii., in which Paul is the central figure—must be given up. As in the Gospel, so here, we find an introduction (Acts i.), giving an account of the ascension, and completion of the number of the apostles. The rest of the book falls into three parts: (1) Establishment of the church at Jerusalem (ii.-vi. 7); (2) Transition to labors among the Gentiles (vi. 8-xii.); (3) Founding and confirmation of the churches in Asia and Europe, and the last labors of Paul (xiii.-xxviii.).

LIT.—[Commentaries on the Gospel of Luke. ORIGEN: *Homilies*; EUSEBIUS (fragments); CYRIL OF ALEXANDRIA: Syriac version and an English translation in 2 vols., ed. by R. P. Smith, Oxford, 1858-59; EUTHEMIUS ZIGABENUS; THEOPHYLACT; (of modern times) BORNEMANN: *Scholia in Luc.*, Leipzig, 1830; DE WETTE, 3d ed., 1846; ALFORD; MEYER (6th ed. by B. WEISS, 1878); JAMES THOMSON, Edinburgh, 1851, 3 vols.; WORDSWORTH; GODET (one of the best), English translation, Edinburgh, 1875, 2 vols., and New York, 1881; VAN OOSTERZEE, 3d ed., Bielefeld, 1877 (English translation by SCHAFF and STARBUCK, in Lange Series, New York, 1866); Bishop JONES, in *Speaker's Commentary*, London, 1878; J. CHR. K. v. HOFMANN, Nordlingen, 1878; C. F. KEIL, Leipzig, 1879; MACEVILLY, Dublin, 1879; PLUMPTRE, in ELLICOTT'S *Commentary for English Readers*, London, 1879; F. W. FARRAR, Cambridge, 1880; RIDDLE, in *International Commentary*, New York, 1882.—Other works. SCHLEIER-

MACHER: *Ueber die Schriften des Lukas*, Berlin, 1817 (Eng. trans. by Bishop Thirlwall, London, 1825); JAMES SMITH: *Dissertation on the Life and Writings of St. Luke*, in his *Voyage and Shipwreck of St. Paul*, 1848, 4th ed., London, 1880; RENAN: *Les Évangiles*, Paris, 1877; GEORGE P. FISHER: *Beginnings of Christianity*, New York, 1877, pp. 286-320; SCHOLTEN: *Das Paulin. Evangelium. Kritische Untersuchungen des Evangeliums nach Lukas u. seines Verhältnisses zu Marcus, Matthäus u. der Apostelgesch.* (from the Dutch), Elberfeld, 1881; SCHAFF: *History of the Christian Church*, Rev. ed., vol. i. pp. 648-675, and the *Introductions to the New Testament* of DE WETTE, BLEEK, REUSS, DAVIDSON, etc. For literature on the Acts of the Apostles, see that art., to which add The Commentary of C. F. NÖSGEN, Leipzig, 1882; and KARL SCHMIDT: *Die Glaubwürdigkeit der Apostelgeschichte*, Erlangen, 1882.] GÜDER.

LUKE OF PRAGUE, b. about 1460; d. at Zungbunzlau, Dec. 11, 1528; studied at the university of Prague; joined the Moravian Brethren (which article see) in 1480; was elected bishop in 1500; and became in 1518 president of their ecclesiastical council. In 1491 he was sent by the *Unitas Fratrum* on a mission to Greece and the Orient, in order to discover some body of Christians whose organization the *Unitas* could use as a model. In 1497 he was sent on a similar errand to the Waldenses in France and Italy; and in 1522 he opened negotiations with Luther. But no palpable results ensued from those endeavors. He was also a prolific writer, of a more practical than theoretical turn; but most of what he has written is lost. His moderation, however, connected with great firmness, contributed much to the development, not only of the *Unitas Fratrum* in particular, but, generally, of ecclesiastical affairs in Bohemia.

LULLUS, an Anglo-Saxon by birth, was for many years the friend and assistant of Boniface, and was by him ordained a bishop, and nominated his successor in the see of Mayence. His ambition, it would seem, implicated him in a long controversy with Abbot Sturm of Fulda, another disciple of Boniface, who endeavored to vindicate the independence of his monastery against encroachments of the episcopal authority. Probably at the instance of Lullus, Sturm was banished, in 763, by King Pepin, to the monastery of Jumièges; but Lullus experienced the humiliation of seeing him return to Fulda, and the independence of the monastery confirmed by the king. As an offset to this disappointment, he founded the monastery of Hersfeld, where he died in 786. See RETTBERG: *Kirchengeschichte Deutschlands*, i. 573.

J. WEIZÄCKER.

LULLUS, Raymundus (*Don Ramon Lull doctor illuminatus*); b. at Palma, Majorca, about 1235; descended from a rich and noble Spanish family, and was educated at the royal court of Aragon, where he held the office of *gran senescal*, and enjoyed great reputation as a poet and a man of the world. But suddenly some external event or inner vision struck him with the nothingness of the life he led; and a sermon he heard on the memorial day of St. Francis (Oct. 4, 1265) gave that new movement of his mind a definite direction. He made a pilgrimage to St. Jago di Compostella, gave his wealth — with the exception of

what was necessary to the maintenance of his family — to the poor, and retired as a hermit to the mountain of Randa in Majorca. In 1271 he was visited by new visions, and from that moment the conversion of the Saracens and heathens stood before his eyes as the great goal of his life. The best means of reaching that goal seemed to him to be the construction of a universal science, which, by its irresistible argumentation, should convince even the hostile of the truth of Christianity; and with inexhaustible energy he concentrated the whole fantastic exuberance of his mind on the representation of that science in an appropriate form, and on the establishment of schools in which missionaries could be taught the science, and provided with sufficient knowledge, of the Oriental languages, in order to apply it according to its chief purpose.

From the church and the popes, whom he never grew tired of soliciting, he received no aid. At the Council of Vienne (1311) he barely succeeded in having chairs of Oriental languages established at Paris, Oxford, and Salamanca. A little more encouragement he obtained from the kings of France and Aragon, and from the universities; he having taught his science at various times and places with great success. What he did he had to do unaided. He learned Arabic, and made three missionary tours himself among the Saracens. The first time, he went from Genoa to Bugia, the capital of Tunis (1292); challenged the Arab scholars to a formal disputation; made, as it would seem, considerable impression, but was, for that very reason, ordered to leave the country. The second time, he went from Spain to Bona (1309); visited Algiers and Tunis, but was in Bugia rescued from the fury of the mob only by the aid of an Arab philosopher, Homer. The third time, he went again directly to Bugia (1314), and kept, for some time, quiet among the Christian merchants; but, when he began to preach publicly against Islam, he was stoned out of the city, and left dying on the seashore. A Christian sea-captain found him, and brought him on board his vessel; but he expired shortly after (June 30, 1315), thus sealing by his death the great idea of his life, — to conquer Islam, not by the sword, but by preaching.

The writings of Lullus, in Latin, Arabic, and Spanish, are very numerous. A catalogue in the Library of the Escorial enumerates four hundred and thirty, and the number agrees with that given by Wadding (*Scriptores Min.*) and N. Antonio (*Biblioth. Hisp. Vet.*, ii. 122). Most of these writings, however, remain unpublished in Spanish, French, and German libraries. Published are those of his works which pertain to his new science, *Opera quæ ad artem universalem pertinent*, Strassburg, 1598, and often afterwards. His *Magna ars* a curious development of scholasticism, made, indeed, a kind of sensation in its time, and exercises still a kind of fascination on the student. Of great interest are also his works against Averroes and the Averroists, *Duodecim principia philosophiæ contra Averroistas*; *De reprobatione Averrois*; *Liber contradictionum inter R. et Averroistam*, etc. His *Obras rimadas* were published at Palma, 1859. A collected edition of his works, by Ivo Salzinger (Mayence, 1721-42, in 10 vols.), was never completed.

The church long hesitated, not knowing whether she should recognize Lullus as a martyr and saint, or condemn him as a heretic. In the fourteenth century the inquisitor of Aragon formally accused him of heresy; and some of his works were actually forbidden by Pope Gregory XI. Afterwards the Jesuits proved very hostile to him; but he was warmly defended by the Franciscans, Antonio, Wadding, and others, and, among Protestant church historians, by Neander. See PERROQUET: *Vie de R. L.*, Vendôme, 1667; Löw: *De vita R. L.*, Halle, 1830; HELFFERICH: *R. L.*, Berlin, 1858. WAGENMANN.

LUNA, Peter de. See BENEDICT XIII.

LUPUS, Servatus, b. about 805; was educated in the monastery of Ferrières, in the diocese of Sens; studied afterwards at Fulda, under Rabanus Maurus, 827-837; lived for some time at the court of Louis the Pious; and was by Charles the Bald made abbot of Ferrières, instead of Odo, 842. He died after 862, but the exact date is unknown. From his letters it appears that he was well acquainted with all the more prominent churchmen, and took a lively part in all church affairs. In the controversy between Gottschalk and Hincmar he sided with the former, and defended him by letters, by larger works (*De tribus questionibus* and *Collectaneum*), and at the synods. His works were first edited by Baluze, Paris, 1664, afterwards often, as, for instance, in MIGNE: *Patrol.* xix. See NICOLAS: *Études sur les lettres de Servat-Loup*, Paris, 1861; F. SPOTTE: *Servatus Lupus*, Ratisbon, 1880. W. MÖLLER.

LUTHER, Martin, the German Reformer, was b. at Eisleben, [a town in Saxony, not far from Wittenberg], Nov. 10, 1483; d. at the same place, Feb. 18, 1546. His father was a miner, but had been a "genuine peasant" (*rechter Bauer*), as his son himself once said. His mother is specially praised by Melanchthon for her "modesty, fear of God, and habits of prayer." They brought up Martin very strictly, but left upon his mind an indelible impression of moral earnestness and honesty. He was sent to the Latin school of Mansfeld, from which he passed in 1497 to Magdeburg, and 1498 to Eisenach, where he had relatives. With others of the poorer boys, he sang in front of the houses, asking for bread for God's sake (*panem propter Deum*); and attracting the notice of Ursula, the wife of Kunz Cotta, he was taken in and kindly treated by her. Trebonius was then teaching at Eisenach; and Melanchthon says that the scholar from Eisleben manifested "a keen power of intellect, and was, above all, gifted for eloquence." In 1501 he entered the university of Erfurt, took the bachelor's degree in 1502, and the master's in 1505. (He was set apart by his parents for the career of a lawyer. Up to this time he had had no acquaintance with the Scriptures. Terrible fears now began to oppress his mind. The death of a dear friend, perhaps, contributed to produce this experience; and inward anxiety, which would not be quieted, induced him to form the sudden resolution of becoming a monk. Terrified by a storm, he entered the Augustine convent at Erfurt, July 17, 1505, and in 1507 was ordained priest. He was zealous in the practice of the monastic rules, but no less so in the study of theology, and almost committed to memory

the works of Gabriel Biel and D'Ailly, while he sedulously read Occam and Gerson. But the conflict going on in his soul, and the doubts of his own salvation, pious exercises failed to put to rest. In spite of them, these doubts grew more clamorous; but he eagerly caught at the advice of an old teacher of the convent, who directed him to the article on the forgiveness of sins. It was, however, the vicar of the order, John of Staupitz, who became his most influential human guide. (But that which was decisive in this stage of his experience was the Bible, in the study of which he immersed himself.)

In 1508 Luther was called to the chair of philosophy at the university of Wittenberg. He was subsequently, for some unknown cause, called back to Erfurt, remaining there three terms (*Semester*), and was despatched in 1511 to Rome, in the interests of his order. The exhibitions of ecclesiastical corruption which came under his observation did not at the time occasion any revolt in his mind. At a later period he voluntarily became the assistant of the city preacher of Wittenberg, and preached with great vigor and earnestness. His mind turning away from philosophy, he earnestly sought for the kernel of the nut and the marrow of the bones (*nucleum nucis, medullam ossium*, Ep. i. 6). He sought to present to his hearers the saving truth, especially from the Epistle to the Romans and the Psalms; and it was in the study of these books, that, as Melanchthon has said, the light of the gospel first dawned on him. We possess a manuscript of his lectures upon the Psalms, delivered between 1513 and 1516. Amongst the human instruments who influenced his opinions, Augustine was the chief. And at this period Luther taught of the righteousness which is God-given; and he even had a deeper understanding of the meaning of faith, the "short way" to that righteousness, than Augustine himself. In 1516 he became acquainted with, and was strongly influenced by, the mysticism of Tauler and the *German Theology*, of which he published editions in 1516 and 1518. Although he had not yet broken with the Catholic Church, he had already come substantially to his later views on the plan of salvation. (In agreement with the teaching of the mystics, he regarded as fundamental the personal relation of the individual to Christ by faith.) Faith he identified with pure and unselfish devotion. It requires the renunciation of the selfish will, which comes from the devil, and is the fundamental sin. Faith and hope go out to Christ, who alone has fulfilled the law, and was crucified for us; so that we can say, "Thou art my righteousness, but I am thy sin" (*es justitia mea, ego autem sum peccatum tuum*).

Luther was not aware that his beliefs were in conflict with the opinions which at that time prevailed in the Church. In opposition to the then custom, he called upon the bishops to recognize preaching as the principal duty of their office; and held that the sermon ought to be free from expressions of human opinion, legendary stories, and the like, and should go beyond the department of morals and works, to that of faith and imputed righteousness. The thought never occurred to him that his views were out of accord with those of the Church; and the idea

had not yet crossed his mind of doubting its supreme authority. Nothing is more striking than his utter failure to observe that he was holding views contrary to those of the Church, and even of Augustine and the mystics. This fact is a remarkable evidence that it was not the spirit of negation and simple critical reflection, but a spirit of positive and private thought, which produced his views.

Luther's writings of this period, in which these views are expressed, are a volume of *Sermons* (1515), which the author wrote down in Latin, an *Introduction to the German Theology* (1516), an *Exposition of the Seven Penitential Psalms* (his first German work), the *Our Father* (1517), and *Sermons on the Decalogue* (1518). His *Letters* also admit us into the state of his mind. Compare HERING: *D. Mystik Luthers*, 1879.

It was the sale of indulgences in the vicinity of Wittenberg, by Tetzel, under the commission of the Archbishop of Mainz, which formed the occasion for Luther's first conflict with the Church; not, as he thought, *against* the Church, but for its honor. He began by warning against the abuse of indulgences, at the confessional and from the pulpit. He next embodied his opposition in *Letters to the Magnates of the Church*, at least to the Bishop of Brandenburg and the Archbishop of Mainz. With the letter to the latter, he sent the ninety-five theses with which he opened the battle with Tetzel, nailing them, on Oct. 31, 1517, to the door of the *Schlosskirche* (Castle Church) at Wittenberg. They contained what his sermons had already taught; namely, that Jesus' call to repentance demands that the whole life shall be an act of repentance, and does not refer to priestly confession and penance. The Pope's indulgence cannot remove the guilt of the smallest transgression: it can only pardon guilt in the sense of announcing what God has already done. The gospel is the real treasure of the church. Luther also allowed a sermon (*Von Ablass und Gnade*) to appear, in which he warned against the use of indulgences.

What Luther was led by an irrepressible conviction to speak out, met with a favor in Germany of which he had not had the slightest presentiment. The "theses went through the entire land in fourteen days, for everybody complained about the indulgences; and while all the bishops and doctors were silent, and no one was found to bell the cat, it was noised about that one Luther had at last attempted the task." Luther was driven to further utterances by the attacks of Tetzel, the Dominican Prierias, the Ingolstadt chancellor John Eck, and Hoogstraten. He answered all four in tracts, of which the most celebrated is the one against Eck, — *Asterisci adv. obelisc. Eccii*. His most important work on the question of the indulgences was his *Resolutiones disputationum de indulgentiarum virtute*, 1518. Two new questions were suggested to him in this controversy; namely, that the efficacy of the sacrament depended wholly upon the recipient, and that the Pope did not possess supreme authority. He was branded as a heretic by his opponents, and cited to appear at Rome; and the cardinal legate Cajetan was appointed, for the time being, to bring him into submission. With this last purpose in view, a conference was

held at Augsburg (October, 1518); but Luther insisted that he was a true son of the Church, and, refusing to recall his utterances regarding the Pope's authority and the efficacy of the sacrament, appealed finally from the Pope to a general council. He already affirmed that there had been a time in the history of the Church when there was no papal primate, and this primacy did not belong to the essence of the true Church.

The Pope still hesitated to break with the Elector of Saxony, who was unwilling to deliver Luther up, and despatched his chamberlain, Miltitz, who succeeded (January, 1519) in inducing Luther to promise silence for the time being, and to write a letter to the Pope, expressing his veneration for the Roman Church. But in this very letter, while he allows the doctrines of the invocation of saints and purgatory, he boldly asserts that he cannot believe that an indulgence affects the condition of the soul in purgatory. He, however, felt no longer bound by his promise of silence, when Eck challenged his colleague, Karlstadt, to a disputation to be held in Leipzig. Espousing the part of his friend, he disputed against Eck from June 27 to July 16, 1519. (Compare Seidenmann: *D. Leipziger Disputation*, 1843, and art. ECK.) Eck sought to prove, from Luther's own confession, that he had fallen away from the church. Luther, on the other hand, expressed himself with boldness, denying the divine right of the Pope as primate, and affirming that the power of the keys was intrusted, not to an individual, but to the Church; that is, the *body of believers*. Hus's, or rather Augustine's, words were true, that there is one holy and universal Church, which is the totality of the elect (*prædestinatorum universitas*): hence the Greek Church was not heretical. Further: he affirmed, that among the clauses which the Council of Constance at the trial of Hus condemned as heretical were those that were genuinely evangelical. Thus he denied the infallibility of general councils.

The Reformer is described at this time as having been very thin, on account of study, fertile in words and illustrations in his sermons, and cheerful and friendly in his intercourse. In debate he displayed a wonderful freshness and vigor, fearless boldness, and also a rude vehemence, which he did not succeed in suppressing. In 1519 he published his university lectures on Galatians, in his smaller Commentary, and a work on the Psalms (*Operationes in Psalmos*).

His fame had grown wonderfully, and multitudes of students flocked to Wittenberg to hear him. He entered into correspondence with, and received deputations from, the Utraquists of Bohemia, and from Italy. The Humanists, too, began to show him their sympathy. Melancthon, a young representative of this tendency, stood at his side from 1518 on. Luther wrote to Reuchlin; and in a letter to Erasmus, under date of March 28, 1519, he expressed his esteem for that scholar. Princes also began to extend to him their protection; and Franz of Sickingen and Silvester of Schauenberg offered him a place of safety in their castles. In this condition of affairs Luther sent forth an appeal to the Christian noblemen of Germany, August, 1520 (*Ad den christl. Adel deutscher Nation*), urging them

as laymen to take up the work of ecclesiastical reformation, which the Pope had refused, and advocating the suppression of conventual establishments for nuns, the abolition of the interdict and the ban, the recognition of the independence of the temporal power, the denial of the doctrine of transubstantiation, etc. The tract *De Captivitate Babylon*. ("The Babylonish Captivity," that is, under the Papacy), which appeared about this time, expressed the Reformer's views on the sacraments, only three of which he retained, — the Lord's Supper, baptism, and repentance, — and in the strict sense only two. He denied transubstantiation, and the sacrifice of the mass, and baptismal regeneration. The prominent features of the plan of salvation and the Christian life were brought out in the work, *Von der Freiheit e. Christenmannes* ("The Freedom of a Christian Man"). He emphasized personal union with Christ, in whom we are justified by the instrumentality of the Word and faith. These three works may be fitly denominated as the most important ones for the progress of the Reformation, from his pen.

On Sept. 21 Eck appeared in Meissen, with the papal ban; but Luther retorted by burning (Dec. 12) the papal bull and decretals at Wittenberg. He justified this action in the tracts, *Warum des Papstes u. seiner Jünger Bücher verbrannt sind* ("Why the Books of the Pope and his Disciples were burned"), and *Assertio omnium articulorum*, etc. The ban was the last resort of the papal court; but the emperor (Charles V.) did not feel free to execute it, and Luther was invited to appear before the princes of the empire at Worms. He awaited the result of the diet with composure of mind, carrying on in the interval controversies with Emser ["the scribbler of Dresden"] and others. He journeyed towards the city, trusting in God, and defying the Devil. The only matter which concerned him was the victory of the truth, refusing any compromise with the princes, who would gladly have taken this occasion to get redress for some of their grievances against the papal see. The first (April 17, 1521) and last question put to him was whether he was willing to renounce his writings. After a day's consideration, he answered in the negative, but expressed his willingness to renounce them if they were shown to contain errors. His final answer to their reiterated demands was, "I shall not be convinced, except by the TESTIMONY OF THE SCRIPTURES, or plain reason; for I believe neither the pope nor councils alone, as it is manifest that they have often erred and contradicted themselves. . . I am not able to recall, nor do I wish to recall, any thing; for it is neither safe nor honest to do any thing AGAINST CONSCIENCE. Here I stand, I cannot do otherwise. God help me. Amen!" (*Hier stehe ich, ich kann nicht anders; Gott helf mir, Amen!*) In vain were all endeavors, in public and by a private commission of the Archbishop of Treves, to move him; and his insistence upon the article condemned by the council was decisive, which spoke of the "universal Church, which is the body of the elect" (*numerus prædestinatorum*). On May 25 the ban was pronounced against him in its severest form. But Luther left Worms the next day, composed in mind. On his journey he was seized, by the order of his elector

(but not without his own knowledge), and carried off to the Wartburg, [a romantically situated old castle near Eisenach]. This was done to protect his person from harm.

Luther's residence at the Wartburg marks the beginning of the second period of his Reformatory activity, — the period of construction, not only in opposition to the activity of pulling down, but also to that of laying foundations. In the retirement of the castle, which he called his Patmos, he had time for quiet reflection and for the translation of the New Testament into German, which contributed more than any thing else to make the Reformation permanent. It was printed in September, 1522, [and has continued ever since to be the model of German style. See the excellent article, GERMAN BIBLE TRANSLATIONS, in this volume]. He also wrote the first part of his German *Postilla* here, and a number of tracts and letters. Outside the Wartburg, changes were going forward. Melancthon denied the validity of monkish vows. Changes were made in the public services at Wittenberg, and the celebration of the mass abolished. Luther uttered his views upon these subjects in his *De votis monasticis* and *De abroganda missa privata*. But he was conservative, and strongly opposed the tumultuous interference with the celebration of the mass, and other old customs. Karlstadt (at Wittenberg) denounced the use of pictures in the churches, and three fanatics arrived from Zwickau, who professed to be the subjects of visions, denounced infant baptism, and advocated a wholesale destruction of the ungodly. Even Melancthon was at first carried away by them. But Luther spoke out with his accustomed clearness and positiveness against all such errors. The Zwickauer prophets, he declared, ought to show their credentials; for God never sent an agent without them. As for infant baptism, children, it is true, could not believe; but faith might be given to them in answer to the prayers of their sponsors, and a positive warrant for it is given in Matt. xix.

Luther left the Wartburg in March, unable longer to bear the retirement. Arriving at Wittenberg on the 7th, he preached eight sermons in succession on the duties of love, order, and moderation; and the Zwickauer prophets shook the dust from off their feet as they left the city. Luther made public in 1523 a new order of service (*Formula missæ et communionis*), in which he took notice of the scruples of the weaker brethren. A subject in which he took a great interest was the revival of German devotional song; and in 1524 the first Wittenberg hymn-book appeared, with four hymns by Luther himself. About this time Duke George of Saxony forbade the circulation of Luther's writings. This formed the occasion for the Reformer's work upon the extent to which obedience is due to the civil authorities (*Schrift über d. weltliche Obrigkeit, wie weit man ihr Gehorsam schuldig sei*). He admits their supreme jurisdiction over the temporal affairs of men, and counsels authors and readers to bear patiently the punishment of the laws forbidding the circulation of evangelical writings, but to disobey them. He denied to them the right of making laws for the spiritual concerns of man, or to compel conformity in matters of faith. At a later period he advocated the protection of the Re-

formed Church by the civil power. He also entered into a controversy with Henry VIII. of England, who had answered his book on the sacraments (*De Captivitate Babyl.*), and wrote a work (*Contra Henricum Regem*) in which he displays all his rudeness of temper. But in 1525 he showed his kindness of disposition by a request to the king for forgiveness, which was as humble as it was unsuccessful.

The most important event in Luther's conflict with Catholicism, his difference with Erasmus, now occurred. They had been on intimate terms; but Erasmus had long since taken offence at Luther's bluntness, as Luther had taken offence at his ignorance of the method of divine grace, and lack of positiveness and courage. In 1525 Erasmus put forward against Luther a work advocating the freedom of the will (*De libero arbitrio*), which, after long delay, Luther answered (1525) in his *De servo arbitrio*, in which he insists upon the impotence of the will. He teaches that God, who knows all things, has predestinated all things, and those who are lost are lost in conformity with his predestination. If it be objected that he is able to, and yet does not, change the will of the wicked, it must be answered that what he does is right, and the reasons for his acting or not acting belong to the mysteries of his majesty. This is the highest stage of faith, to believe that he is clement who saves so few, and just, who makes us damnable (capable of condemnation) of his own will (*sua voluntate nos damnabiles facit*). Free-will can be predicated of God alone, and man's will is in all things subject to and ruled by the will of God. Luther desired to have these hard-sounding doctrines made public, but warned against attempts to scrutinize the hidden will of God, and urged implicit trust in his revealed Word.

Luther now had to contend principally against the spirit of false freedom, a foe which was making itself felt more and more in the Church. Karlstadt represented this spirit, and denied the presence of Christ's body in the Lord's Supper, professed an intense spiritualism, but, on the other hand, regarded polygamy as admissible, etc. In the mean time, other ecclesiastical and social changes were proposed, such as the revival of the Mosaic jubilee year, in which all property should revert to its original possessors. Münzer, the leader of the Zwickau fanatics, labored to bring about a revolution for the establishment of a kingdom of saints, as he understood it. Luther opposed Karlstadt's tendency in the larger work against the heavenly prophets (*Wider die himmlischen Propheten*), and answered the argument from the Mosaic law, that Christ had abolished it, and had himself become a law to us. But he admitted that many excellent models were to be derived from Moses in the department of civil government; but such commands derive their power amongst Christians, not because they originated with Moses, but because they are enjoined by the civil authority. The fire, however, was spreading, and the long-feared revolution threatened to break out in the Peasants' War. Luther openly denounced Münzer as a false prophet, but the peasants of Southern Germany he sought to convince that the freedom of the Christian was not a carnal freedom. The strongest words he

directed to the princes; and, inasmuch as the murderous and looting gangs continued to spread dismay, he called upon them in God's name to strike down the devilish opposition with stabbing, striking, and throttling (*Stechen, Schlagen, und Würgen*). See the tracts *Ermahnung zum Frieden*, etc. ("Exhortation to Peace"), and *Sendbrief von d. harten Büchlein* ("The Severe Tracts"), 1525. In this period of trial, hearing of intended attempts upon his own life, and feeling himself about to die, he married (June 13, 1525), without experiencing the passion of love, Catharina von Bora, who had been a nun. He did it in a spirit of noble defiance against his enemies, in order before his death to give another testimony of his esteem for the marriage-relation, as well as in the hope that the angels would laugh, and the devils weep, at the contempt he would thereby show for the papal rule of celibacy.

Luther's attention continued to be given to matters of church organization and worship. In 1526 he wrote his book, *Deutsche Messe*, etc. ("The German Mass"), in which he advocates weekly services and the study of the books of the Bible. He also urged catechetical instruction, but warned against making a new law out of forms and formularies. The alteration of the service of baptism is noticed in the *Taufbüchlein* (1523, 1527). The first evangelical ordination occurred at Wittenberg, in May, 1525. The discipline of the church was now perfected, and the rights and duties of the church authorities defined. They were not to compel any one to accept the faith, or frequent the services of religion, but to put down external offences. He advocated a spiritual supervision or episcopacy, which was to reside in a higher class of officers. The princes were to appoint them, and they were to institute a system of visitation for the churches. Such visitation was made between 1527 and 1529; and, as one of the results of Luther's personal observation, he wrote his two catechisms (1529).

The meaning and nature of the Lord's Supper had become the occasion of much discussion and extensive differences between the Reformers and their followers. Luther had already written against Karlstadt; and he now discovered that Zwingli, Leo Jude, and Œcolampadius also denied the real presence of the body of Christ. He hastily identified the views of the latter with those of the former, and opposed them with passionate warmth, which rose to vehemence; and imagined he detected in these "sacramentarian fanatics" the revolutionary spirit of Münzer. In 1526 he wrote against Œcolampadius, in his Preface to the *Syngramma Suevicum*, and also put forth a sermon against the "fanatics," a larger work, in 1527 (*Dass diese Worte . . . noch feststehen*), and, in answer to the friendly letters of Zwingli and Œcolampadius, another in 1528 (*Vom Abendmahl Christi, Bekenntniss*). He met Zwingli and Œcolampadius at Marburg, at the suggestion of Philip of Hesse, Oct. 1-3, 1529, came to an unexpected agreement with them on all points except the Lord's Supper, and departed, refusing the right hand of fellowship, although he promised them love and peace. He held, that, although the bread and wine were not changed into the body and blood of Christ, Christ's body was veritably present; and he appealed to the simple words of

institution, "This is my body." He, however, constantly affirmed that the mere bread had no virtue, and that it is only by faith that we get a blessing.

This disagreement with the two Swiss Reformers was permanent, and endangered the future of the whole movement of the Reformation. It was in this anxious condition of affairs that the princes of the empire met the emperor in 1530 at Augsburg. This conference was to define finally the attitude of the empire to Protestantism. Luther, left behind by his elector, watched the progress of the assembly from Coburg. The *Confession*, however, which was presented at Augsburg, was written out by Melanchthon, but was the result of previous labors, in which Luther took part. Its articles, however, were not strong and positive enough to suit him; and, when the purpose of the moderate party (Melanchthon) was defeated, he could not suppress the remark that "Satan felt that your apology *Leisetreterin* ('soft-stepper') misrepresented (*dissimulasse*) the articles on purgatory, the worship of saints, and, especially Antichrist the Pope." He suspected Melanchthon of the spirit of over-compromise, and became impatient at his delays to write, but did not obtrude his own opinions. On the other hand, he gave up all hope and desire of a reconciliation, which was impossible "unless the Pope was willing that the Papacy should be abolished." In this whole matter of the doctrinal dissent of the Reformation and the Papacy, Luther saw far deeper than Melanchthon. The emperor, threatened by the Turks from without, and for other reasons, did not proceed against the Protestants, who had entered, for mutual protection, into the Smalcald League. It had been Luther's principle that all disobedience to the imperial power in civil concerns was unjustifiable. From this position he did not, even in this emergency, retreat, but had recourse to the jurists, who held that the emperor was to be obeyed only as he followed the precedent of law, or, as they expressed it, the "emperor in his laws" was to be obeyed. This satisfied Luther's mind; and in 1531 he preached and published a sermon (*Warnung an d. lieben Deutschen*) advocating resistance under certain circumstances, and appealing to the authorities in the department of jurisprudence.

The Pope still expressed himself as willing to convene a general council, and despatched the legate Vergerius, who met with Luther at Wittenberg. The Reformer doubted the Pope's sincerity; but, commissioned by the elector, he wrote out articles for the council, affirming that the Pope was the "veritable Endechrist (*Endechrist*), or Antichrist," and demanding that he should renounce his pretensions. The council was, of course, never held. Luther expressed his general judgment of councils in his book *Von d. Conciliis u. Kirchen* (1539). He here denied their infallibility, and affirmed that their business was alone to defend plain, fundamental doctrines of Scripture.

In the mean time, efforts were not wanting to bring about a union of the Protestants; and Luther expressed himself heartily in favor of it, and in 1537 wrote a friendly letter to the mayor of Basel, expressing the hope that the disturbed waters might settle themselves. In a letter (1538)

to Bullinger he affirmed, that, ever since the Marburg Conference, he had looked upon Zwingli as a most excellent man (*virum optimum*). Luther showed his conciliatory temper more conspicuously in his recognition of the Bohemian Brethren, writing a Preface for the Defence of their faith, which they presented to George of Brandenburg in 1533, and another Preface, in 1538, for the Confession which they presented to King Ferdinand.

Within the limits of his own church, Luther's chief activity never lay in organization, but in the preaching and exposition of the Word. Under the head of expository writings we may mention his *Sermons on Genesis* (1523-24) and *Leviticus*, *Lectures on Deuteronomy* (1525), *Commentary on the Psalms*, *Lectures on Hosea*, Joel, Amos, Obadiah, Nahum, Malachi, Isaiah (1527), all in Latin; and on Habakkuk, Jonah (1526), Zechariah (1528), Ezekiel xxxviii., xxxix., and Daniel (1530), in German; again on Hosea, Micah, and Joel (after 1530), in Latin; and on Ecclesiastes and the Song of Solomon (1526-27). In the department of the New Testament we may mention his *Sermons on 1 Peter* (1523), *2 Peter and Jude* (1521), *Acts xv.*, *xvi* (1526); *Lectures on 1 John*, *Titus*, and *1 Timothy* and *2 Timothy* (1527); *Sermons on John xvii. sqq.* (1528, 1529); again on *1 John* (1530), on *Matthew v.-vii.* and *John vi.-viii.* (1530-32); *Latin Lectures on Galatians* (1531); and large *Commentary* (1535), etc. Luther continued to preach in the city church at Wittenberg, even after Bugenhagen had become pastor.

We would be mistaken if we were to imagine, that, as Luther's end drew nigh, he looked back with complete satisfaction upon the previous years of his life as a period which had witnessed the restoration of a perfect church fabric. On the contrary, while he thanked God for grace in the past, he felt very deeply the inveterate hostility of the world to the gospel, and looked forward, in anticipation, to severe trials and judgments for the church. The state of the world seemed to him to resemble its condition before the flood, or just before the fall of Jerusalem. He was indignant at the immorality of Wittenberg; and while on a journey, in the summer of 1545, he threatened not to return to "that Sodom." He complained both of the peasants and of the nobility, and says of the latter (1541, *Ep.*, 5, 399), "It is true that they who are in authority (*in politica*) have always been and will always be hostile to the church." In 1535 (*Ep.* 4, 602) he had exclaimed that the Papacy was, after all, better suited to the world; for the world wanted to have the Devil for its god. Here we may mention his attitude towards the second marriage of Philip of Hesse. This prince, loving another woman than his wife, secured the opinion from the Reformer, that, while monogamy was the original institution of God, cases might arise to justify bigamy; but the second marriage should, for prudential reasons, be kept secret. The marriage took place, March 3, 1540, in the presence of Melanchthon. When the matter became known, Melanchthon was so troubled by the criticisms, that he sickened unto death; while Luther prayed earnestly for his life, and comforted him, believing he could defend himself satisfactorily before God, though he could not do it before man.

Fresh efforts were made for the union of the

Catholic and Protestant churches in 1540. But Luther doubted whether they enjoyed the favor of God; nor could he sympathize with Melancthon in his endeavors to unite the different Protestant churches by a skilful tempering of words, and he never ceased to warn against the doctrines of Zwingli. He was again incited, by what he considered compromises of the truth, to speak out in a *Short Confession of the Sacrament* (1544), in which he utters himself more warmly than ever before against the "sacramentarian fanatics." Notwithstanding this vehemence, he did have the feeling of the unity of Christian brotherhood.

On Jan. 23, 1546, he went by invitation to his birthplace, Eisleben, to arbitrate a dispute between some counts. His mission was successful; but as he retired, on Feb. 17, he felt a pressure on his chest. Surrounded by friends, he repeated the words of Ps. xxxi. 5 ("Into thy hand I commit my spirit"), and died peacefully. His remains were interred in the Schlosskirche at Wittenberg.

Luther's doctrinal views have already been indicated. But it must not be forgotten that he does not write as a theologian, in the strict sense, in any of his works. It was his to discern with a lifelike vision, and to bear witness, rather than to formulate and systematize. He did not lack the talent for scholastic treatment, but his utterances always depended upon personal experiences. It was this general consideration which explains the vigor of his preaching. A distinction has been made between the Luther of an earlier and of a later period. In regard to his main doctrines, it can only be said that he now emphasized one, now another, phase, and sometimes, at the same period, seemed to contradict himself, simply because he made the one or the other aspect more prominent. The greatest change in the general attitude of the Reformer took place between 1520 and 1525. He never recalled his utterances about the divine predestination expressed in the work *De servo arbitrio*; but in his later period he directed his vision to God, as the God of love, revealing himself in Christ as the central point in theology.

Luther's style preserved to the end the freshness and vigor which characterized it at the beginning. His language was pungent, simple, and clear; and he kept equally free from exuberance of feeling or fancy, and dialectic subtlety. The fundamental notion of salvation he always brought to the foreground, both in his writings and sermons. He often condemned the allegorical method of interpretation, yet he himself uses it in many a passage. Characteristic were his popular wisdom and wit, which he was so skilful in employing in proverbs, fables, verses, etc. In 1530, tarrying at Coburg, he passed away the time in working over the fables of Æsop.

His family life was filled up with cheerful and patient experiences. It was very human; and his letters and table-talk present us a charming picture of his love for his wife and children, and his thought for their wants. ["He was eminently social in his disposition," says Dr. Schaff, in the *American Cyclopædia*, "a great lover of music and poetry, an affectionate husband and father. He liked to play with his children, and to gather with them in childlike joy around the Christmas-tree. In his letters to his wife and friends, he lays

open his whole heart, and gives free vent to his native wit, harmless humor, and childlike playfulness and drollery."] In the company of others he shared heartily in festivity; but his moderation in eating was a source of constant surprise to Melancthon, who was not able to reconcile it with the large proportions of his body. His conversation was always full of salt, perhaps sometimes seeming vulgar to a delicate ear. Melancthon, in his funeral oration, eulogized his dignified bearing under all circumstances, his sincerity of heart, his honesty of speech. He was always honorable, just, pure, and amiable.

So far as his religious experience is concerned, Luther always felt himself to be in the midst of an intense spiritual conflict, and yet was always assured of the plan of salvation, and stood undaunted and unanxious in the midst of external perils. He felt that he was in a constant hand-to-hand struggle with the Devil; yet he was always confident that the Devil could not harm him, for he whom the Devil and the world hated so intensely, he used to say, must surely please Christ. Ambitious motives never prevail with him. From the beginning to the end, it is the consciousness of a vocation revealed to him from above which determines him to work and to struggle; and into the carrying-out of that vocation he threw his whole being. He could leave the results of his work to prove to the credulous that it was really of God. He himself was confident of it before the results appeared.

[Luther stands forth as the great national hero of the German people, and the ideal of German life. Perhaps no other cultivated nation has a hero who so completely expresses the national ideal. King Arthur comes, perhaps, nearest to Luther amongst the English-speaking race. He was great in his private life, as well as in his public career. His home is the ideal of cheerfulness and song. He was great in thought, and great in action. He was a severe student, and yet skilled in the knowledge of men. He was humble in the recollection of the designs and power of a personal Satan, yet bold and defiant in the midst of all perils. He could beard the Papacy and imperial councils, yet he fell trustingly before the cross. He was never weary, and there seemed to be no limit to his creative energy. Thus Luther stands before the German people as the type of German character. Goethe, Frederick the Great, and all others, in this regard, pale before the German Reformer. He embodies in his single person the boldness of the battlefield, the song of the musician, the joy and care of the parent, the skill of the writer, the force of the orator, and the sincerity of rugged manhood with the humility of the Christian.

As there is a constant danger that the Germans will deify Luther: so, on the other hand, for a long time, the English race failed to recognize his true worth, and to appreciate the manliness of his character. Such writers as Coleridge, Julius Hare, and Carlyle, have given to us a better and truer conception and admiration of him. The latter says of him, "I will call this Luther a true great man, — great in intellect, in courage, affection, and integrity; one of our most lovable and precious men. A right spiritual hero and prophet, and, more, a true son of na-

ture and fact, for whom these centuries, and many that are to come yet, will be thankful to Heaven."

Luther's hymns deserve a special mention. He not only restored sacred song to the church, but was himself a hymn-writer. The greatest of his hymns is *Ein feste Burg ist unser Gott*, written in 1529, upon the basis of Ps. xli. Miss Catherine Winkworth, Carlyle, and others, have rendered it into English. Carlyle's translation — "A safe stronghold our God is still" — has succeeded best in retaining the tone of the original. This hymn is Luther in song. It is pitched in the very key of the man. Rugged and majestic, trustful in God, and confident, it was the defiant trumpet-blast of the Reformation, speaking out, to the powers in the earth and under the earth, an all-conquering conviction of divine vocation and empowerment. The world has many sacred songs of exquisite tenderness and unalterable trust, and also some bold and awe-inspiring lyrics, like *Dies irae*; but this one of Luther's is matchless for its warlike tone, its rugged strength, and martial-inspiring ring.]

LIT. — Luther's *Collected Works* have appeared in six editions, — at Wittenberg (1558), in 12 German and 8 Latin vols.; Jena (1555-58), in 8 German and 5 Latin vols. (2 additional vols. appearing in Eisleben, 1564-65); Altenburg (1661-64), in 10 German vols. (1 additional vol., Halle, 1702); Leipzig (1729-40), in 23 German vols.; Halle (1740-53), in 24 German vols.; Erlangen and Erfurt (1826-73), in 67 German (complete) and 33 Latin vols. In this edition the oldest texts have been consulted. It is the best. De Wette and Seidemann have edited Luther's *Letters*, in 6 vols. (1825-56); Förstemann and Bindseil, his *Table-Talk*, in 4 vols. (1844-48); and Bindseil, his *Colloquia*, in 3 vols. (1863-66). A worthy edition of Luther's complete works has just been made possible by the munificent liberality of the Prussian Government. For the rich literature on Luther's life, see VOGEL: *Biblioth. biograph. Lutherana*, 1851. Amongst the many biographies, that of MEURER (3d ed., Dresden, 1870) has the advantage that it draws directly from Luther's letters. That of JÜRGENS, reaching down to 1517 (3 vols., Leipzig, 1846-47), is very rich and full, but lacks definiteness and point. The work of J. KÖSTLIN — *Martin Luther's Leben. u. s. Schriften*, Elberfeld, 1875, 2 vols. [and by the same, *Luther's Leben*, Leipzig, 1882, 1 vol.] — may be termed the first attempt to use the existing material [and is the best biography]. See also KÖSTLIN: *Luther's Theologie*, etc., Stuttgart, 1863, 2 vols.; LOMMATZSCH: *Luther's Lehre v. ethisch religiösem Standpunkt aus*, Berlin, 1879. [Other lives of Luther, by MELANCHTHON (Latin, 1546), MATHESIUS (1565), SELNECKER (1575), KEIL (1746), UKERT (1817), STANGE (1835), PFIZER (1836; Eng. trans., London, 1840), KÖNIG and GELZER (1851; Eng. trans. by HARE and Miss WINKWORTH, New York, 1857), AUDIN (Paris, 1839, 3 vols.; Eng. trans., 1841), BARNAS SEARS (Phila., 1850), TULLOCH (in his *Leaders of the Reformation*), PLITT u. PETERSEN (Leipzig, 1883). See also CARLYLE: *Martin Luther*, in *Heroes and Hero Worship*; FROUDE: *Erasmus and Luther*, in *Short Essays on Great Subjects*; AUGUST BAUR: *M. Luther*, Tübingen, 1878; HERING: *D. Mystik*

Luthers, Leipzig, 1879; RIETSCHEL: *M. Luther u. Ignatius v. Loyola*, Wittenberg, 1879; FASTENRATH: *Luther im Spiegel spanischer Poesie*, Leipzig, 2d edition, 1881; HASACK: *Dr. M. Luther u. d. religiöse Literatur seiner Zeit bis zum J., 1520*, Regensburg, 1881. The best vindication of Luther in the English language is by Archdeacon HARE, in a long note to his *Mission of the Comforter* (1846), afterwards separately printed (1854). — English translations of Luther's Works: *The Bondage of the Will*, etc., London, 1823; *Commentary on the First Twenty-two Psalms*, London, 1826, 2 vols.; *Sermons*, New York, 1829; *Commentary on Galatians*, London, 1838; *Select Treatises* (by BARNAS SEARS), Andover, 1846; *Table-Talk* (by WILLIAM HAZLITT), London, 1857; *The Epistles of St. Peter and St. Jude* (by E. H. GILLET), New York, 1859.] J. KÖSTLIN.

LUTHER'S TWO CATECHISMS — the larger one in the form of a continuous exposition, and the smaller one arranged in questions and answers — both appeared in 1529; but the author's preparations for them date back to the very beginning of his reformatory activity. In 1518 Johann Schneider collected and published the various expositions of the Lord's Prayer which Luther had given in his sermons and lectures; and Luther himself was thereby led to publish his exposition in an authentic edition. In the same year he published his Latin exposition of the Decalogue; and in 1520 these sporadic efforts came to a preliminary consummation in his *Eyn kurz form der zehnen gepoth: Eyn kurz form des Glaubens; Eyn kurz form des Vatter Unsers*. After 1524 Luther's attention was very strongly drawn to the school. His *An die Radherrn aller stedte deutsches lands: dass sie christliche schulen auffrichten und halten sollen* caused many evangelical schools to be founded; and those schools could not fail to inculcate the expediency, not to say the indispensableness, of a short but sound and thoroughly reliable handbook in the elements of true Christianity. Finally his tour of visitation through Saxony, in 1528, brought the matter to its consummation, by showing him how sorely, in many cases, both the ministers and the congregations stood in need of such a book; and in March, next year, the large Catechism appeared; in July, the small, — both in German.

The Catechisms of Luther, however, are not the first attempts of the kind. On the contrary, they had many predecessors, — by Brenz, Althammer, Lachmann, and others; but they soon took the lead. They were immediately translated into Latin (the large, by Lonicus in May, and by Obsoptus in July; the small, by Sauromannus in September); and the latter soon became an almost symbolical book in the Lutheran churches. It was written after the large one, and is, indeed, the ripe fruit of many exertions, the full expression after many trials. It is said to be, next to the Bible, the most extensively used book ever written. It consists of (I.) The Ten Commandments, (II.) The Creed, (III.) The Lord's Prayer, (IV.) The Sacrament of Holy Baptism, and (V.) The Sacrament of the Altar, to which is added, in the editions since 1564, a sixth part, Confession and Absolution, or the Power of the Keys, whose precise authorship is a little uncertain, though substantially it dates from Luther himself, and is

found in the edition of 1531. There are, indeed, with respect to the relation between the *editio princeps* and the next revised and augmented editions, several nice questions of details not yet fully answered; for which see C. A. G. v. ZEZSCHWITZ: *System d. christ. kirch. Katech.*, Leipzig, 1863-69, 2 vols. C. A. G. von ZEZSCHWITZ.

LUTHERAN CHURCH. In Europe. It is the oldest, and probably the largest also, of the evangelical denominations which sprang from the Reformation of the sixteenth century. It was called after the great leader of the German Reformation (first, in derision, by Roman Catholics, then by the followers of Luther, although he himself protested against a sectarian use of his name). Its usual title is "Evangelical Lutheran Church;" "evangelical" being the name; "Lutheran," the surname. In Prussia, and other countries of Germany where the union between Lutherans and Reformed has been introduced (since 1817), the name "Lutheran" has been abandoned, as a church title, for "Evangelical," or "Evangelical United" (*evangelisch-unirt*). It has its home in Germany (where it outnumbers all other Protestant denominations), and in Scandinavia (Denmark, Sweden, Norway), where it is the established, or national church: it extends to the Baltic Provinces of Russia, and follows the German emigration and the German language to other countries, especially to the United States, where it is now one of the most numerous denominations. (See next article.) Its total (nominal) membership, including the Lutherans in the union churches, is variously put down at thirty millions (by Holtzmann and Zöpffel, in *Lexikon für Theol. und Kirchenwesen*, 1882, p. 458) and at forty millions (by Dr. Krauth, in Johnson's *Cyclopædia*, iii. 158).

I. HISTORY.—It may be divided into five periods. (1) The pentecostal or formative period of the Reformation, from the promulgation of Luther's ninety-five theses, in 1517, to the publication of the *Book of Concord*, 1580. (2) The period of polemical orthodoxy, in which the doctrinal system of the church was scholastically defined and analyzed in opposition to Romanism, Calvinism, and the milder and more liberal Melancthonian type of Lutheranism (as represented by Calixtus), from 1580 to about 1700. (3) The period of pietism (Spener, d. 1705; and Francke, d. 1727), or a revival of practical piety in conflict with dead orthodoxy, from 1689 (when Francke began his *Collegia philobiblica* in Halle) to the middle of the eighteenth century. The Pietistic movement is analogous to the Methodist revival in the Church of England, but kept within the limits of the Lutheran state churches, and did not result in a secession. (4) The period of rationalism, which gradually invaded the universities, pulpits, and highest judicatories, and effected a complete revolution in theology and church life, to such an extent that the few Moravian communities were for some time almost the only places of refuge for genuine piety in Germany. (5) The period of revival of evangelical theology and religion at the third centennial celebration of the Reformation, and the publication of Claus Harms' ninety-five theses against the rationalistic apostasy, A.D. 1817. In the same year Prussia took the lead in the union movement which brought the Lutheran and Reformed

confessions under one system of government, but called forth the "Old Lutheran" re-action and secession. Since then there has been a constant conflict between evangelical and rationalistic tendencies in the Lutheran and the United Evangelical churches of Germany.

On the history of the Lutheran Reformation, see the third volume of Gieseler (the fourth in the English translation of H. B. Smith) and the special works of Marheineke and Kahnis; on the doctrinal controversies which led to the formation of the Formula of Concord, Planck, Heppe, Dorner; on the Lutheran divines in the seventeenth century, Tholuck; on the whole history, the respective sections in the compendious church histories of Hase, Guericke, Kurtz, and H. Schmid; also the arts. LUTHER, MELANCHTHON, etc.

II. THE LUTHERAN CREED AND THEOLOGY.

—The Lutheran Church acknowledges the three œcumenical creeds (the Apostles', the Nicene, and the Athanasian), which it holds in common with other orthodox churches, and, besides, six specific confessions, which separate it from other churches; namely: (1) The Augsburg Confession, drawn up by Melancthon, and presented to the Augsburg Diet in 1530 (afterwards altered by the author in the tenth article, on the Lord's Supper, 1540). This is the fundamental and most widely accepted confession of that church: some branches acknowledge no other as binding. (2) The Apology of the Augsburg Confession, also by Melancthon (1530). (3) and (4) Two Catechisms of Luther (1529), a Larger and Smaller: the latter, for children and catechumens, is, next to Luther's German version of the Bible, his most useful and best known book. (5) The Articles of Smalcald, by Luther, 1537 (strongly anti-papal). (6) The Formula of Concord, prepared by six Lutheran divines (1577) for the settlement of the Melancthonian or synergistic, the Crypto-Calvinistic or sacramentarian, and other doctrinal controversies which agitated the Lutheran Church after the death of Luther and Melancthon. These nine symbolical books (including the three œcumenical creeds) were officially published by order of Elector Augustus of Saxony, in Latin and German, at Leipzig and Dresden, in 1580, under the title *Concordia*, usually called *The Book of Concord*. The best editions, next to the *editio princeps*, are by J. G. Walch (1750), J. F. Müller (1847, 3d ed. 1869); and the best English translation by Professor Henry E. Jacobs (of Pennsylvania College, Gettysburg, Penn.), under the title *The Book of Concord; or, the Symbolical Books of the Evangelical Lutheran Church. Translated from the Original Languages, with Notes*. Philadelphia (G. W. Frederick), 1882 (671 pages).

Compare, on the Lutheran symbols, J. B. CARPZOV: *Isagoge in libros Eccl. Luth. symb.*, Lips., 1665, etc.; J. G. WALCH: *Introductio in l. Eccl. Luth. symb.*, Jena, 1732; KÜLLNER: *Symbolik der evang. luth. Kirche*, Hamburg, 1837; CH. P. KRAUTH: *The Conservative Reformation and its Theology, as represented in the Augsburg Confession*, etc., Philadelphia, 1871; SAMUEL SPRECHER (of the General Synod): *The Ground-work of a System of Evangelical Luth. Theology*, Philadelphia, 1879 (pp. 28-46); also SCHAFF: *Creeds of Christendom* (3d ed., 1881), vol. i. 220-353, and vol. ii. 1-189.

On the three different branches of the Lutheran Church in the United States, as regards the binding authority of the symbolical books, see next article.

III. RELATION TO THE REFORMED CHURCH.

— There have always been two tendencies in the Lutheran Church in its relation to the Reformed or Calvinistic churches, — one rigid and exclusive, which is represented by the Formula Concordiæ, the Lutheran scholastics of the seventeenth century, and the “new Lutheran” school in Germany; the other moderate and conciliatory, represented by the *altered* Augsburg Confession of 1540, by Melancthon (in his later period, after the death of Luther), Calixtus, John Arndt, Spener, Francke, Arnold, Mosheim, Bengel, the Suabian Lutherans, and those modern Lutheran divines who sympathize with the Union, and regard the differences between the two confessions as unessential, and insufficient to justify separation, and exclusion from communion at the Lord’s table. The Lutheran Church is, next to the Church of England, the most conservative of the Protestant denominations, and retained many usages and ceremonies of the middle ages which the more radical zeal of Zwingli, Calvin, and Knox threw overboard as unscriptural corruptions.

The strict Lutheran creed differs from the Reformed, or Calvinistic, in four points (as detailed in the semi-symbolical Saxon Visitation Articles of 1592); namely, (1) Baptismal regeneration, and the ordinary necessity of baptism for salvation; (2) The real presence of Christ’s body and blood “in, with, and under,” the bread and wine (during the sacramental fruition), usually called by English writers “consubstantiation,” in distinction from the Roman-Catholic “transubstantiation;” but the term is not used in the Lutheran symbols, and is rejected by the Lutheran divines, as well as the term “impanation;” body and blood are not *mixed* with, nor locally *included* in, but sacramentally and mysteriously *united* with the elements; (3) The *communicatio idiomatum* in the doctrine of Christ’s person, whereby the attributes of the divine nature are attributed to his human nature, so that *ubiquity* (a conditional omnipresence) is ascribed to the body of Christ, enabling it to be really and truly (though not locally and carnally) present wherever the communion is celebrated; (4) The *universal vocation* of all men to salvation, with the possibility of a *total* and *final* fall from grace; yet the Formula Concordiæ teaches at the same time, with Luther (*De servo arbitrio*) the total depravity and slavery of the human will, and an unconditional predestination of the elect to everlasting life. It is, therefore, a great mistake to identify the Lutheran system with the later Arminian theory. Melancthon’s synergism may be said to have anticipated Arminianism, but it was condemned by the Formula of Concord.

LIT. — (1) Lutheran theologians of the strict and exclusive type. CHEMNITZ (*Loci Theologici*, 1591), JOHN GERHARD (*Loci Theologici*, ed. Cotta, 1762–81), HUTTER (1610), HAFENREFFER (1609), CALOV (1655–77), KÖNIG (1665), QUENSTEDT (1685), BAIER (1686), HOLLAZ (1750), PHILIPPI (of Rostock, 2d ed., 1864–82, 6 vols.), LUTHARDT (*Kompendium der Dogmatik*, 1865, 6th ed., 1882), THOMASIVS (a Kenoticist, *Christi Person und*

Werk, 1853–61, 3 vols.), HEINRICH SCHMID (translated from the 5th ed. by Charles A. Hay and Henry E. Jacobs, Philadelphia, 1876), KAHNIS (*Luth. Dogmatik*, 1861–68, 3 vols., new ed., somewhat modified, 1874, 1875, in 2 vols.). It should be noted, however, that Thomasius (in his *Christology*), Von Hofmann (in the doctrine of atonement), and Kahnis (on the Lord’s Supper), are not strictly orthodox, and depart from the Formula of Concord.

Compare also, for a merely *historical* statement of the system of Lutheran orthodoxy, HASE’S *Huterus Redivivus* (Leipzig, 1829, 11th ed., 1868; English translation, Philadelphia, 1875). Hase himself is a moderate rationalist, and gives his own views in his *Lehrbuch der ev. Dogmatik*, 1826, 6th ed., 1870.

(2) Lutheran divines friendly to union with the Reformed, and imbued more or less with the spirit of Melancthon. TWESTEN (*Dogmatik der ev. luth. Kirche*, 1826–29, 4th ed., 1837, not completed), KNAPP (1827, etc., 2 vols., English translation by L. Woods, Andover, 1831), K. J. NITZSCH (*System der christl. Lehre*, 1829, 6th ed., 1851), MARTENSEN (*Christian Dogmatics*, very fresh and genial, 1849, English trans., Edinburgh, 1866).

The great dogmatic works of Rothe, Jul. Müller (on the doctrine of sin), and Dorner, are not confessional. The Lutheran Church of the present century is exceedingly fertile in all departments of theological science, but only a small number of modern divines adhere to the old Lutheran system.

(3) On the general difference between the Lutheran and Reformed Confessions, see GÖBEL: *Die religiöse Eigenthümlichkeit der luth. und reform. Kirche*, 1837; SCHNECKENBURGER: *Vergleichende Darstellung des luth. und reform. Lehrbegriffs* (very acute and discriminating), 1855; JUL. MÜLLER: *Lutheri et Calvini sententiæ de Sacra Cæna inter se comparatæ*, 1870, and other works quoted in Schaff’s *Creeeds of Christendom*, i. 211.

IV RITUAL AND WORSHIP. — The foundation of the ritual of the Lutheran Church was laid in Luther’s work, *Von ordnung gottis dienst ynn der gemeyne* (“The Order of Service in the Church,” Wittenberg, 1523), and his Latin (*Formula misse*, 1523) and German missals (1526). It was his intention to retain all that was good in the service of the Catholic Church, while discarding all unevangelical doctrines and practices. Thus, in his Latin and German litanies (*Latina litania correctæ*; *Die verdeutschte Litaney*), which were in use in 1529 at Wittenberg, he made certain corrections and additions. The Lutheran Church uses a liturgy. The first complete form, or *Agende*, was that of the Duchy of Prussia, 1525. There is no authoritative form for the whole church. A movement was set on foot in 1817, by Frederick William III. of Prussia, to introduce a uniform *Agende*; but it created intense excitement, and caused the Old Lutheran secession. The various states of Germany have their own *Agenden*, which differ, however, only in minor particulars. Luther introduced the use of the vernacular into the public services, restored preaching to its proper place, and insisted upon the participation of the congregation in the services, declaring “common prayer exceedingly useful and healthful” (*valde utilis et salutaris*). He rejected auricular confession,

as practised and required in the Catholic Church, but advocated private and voluntary confession. This practice has been mostly given up. The rite of exorcism, which the Reformed churches abandoned, was retained and recommended by Luther and Melancthon. Hesshusius, in 1583, was the first to propose its omission; and it has since fallen into oblivion in the Lutheran Church. The popular use of hymns was introduced by Luther, who was himself an enthusiastic singer, and by his own hymns became the father of German church hymnody, which is richer than any other. (See HYMNOLOGY.) Congregational singing continues to form one of the principal features in the public services. The great festivals of the church year—such as Christmas, Easter, Pentecost, the Days of the Twelve Apostles, etc.—are observed with religious services. The Reformation is commemorated on the 31st of October. Pictures are admitted into the churches.

V GOVERNMENT.—The doctrinal development of the Lutheran Church was matured much sooner than its organization and polity. Luther was not an organizer, like Calvin, or, at a later time, John Wesley. The necessity of organization, however, was deeply felt; and in 1529 a visitation of the churches of Saxony was prosecuted, and “superintendents” appointed for the oversight of the congregations and schools. The Order of Discipline of the church in Saxony became the model for other books of discipline. The priesthood of all believers is a fundamental doctrine, and the parity of the clergy is recognized. In Sweden, when the whole country passed over to the Lutheran communion, the Catholic bishops retained their titles (including that of *archbishop*). The validity of the Swedish orders, from the stand-point of the Church of England, is a matter in dispute. The Danish Church likewise retains the title of “bishops.” They have no claim, however, to apostolical succession. The first bishops under the new Danish *régime* were called “superintendents” (1536), and were consecrated by Bugenhagen. In Germany, church government is executed by consistories (composed of ministers and laymen) and superintendents. These officers are appointed by the government, examine candidates for the ministry, appoint and remove pastors, fix salaries, etc. In Germany, as in Denmark and Sweden, the Lutheran Church is under the governmental patronage of the various states; and the support of the congregations, and the construction of church edifices, are provided for out of the national revenues. The supreme consistory of Prussia since 1852 has been composed, in part of Lutheran, and in part of Reformed members. See RICHTER: *D. evang. Kirchenordnungen des 16ten Jahrhunderts*, 2 vols., Weimar, 1846; *Gesch. d. evang. Kirchenverfassung in Deutschland*, Leipzig, 1851; *Lehrbuch d. kathol. u. evang. Kirchenrechts* (revised by DOVE), Leipzig, 8th ed., 1877; LECHLER: *Gesch. d. presbyt. u. synodal. Verfassung*, Leiden, 1854; HINSCHIUS: *Kirchenrecht d. Katholiken und Protestanten in Deutschland*, 3 vols., Berlin, 1869–80; THUDICHUM: *Deutsches Kirchenrecht*, 2 vols., Leipzig, 1877–78; FRIEDBERG: *Lehrbuch d. kathol. und evang. Kirchenrechts*, Leipzig, 1879.—On the general subject, see the arts. *Lutheran Church* by C. P. KRAUTH, in Johnson’s *Cyclopædia*, Appletons’

Cyclopædia, and in MCCLINTOCK and STRONG, v. 573 sqq. PHILIP SCHAFF.

LUTHERAN CHURCH (the Evangelical). In the United States.—**EARLY HISTORY.** Lutherans were among the first European settlers on this continent. They multiplied in a variable ratio for two centuries; but for the last fifty years the progress of this church has been remarkably rapid, being promoted both by the ordinary and natural growth, and by the large and constant influx of Lutherans from Germany and Scandinavia. It now ranks third or fourth in numbers among the Protestant communities, although in national position and public influence it has not attained the eminence occupied by other denominations which in numerical strength fall much below it. This fact is due, among other causes, to the want of efficient organization, to the extreme conservatism of the German mind, and especially to the continued dominance of foreign languages, but few exclusively English Lutheran churches having been thus far established in the principal cities.

The earliest representatives of Lutheranism in this country came from Holland. They formed a portion of the first Dutch colony, which in 1621 took possession of the territory now comprised in the city of New York. Holding to a confession that was at variance with that of the Netherlands Reformed Church (although never sympathizing with the Arminians), these Lutherans suffered persecution from religious intolerance, which was inflicted by the local colonial government, but instigated by the ecclesiastical authorities of Amsterdam. They never enjoyed the liberty of having their own worship, or a pastor of their faith, until the establishment of British authority in 1664. The first clergyman permitted to serve them was the Rev. Jacobus Fabricius, who arrived in 1669. Their first house of worship was erected in 1671, a rude structure, which was subsequently replaced by a more substantial edifice at the corner of Broadway and Rector Streets, where worship was for a long time conducted “exclusively in the Holland and English languages,” although in course of time there were considerable accessions of German and French Lutheran colonists.

The second distinct body of Lutherans arrived upon these shores from Sweden, in 1636, the result of a project long and earnestly contemplated by that illustrious Lutheran sovereign, Gustavus Adolphus. The colony settled along the Delaware. It was accompanied by a preacher named Reorus Torkillus. He was succeeded by Rev. John Campanius, who was the first Protestant missionary among the American aborigines, and who translated Luther’s Catechism into their language. It was printed in Stockholm, 1696–98, and was the first publication in an Indian tongue, except John Eliot’s Indian Bible, 1661–63.

Somewhat later in the same century an inconsiderable wave of emigration came from Lutheran Germany, and gradually spread over the fertile agricultural districts of Pennsylvania, Maryland, Virginia, Central New York, and afterwards as far as North Carolina. These German Lutherans proved to be but “pioneers of the masses that soon rolled in after them.” In the year 1710, thousands, whom the devastations of war

and the religious oppressions under Louis XIV. compelled to flee from the Palatinate, and to seek refuge in Protestant England, were immediately, through the beneficent patronage of Queen Anne, forwarded to America, and settled along the Hudson, some sixty miles north of New York. Large tracts of land were allotted to them for the support of Lutheran ministers and parish schools, — princely domains, from which they were subsequently cruelly defrauded by another denomination.

The Colonial Records of Pennsylvania in 1717 contain an official statement, that "great numbers of foreigners from Germany, strangers to our language and constitution, have lately been imported into the province." Most of these were Lutherans; and the same province received in 1727 another large accession of these people from Württemberg, the Palatinate, Hesse-Darmstadt, and other German principalities. Another considerable colony of Lutherans, driven by remorseless persecution from Saltzburg, crossed the Atlantic in 1734, and, through the liberality of the British Parliament and the friendly interest of the Society for the Propagation of Christian Knowledge, established themselves in Georgia just after the first English settlers had taken possession there under Gen. Oglethorpe. Their first resting-place in the New World they piously named "Ebenezer." Their descendants constitute chiefly the Evangelical Lutheran churches of Georgia and South Carolina.

The great mass of Lutherans who emigrated hither from Germany were, for the most part, unattended by clergymen. They remained, for years, destitute of the ministrations of the word and the sacraments, and the church could for a long time assume no organic form. The people, however, continued devoted to the religious principles under which they had been reared; and having brought with them their Bibles, hymn-books, and other popular manuals of devotion, and having among their number school-teachers and others who were capable of conducting religious meetings, they were wont to assemble in private houses and in barns to celebrate the worship of their church, and to nourish themselves in the faith of their fathers by observations on the Catechism, or by reading from Arndt's *True Christianity*, or some other deeply spiritual work of Lutheran authorship. The pastors of the Swedish churches likewise gave them some assistance, instructing the young, and administering confirmation and the sacraments.

Thus Lutheranism in this country was for a century, if not "void," yet "without form," and "darkness" brooded over its chaotic state. The people being widely scattered, wofully straitened in their circumstances, without houses of worship, pastoral oversight, or any church order, with no bond of union among themselves, nor any ecclesiastical connection with the fatherland, surrounded by fierce Indians and by more inhuman savages from Europe, preyed upon by crafty impostors, worthless adventurers, deposed clergymen, and other false brethren and fanatics, the Lutheran Church can hardly be regarded as having a proper history till near the middle of the eighteenth century. There was no organism. Lutherans were here, but hardly a Lutheran Church. They were

like scattered sheep surrounded by wolves, — a church in the wilderness. Yet so far from losing their ancestral faith, or being alienated from the religion of their youth, these people were animated with earnest longings for "the order and fellowship of their own church." They bewailed the moral devastation in the midst of which they were dwelling, and "sent imploring letters to Holland and to Germany" for spiritual guides, for teachers to instruct their children, for books, and pecuniary contributions toward the erection of houses of worship and the maintenance of churches and schools, — appeals which were not without avail. At length those Lutherans who had organized congregations in Philadelphia, New Hanover, and New Providence (the Trappe), sent a delegation of their brethren to Europe to represent their spiritual distress, to collect funds, and especially to secure proper men for the pastoral office. They were most cordially received in London by Rev. Dr. Ziegenhagen, the Lutheran chaplain of the English court; and in Germany, then aglow with the fervor of the earlier pietism, "they met with warm hearts, and fervent prayers, and material aid everywhere." This was in 1733. Earnest and judicious search was made for a man who combined the peculiar qualifications of spirit, mind, and body, indispensable for the arduous work and the appalling obstacles that must be encountered in planting the Lutheran Church on American soil. After the efforts of years, the very man was found whom Providence had singled out and fitted for this great undertaking; and in the year 1742 he came to this country, — an answer to the supplications long sent up to Heaven, as well as to those carried beyond the sea. This was HENRY MELCHIOR MÜHLENBERG, a man of marvellous intellectual and moral power, a born leader and apostle, a heaven-ordained bishop. His arrival on these shores marks an epoch in the Lutheran Church. His herculean and far-seeing labors constitute the era of its foundation. His immortal services merit for him the title of "Patriarch of the American Lutheran Church." (See H. M. MÜHLENBERG.)

Contemporaneous with Wesley, Whitefield, and Edwards, and imbued with the spirit of churchly pietism which he had imbibed at the university of Halle, Mühlenberg entered upon the stupendous task providentially assigned to him. His whole course was marked by apostolical wisdom and zeal, and by an almost superhuman resolution and fortitude. He fought his great battle for several years absolutely alone, without a colleague, without a friend, indefatigably occupied on the Lord's Day in preaching, and during the week in teaching school, catechising publicly and in families, visiting from house to house, anxiously solicitous for the spiritual condition of all his parishioners, and exercising a paternal supervision and a powerful influence over the whole Lutheran population in this country. His labors were followed by genuine and extraordinary success. A worthy colleague and two assistants from the fatherland in a little while joined him, and soon there prevailed a general awakening through all the region surrounding their labors. Men were everywhere hungering for the gospel in their native tongue. Importunate and availing entreaties were sent abroad for more ministers of

the Word; new congregations were organized, churches and schoolhouses erected; strict ecclesiastical discipline was enforced; and the earnestness and abounding prayer of pious and learned pastors were reflected in the active zeal and the gentle Christian virtues of a devout people. Twenty congregations were reported in 1743. "There was apparent a steady increase in numbers, efficiency, and influence." "The comparative numerical strength of the church, the purity of its spirit, and the fidelity of its discipline, held out a most promising future."

This prosperity was not maintained: these bright prospects were not realized. A period of declension followed the general awakening which had taken place in the days of Mühlenberg. The Lutheran population was indeed constantly increasing through the channel of immigration. In the autumn of 1750 twenty vessels arrived in Philadelphia with twelve thousand Germans. Similar numbers followed in succeeding years. About that period the Lutheran inhabitants of Pennsylvania alone are estimated at sixty thousand. A force of ministers adequate to the care of a community so large and so scattered was unfortunately wanting, and their increase was deplorably slow. In 1748 there were but eleven Lutheran ministers in all the Colonies now embraced in the United States; in 1750, but sixteen; and in 1768 the entire clergy did not comprise more than twenty-four names. Re-enforcements of excellent men continued to arrive at different periods from Halle; but the influx from abroad gradually abated, and no theological seminary had as yet been provided here for the training of ministers. This great want of laborers accounts largely for the long dearth and the sad declension which now came over the Lutheran Church. Other causes contributed to this unhappy condition, which lasted till near the close of the first quarter of the nineteenth century. Among them may be mentioned the moral ravages incident to the protracted war for independence; the great poverty of the German masses, leaving them with the most meagre provisions for public worship and with an utter lack of educational facilities; their infatuated and persistent opposition to the introduction of the English language into their churches, when this had become an absolute necessity if the young, the educated and the progressive elements, were to be retained in the Lutheran fold, and an impression made by Lutheranism upon the general public; the ingress of doctrinal and spiritual laxity following the rise of rationalism and the decay of orthodox pietism in Europe; the havoc made by false brethren who doffed the livery of the shepherd only to bring ruin and odium upon the fold; the almost universal prevalence of "contention, disorder, and divisions;" and the readiness of the young and worldly-minded to be drawn into denominations of greater prominence and external attractions.

Thus it happened that a church whose morning in this country was so bright in the time of Mühlenberg, and which then gave "a prospect of eminent distinction and extensive usefulness among the churches of the land," experienced a long era of retrogression and gloom, during which the faithful few who still upheld the banner of Lutheranism, instead of rejoicing over steady prog-

ress and development, had to bewail melancholy disasters, the alienation of the best elements, the general discouragement of those who remained, and "the almost total ruin of the church."

ECCLESIASTICAL ORGANIZATIONS.—The first association of Lutheran ministers and churches was organized in Philadelphia, in the year 1748, under the title of the "German Evangelical Lutheran Ministerium of Pennsylvania." It consisted of six ordained ministers, and an almost equal number of lay representatives from the congregations. Its meetings were annual, and "were attended with the most beneficial results." Similar bodies were subsequently formed,—the Ministerium of New York in 1785, the Synod of North Carolina in 1803, the Synod of Ohio and Adjacent States in 1803, and the Synod of Maryland and Virginia in 1819. These associations, which greatly promoted ecclesiastical prosperity in their respective territories, were geographically remote from each other, destitute of any bond of union or fellowship connecting them together, and without that mutual consultation, co-operation, and intercourse, so necessary to the general vocation and work of the church.

At length a spirit of enlightened activity was awakened; and an agitation for bringing these disconnected bodies into closer fellowship and greater efficiency resulted, in 1820, in the establishment of the *General Synod*,—an association with which all the synods, except that of Ohio, united, and which represented at the time a hundred and thirty-five preachers and thirty-three thousand communicants. The formation of the General Synod marks a second epoch in the Lutheran Church. Although but advisory in its functions, and purely negative on doctrinal tests, it became at once a rallying and a radiating centre, and gave a powerful impulse to ecclesiastical enterprise, organization, and development, not only among the Lutherans embraced within its bounds, but also among those who declined to unite with it. From this time, dates the successful establishment of theological seminaries, the founding of colleges, the formation of missionary societies and other benevolent agencies for the extension of Christ's kingdom. Remarkable prosperity and growth succeeded; so that the denomination, which in 1820 numbered less than 150 ministers, reached in 1863 a total of 1,365 ministers, 2,575 congregations, and about 300,000 communicants. At the time of its organization the constitution of the General Synod was absolutely silent on confessional subscription. It subsequently adopted a substantial recognition of the Augsburg Confession by requiring of the synods applying for admission adherence to the "fundamental doctrines of Scripture as taught, in a manner substantially correct, in the doctrinal articles of the Augsburg Confession," "with acknowledged deviation in minor or non-fundamental points." At the session of the General Synod at York, Penn., in 1864, this was changed into an unequivocal recognition of "the Augsburg Confession as a correct exhibition of the fundamental doctrines of the divine word, and of the faith of our church founded upon that word." The earlier attitude of this body towards the symbols of the Lutheran Church was always regarded by some as too indefinite, and as altogether inadequate for a Lutheran

association. It proved one of the main causes which kept a number of synods aloof from the General Synod, and inspired their assaults upon it for disloyalty to the distinguishing doctrines of the church; and it confessedly tolerated teachings and practices which were at variance with historic Lutheranism, and which assimilated the church of the Reformation to denominations against which it had contended for centuries.

With a growing conservatism in the heart of the General Synod, a strong re-action against measures and worship not deemed in accordance with the confessions of the Church, and a fuller acquaintance among the English portion with its history and doctrines, there gradually arose a decided tendency to a stricter avowal of the Lutheran faith, and a fuller conformity to Lutheran principles and usages. A spirit of restless agitation and ecclesiastical discussion nurtured by personal and partisan contentions and by national jealousies, helped to develop this tendency into a party, many of whose representatives were animated with the hope, that, by the pronounced adoption of all the Lutheran symbols, all those independent synods whose one common trait was the cry for pure Lutheranism and the condemnation of the General Synod, might be gathered into one large, homogeneous, and powerful organization, which should realize the prospects, and fulfil the mission, of the Lutheran Church in America. A crisis arrived in 1864, when the Franckean Synod of New York, a body charged with grave unsoundness in Lutheran doctrine, was admitted into the General Synod, then assembled at York, Penn. A protest was presented against this action. The delegation of the Pennsylvania Ministerium withdrew. Violent controversies ensued. Other synods seceded from the general body, and several more were dismembered when the issue came before them of adhering to or separating from it.

This partial disruption of the General Synod, which, however, did not alienate from it all who heartily held the doctrines peculiar to the Lutheran Church, was followed by the organization of the *General Council* in 1866. This body adopted as its confessional basis "the doctrines of the unaltered Augsburg Confession in its original sense, as throughout in conformity with the pure truth of which God's word is the only rule;" adding, that, "in this formal reception of the Augsburg Confession, we declare our conviction that the other confessions of the Evangelical Lutheran Church . . . are of necessity pure and scriptural." The council was originally composed of twelve synods, representing a hundred and forty thousand communicants. Its annual conventions have been mainly occupied with discussions of doctrine, cultus, a constitution for congregations, and especially the question of pulpit and altar fellowship with those outside the bounds of true Lutheranism; while missionary and educational agencies have been left mostly to the individual synods connected with the council.

Notwithstanding the absolute declaration of its Lutheran faith by the General Council, several of the largest synods, composed almost entirely of Europeans, refused an alliance with it; and four synods which took part in its formation withdrew from it at an early period. This unfriendly atti-

tude toward the council was, doubtless, in a great measure, due to the prejudices and jealousies growing out of the differences of language and nationality, to a rigid and cherished exclusiveness, and to an undisguised distrust of the perfect Lutheran orthodoxy of some of its leaders, who had long been identified with the General Synod, who had even distinguished themselves as its ardent champions, and who, it was feared, could not fail, in spite of their new position, to be tainted with the liberalism of the General Synod and of the other denominations with whom they had always fraternized. These independent and exclusive synods, which were characterized both by the stiffest adherence to the Lutheran symbols and by the most active and liberal endeavors for the extension of the church, felt, likewise, the necessity of closer union and co-operation among themselves; and, yielding to the general tendency towards unification, they formed in 1872 *The Evangelical Lutheran Synodical Conference of North America*. This body renders, if possible, still more complete submission to the Lutheran symbolical books than the General Council, and it professedly and actually denies altar and pulpit fellowship to all outside of its bounds.

At the outbreak of the civil war the Lutherans south of the Potomac, like all the other Protestant denominations, withdrew from the fellowship of their Northern brethren, and in 1863 organized *The General Synod of the Confederate States*, a title since changed to *The General Synod of North America*. The close of the war and the re-union of the States witnessed the restoration of fraternal feeling; but as the General Synod, from which the Southern synods withdrew, had in the mean while been sundered, and two rival bodies were in existence in the North, the question of re-union is complicated with the choice between these two bodies; and, as there are embraced in the church South diverse elements allied respectively to both, decisive action in the case is, for the present, necessarily deferred.

Thus the Lutheran Church, which enjoys the honor of never having sent forth any sects, finds itself, in the United States, the subject of numerous divisions, each claiming to be a purer representative of true Lutheranism than the others. There are, besides the four general bodies, a number of synods that have never united with either of them. The main wall of partition which separates one body from another is that of doctrinal rigor or freedom, a stricter or a laxer subscription to the confessions, although, besides this, national antagonisms and jealousies are likewise powerful factors in perpetuating these divisions; the General Synod being composed almost entirely of Americans; the Synodical Conference, of Europeans; and the General Council, of an unequal proportion of both. Deplorable as is this spectacle of numerous divisions in the same household of faith, they at the same time serve to stimulate the different bodies to greater activity, and to produce a desirable rivalry, especially in the sphere of home missions, which, by the increasing myriads of foreigners who come from Lutheran lands, and by the ability of the Lutheran Church to preach to them in every needed tongue, requires emphatically the devotion and activity of all these organizations.

WORSHIP. — In cultus the Lutheran Church of the United States, as throughout the world, holds it to be unnecessary "that the same human traditions — that is, rites and ceremonies instituted by men — should be everywhere observed;" and entire liberty is allowed in the ordering of public worship. The earlier congregations continued the usage, universal in the European Lutheran churches, of a moderate liturgical service combined with extemporaneous prayers. At a later period, and especially within the pale of the General Synod, the use of prescribed forms disappeared almost entirely; and for a long time the services in the Lutheran Church conformed to the prevalent extemporaneous practices of the dominant churches around it. But, with the growing tendency toward a Lutheran self-consciousness, there has likewise arisen a wide-spread and increasing desire for the inspiring formulas of prayer and praise which are interwoven with the best period of Lutheran church-life, and which conduce to the highest spiritual worship of the congregation. The sacred forms of the ancient liturgies are regularly employed in nearly all the churches outside of the General Synod; and this body has likewise adopted an order of service for morning and evening worship, which includes the Introit, the Confession, the Kyrie, the Glorias, the Creed, and the Lord's Prayer. The general prayer is, as a rule, extemporaneous; and the sermon, in all Lutheran churches, holds the central place.

POLITY. — The American Lutherans claim, in accordance with *Apol. Conf.*, art. XIV., that the Scriptures prescribe "no specific form of government and discipline for Christ's Church." Organization has never been a distinguishing glory of Lutheranism. The government that has generally prevailed in this country is a blending of certain principles adopted by the Congregationalists, with others that are recognized as Presbyterian. Three judicatories are acknowledged, — the council of each individual congregation; the district synod, composed of all the ministers, and one lay representative from each congregation within its bounds; and the general body, whose powers are mostly of an advisory nature, the final decision resting in all cases with the congregation. In the Synodical Conference the government is, on the one hand, strictly congregational in theory, on the other hand, really despotic in fact. When the congregation has chosen its pastor, he wields solely in his own hands the power of the keys.

STATISTICS FOR 1883.

	District Synods.	Ministers.	Churches.	Commun- cants.
General Synod	23	845	1,301	128,338
General Council	10	658	1,249	199,438
Southern General Synod.	6	142	240	18,575
Synodical Conference .	6	1,119	1,880	288,547
Independent Synods . .	14	740	1,501	166,588
Independent Pastors and Churches	-	46	48	13,500
Grand Total	59	3,550	6,219	814,986

Periodicals: English, 36; German, 38; Nor-

wegian, 14; Swedish, 6; Danish, 4. *Theological Institutions*, 17. *Colleges*, 17. *Eleemosynary Institutions*, 34. And a number of missions in India, Africa, and among the Southern Freedmen.

LIT. — *Hallsche Nachrichten (Halle Reports)*, new edition by Drs. MANN, SCHMUCKER, and GERMANN, Allentown, Penn., and Halle-a-S., 1881, English edition by C. W. SCHAEFFER, Reading, 1882; *Evangelical Review*, vols. i., ii., iii., vi., xi., xvii., xx.; SCHAEFFER: *Early History of the Lutheran Church in America*, Philadelphia, 1857; SCHMUCKER: *American Lutheran Church*, 5th ed., Philadelphia, 1852; W. J. MANN: *Lutheranism in America*, Philadelphia, 1857; *Lutheran Quarterly*, vols. iii., ix., x., xi.; BERNHEIM: *German Settlement and the Lutheran Church in the Carolinas*, 1872; STROBEL: *The Salzburger and their Descendants*, Baltimore, 1855; HAZELIUS: *History of the American Lutheran Church*, Zanesville, 1846; LINTNER: *Early History of the Lutheran Church in the State of New York*, MORRIS: *Fifty Years in the Lutheran Ministry*, Baltimore, 1878; cf. pp. 316-319 for a list of works on Lutheran church history in America. E. J. WOLF (Gettysburg).

LUTHERANS, Separate. When, in 1817, the union between the Lutheran and the Reformed churches was established in Prussia, the protest of J. G. Scheibel, professor of theology at Breslau, found much sympathy among the Lutherans. For several years, however, the movement was confined within the boundaries of simple literary polemics: but when the breaking of the bread was introduced in the administration of the Lord's Supper, by a cabinet order of 1830, Scheibel refused to obey; and, at the head of a body consisting of between two and three hundred families, he asked permission to continue administering the Lord's Supper after the old Wittenberg *agenda*. The permission was not granted, and Scheibel left the country. In 1834, however, the government relented. But in the mean time the party had progressed very rapidly under the leadership of Huschke; and the synod convened at Breslau in the same year declared that nothing would satisfy them but complete separation from the State church, and the formation of an independent organization. Persecutions then began. Several ministers were kept in prison for many years. A number of well-to-do laymen were reduced to poverty by money-fines. Not a few emigrated. The ministers Grabau and Von Rohr formed in America the Buffalo Synod. With the accession, however, of Friedrich Wilhelm IV., in 1840, a change took place; and July 23, 1845, the concession for the foundation of a free church was given, and in 1850 the church numbered fifty pastors and about fifty thousand members.

Similar movements took place also outside of Prussia, in Saxony, Hesse, Baden. Perhaps no separation from the State church made a deeper impression than that of Theodor Harms at Hermannsburg, a brother of Ludwig Harms. The reason was neither dogmatical nor constitutional. Some changes were introduced by the government in the wedding formularies. Harms refused to accept those changes, and was suspended Jan. 22, 1878. He immediately formed an independent congregation, which in a short time numbered thirty-one hundred members. Meanwhile the relations between the Separate Lutherans and

those Lutherans who had remained in the State Church was often very unpleasant, and bitter controversies arose. Finally dissensions broke out, even within the party itself. In 1858 Diedrich, pastor of Jabel, suddenly directed a violent attack against Huschke; and in July, 1862, his partisans convened a synod at Magdeburg (the so-called Immanuel Synod), which condemned the synod of Breslau, and would have no community with its members. A similar split was caused in Saxony by the Missouri Synod. In 1817 Professor Walther from Saxony formed the synod of Missouri, Ohio, and other States, which proved very successful, in the United States of America. Some members of that synod returned to Saxony, and formed in Dresden a *Lutheranerverein*, which soon occupied a prominent position. But the controversy between Ruhland and Grosse caused great disturbances and much confusion. In Francfort there are now four, and in Hesse-Darmstadt five, congregations of Separate Lutherans, holding no communion with each other, besides several "Free churches."

Dr. WANGEMANN (Berlin).

LUTZ, Johann Ludwig Samuel, b. in Bern, 1755; d. there Sept. 21, 1844. He studied at Bern, Tübingen, and Göttingen; entered the ministry; in 1812 was professor in the gymnasium, and rector of the literary school of Bern; in 1824 he took a pastorate, but in 1833 he resumed teaching as ordinary professor in the university of Bern. He held various other scholastic and ecclesiastical positions; and in every relation of life he proved himself active, useful, worthy. He was a very superior teacher, a humble Christian, a wise and patriotic citizen. After his death two volumes of his lectures were issued upon *Biblische Dogmatik* and *Biblische Hermeneutik*, Pforzheim, 1847 and 1849.

GÜDER.

LUTZ, Samuel, b. at Bern, Switzerland, 1674; was appointed pastor of Yverdon in 1703, of Amsoldingen in 1726, and in 1738 of Diessbach, where he died May 28, 1750. He is the representative of the elder Swiss pietism, which showed traces of a peculiar Lutheran coloring, just as the Lutheran pietism evidently was influenced by the Swiss reformers. His works, mostly of ascetic tendency, appeared in two collections, — *Ein wohlriechender Strauss*, Basel, 1736, and *Ein neuer Strauss*, Basel, 1756.

GÜDER.

LUZ (*almond-tree*), I., a Canaanitish city on the border of Benjamin (Josh. xviii. 13), and near the site of Bethel (Gen. xxviii. 19, xxxv. 6, xlvi. 3); was taken by the descendants of Joseph (Judg. i. 23), and destroyed, with all its inhabitants, except one family, which had acted as spies, and emigrated into the district of the Hittites, where (II.) they founded another Luz.

LYCAÖNIA, a region of Asia Minor, bounded north by Galatia, east by Cappadocia, south by Cilicia, and west by Phrygia, and consisting of an elevated plateau, surrounded with high mountains, and noted for its wild asses and its sheep. It was a Roman province at the time Paul visited it (Acts xiv. 1-23, xvi. 1-6, xviii. 23, xix. 1). Its language seems to have been a corrupted Greek mixed up with many Syrian words, and was unintelligible to the apostles (Acts xiv. 14).

LYCIA, a region of Asia Minor, stretching along the Mediterranean coast, from Caria in the

west to Pamphylia in the east, opposite the Is'land of Rhodes. After the fall of the Seleucidæ, it made itself independent, became very prosperous (as the ruins of its cities, Patara and Myra, testify), and exercised no small influence on Eastern politics (1 Macc. xv. 23). Under the reign of Claudius it was conquered by the Romans, and it was a Roman province when Paul visited it (Acts xxi. 1, xxvii. 5).

LYD'DA, the Greek name of the Hebrew *Lod*, a town belonging to the tribe of Ephraim, and situated in the plain of Sharon, on the road from Joppa to Jerusalem. It is mentioned in the New Testament (Acts ix. 32) as the place in which St. Peter healed the paralytic Æneas. Under Vespasian its name was changed to *Diospolis* (the "city of Zeus"), but the old name seems to have prevailed. Among the bishops present at Nicæa was also one from Lydda or Diospolis. But in the beginning of the sixth century the see seems to have been removed or abolished. According to legend, it was the birthplace of St. George; and Justinian built a church there in his honor. The church was afterwards burnt by the Moslems, then rebuilt by the crusaders, and finally destroyed by Saladin in 1196.

LYD'IA. See **LUD**.

LYDIUS is the name of a Dutch family, which, in the sixteenth and seventeenth centuries, produced several prominent theologians. — **Martin Lydius**, b. in Lübeck, 1539 or 1540; d. at Franeker, June 27, 1601; studied at Tübingen, and obtained in 1566 an appointment at the Collegium Sapientiæ in Heidelberg, but gave up that position after the accession of the strictly Lutheran Ludwig VI., 1576, and was appointed pastor in Amsterdam in 1580, and professor at Franeker in 1585. He wrote *Apologia pro Erasmo*, several orations, and poems. — **Balthasar Lydius**, b. at Umstadt, Hesse, 1576 or 1577; d. at Dort, Jan. 20, 1629; studied at Leyden, and was appointed pastor of Streefkerk in 1602, and of Dort in 1608. He wrote, besides other works, a book on the Waldenses (*Waldensia*), of which the first volume appeared at Rotterdam, 1616, and the second at Dort, 1617. See **BAYLE: Dict.**, iii. 114.

LYON, Mary, founder of Mount Holyoke Female Seminary; b. in Buckland, Franklin County, Mass., Feb. 28, 1797; d. at South Hadley, Mass., March 5, 1849. After her education at Byfield, near Newburyport, Mass., and teaching at Ashfield, she joined Miss Z. P. Grant (afterwards Mrs. Banister) in the Adams Female Academy at Londonderry (now Derry), N.H., 1824-28; went with her when she removed to Ipswich in the latter year, and remained with her until 1831, when she seriously set out upon the establishment of a female seminary of high standard, decidedly and professedly Christian in character, and with such charges that those of moderate means could avail themselves of its advantages. The scheme seemed chimerical to many, particularly since one element of it was, that the domestic work was to be done by the pupils themselves, and another, that the teachers were to be paid very low salaries, and were to consider their work as essentially missionary. Enough money was finally collected to insure the work. On Oct. 3, 1836, the corner-stone of the building was laid at South Hadley; and Nov. 8, 1837, although the building

was hardly completed, the seminary was opened. She brought to the realization of her cherished scheme, health, enthusiasm, sound common sense, a noble intellect, definite intentions, indifference to worldly things, and eminent piety. For twelve years, till her death, she was principal of the institution, and thus moulded hundreds according to a noble and Christian plan. The seminary has ever been a nursery of missionaries, and to-day maintains its reputation for piety and efficiency, and is her fitting monument. See her *Life* by President Edward Hitchcock, Northampton, 1851; new ed., abridged and in some parts enlarged, New York [1858].

LYRA, Nicolaus de, b. at Lyre, a village in the diocese of Evreux, Normandy, at an unknown date; d. in Paris, Oct. 23, 1340. In 1291 he entered the Franciscan order at Verneuil, and was sent to Paris to study. After taking his degree as D.D., he taught there with great distinction, and was in 1325 made provincial of his order in Burgundy. Among his works are *De Messia* (a defence of Christianity against Judaism), *Tractatus de . . . sacramentum*, etc. But the work which made his fame was his *Postillæ perpetuæ in V et N. Testamentum*, first printed in Rome (1471-72, 5 vols. fol.), next in Venice under the title *Biblia sacra Latina cum postillis* (1540, 4 vols. fol.), afterwards often. It is the most, if not the only, important monument of mediæval exegesis before the revival of classical learning. In contradistinction to most theologians among the schoolmen, Lyra understood both Greek and Hebrew (on account of his thorough knowledge of Hebrew many have supposed him to be a converted Jew, though without sufficient reason); and his linguistic knowledge offered him a sounder basis for exegesis, and raised him above many prejudices and fancies. He made a deep impression upon Luther: nevertheless, the well-known saying, *Si Lyra non lyrasset, Lutherus non saltasset* ("if Lyra had not played, Luther had not danced"), ascribes a much too great influence to the work. C. SCHMIDT.

LYSA/NIAS. See ABILENE.

LYS'TRA, a city of Lycaonia, probably the present *Bin-bar-Kilisheh*; was visited twice by Paul, the first time in company with Barnabas (Acts xiv.), the second time in company with Silas (Acts xvi.). It was probably the birthplace of Timothy (2 Tim. iii. 11).

LYTE, Henry Francis, the author of "Abide with me, fast falls the eventide;" b. at Kelso, Ireland, June 1, 1793; d. at Nice, in autumn of 1847. He was educated at Trinity College, Dublin; ordained in 1815; and after serving as curate near Wexford in Marazion, and Lymington, Hants, in 1823, he entered upon the perpetual curacy of

Lower Brixham, Devon, a place on the channel-coast of England, and held the position till death. Up to 1818 he was unconverted; but, having been sent for by a brother-clergyman who was dying in a similarly unhappy state, he realized the wickedness and anomaly of his situation. The two instituted an earnest study of the Scriptures, and were changed in the spirit of their minds. Lyte began a life of devotion and spiritual fervor. His parish at Brixham was composed of sailors and fishermen, but he wrought very successfully among them. It is, however, as a hymn-writer that he is famous. He showed his poetical gifts in boyhood. In 1826 he published *Tales upon the Lord's Prayer*; in 1833, *Poems chiefly Religious*; in 1834, *The Spirit of the Psalms*, a metrical version; in 1846 edited *Poems of Henry Vaughan, with a Memoir*. Some of his hymns have attained a wide currency, such as "My trust is in the Lord," "Praise, Lord, for thee in Zion waits," "God of mercy, God of grace." But his best-known hymn is "Abide with me, fast falls the eventide." This was composed, it is said, on the evening of his last Sunday with his beloved flock at Lower Brixham, to whom he had, in great bodily weakness, addressed solemn words of parting, and administered the Lord's Supper. He gave the hymn, with the music he had adapted to it, to a dear relative, immediately upon its completion. See J. MILLER: *Singers and Songs of the Church*, pp. 431-433.

LYTTLETON, George, Baron; b. at Hagley, Worcestershire, Jan. 17, 1709; d. there Aug. 22, 1773. He was educated at Eton and Oxford; in 1744 was a lord-commissioner of the treasury; in 1754, a member of the privy council; in 1755, chancellor of the exchequer; raised to the peerage Nov. 19, 1756, as Baron Lyttleton of Frankley. He is well known as the author of *Observations on the Conversion and Apostleship of St. Paul* (London, 1747, frequently reprinted) and *Dialogues of the Dead* (1760). The first treatise is called by Leland (*Deistical Writers*) "a demonstration sufficient to prove Christianity to be a divine revelation;" and by Johnson, "a treatise to which infidelity has never been able to fabricate a specious answer." It is based upon the proposition that "the conversion and apostleship of Paul, alone, duly considered, is of itself a demonstration sufficient to prove the truth of Christianity." The proof of it is derived "from the history, circumstances, station, and hopes of Paul as a Jew, an enemy, a persecutor. No motives can seriously be assigned for his conversion to a despised faith, save an irresistible conviction of the truth of the miraculous history which he has recorded." He published a *History of Henry II.*, 1764-71. His *Memoirs and Correspondence* appeared London, 1845, 2 vols.

M.

MABILLON, Jean, b. at St. Pierremont, in the diocese of Rheims, Nov. 23, 1632; d. in Paris, Dec. 27, 1707. In 1653 he entered the Congregation of St. Maur; and in 1664 he settled in the abbey of St. Germain-des-Près in Paris, as the assistant of D'Achery. His first independent work was his edition of the *Opera omnia S. Bernardi*, 1667, the first and also the model of the celebrated St. Maur editions of the Fathers; but his great life-work was his history of the Benedictine order. In 1668 appeared the first volume of his *Acta Sanctorum Ordinis S. Benedicti*, which contained many striking proofs of his great critical talent. But just the cutting criticism which he exercised caused him trouble. He was accused by members of his own order, and had to defend himself before the chapter-general, in which, however, he succeeded completely. The ninth and last volume of the work appeared in 1701. In 1703 followed the first volume of his *Annales Ordinis S. Benedicti*, of which he finished four volumes before he died. The fifth was completed by Massuet (1713); the sixth, by Martène (1739). His most celebrated work, however, is, perhaps, his *De re diplomatica*, libri vi., written against Papebroch in 1681, and setting forth in an exhaustive manner and in a truly classical form the principles on which that whole science is based, and the rules after which it proceeds. From his travels, which he undertook on the instance of Colbert, to Burgundy in 1682, to Germany in 1683, and to Italy in 1685-86, he published *Museum Italicum* (Paris, 1687-89, 2 vols.) and *Vetera Analecta* (Paris, 1675-85, 4 vols.). Against Rancé, the founder of the order of the Trappists, who forbade his monks to read any thing but the Bible and a few ascetical books, he wrote *Traité des études monastiques* (1691), in which he proved study and learning to be a necessary element of monastic life. Among his minor works are *De liturgia Gallicana* (1685), *La mort chrétienne* (1707), etc. Parts of his comprehensive correspondence have been published in his *Ouvrages posthumes*, and by Valéry, Paris, 1846, 3 vols.

LIT.—The life of Mabillon has been written by RUINART (Paris, 1709), ÉMILE CHAVIN DE MALAN (Paris, 1843), HENRI JADART (Rheims, 1879).

G. LAUBMANN.

MACARIANS. See MACARIUS (IV.).

MACARIUS is the name of several prominent characters in the ancient church.—I. **Macarius the Elder**, also called the **Great**, or the **Egyptian**; b. about 300, in Upper Egypt; d. 391, in the desert of Scetis; grew up as a pupil of Antonius; was ordained priest in 340, and directed the monastic community of Scetis for half a century. He is commemorated in the Western Church on Jan. 15, in the Eastern on Jan. 19; and several monasteries in the Libyan Desert still bear his name. He left fifty homilies, which have been edited by J. G. Pritius, Leipzig, 1698, also some *Apophthegmata* and letters, edited by H. J. Floss, Cologne, 1859; while the *Opuscula ascetica* are later extracts from his homilies. See BR. LINDNER: *De Maca-*

rio, Leipzig, 1846, and TH. FÖRSTER, in *Jahrbücher f. d. Theologie*, 1873.—II. **Macarius the Younger**, or the **Alexandrian**, was a somewhat younger contemporary of the preceding, and stood at the head of five thousand monks in the Nitrian Desert. A tradition fixes the date of his death at Jan. 2; but he is commemorated on the same days as Macarius the Elder, with whom he is often confounded. A monastic rule (HOLSTENIUS: *Cod. regul.*, i. 18) is ascribed to him, also a homily and some *apophthegmata* (MIGNE: *Pratr. Græca*, xxxiv.).—III. **Macarius Magnes**, probably identical with that Macarius (Bishop of Magnesia), who, at the Synod of the Oak (403), denounced the Bishop of Ephesus, the friend of Chrysostom. An apology of Christianity, directed against some Neo-Platonic adversary, discovered at Athens in 1867, and edited by C. Blondel (Paris, 1876), probably belongs to him. See L. DUCHESNE: *De Macario Magne et scriptis ejus*, Paris, 1877. [IV. **Macarius**, Patriarch of Antioch in the seventh century; present at second council of Constantinople (680); was a Monothelite, and leader of a sect known as Macarians. See MONOTHELITES.] ZÖCKLER.

MACBRIDE, John David, D.C.L., F.S.A., eminent Orientalist; b. at Norfolk, Eng., 1788; d. at Oxford, Jan. 24, 1868. He was educated at Exeter College, Oxford, where he took a fellowship. In 1813 he was appointed principal of Magdalen Hall, and Lord Almoner's professor of Arabic in his university, and for the rest of his life retained these positions. He published anonymously, *Diatessaron, or the History of our Lord Jesus Christ, compiled from the Four Gospels according to the Authorized Version*, Oxford, 1837; *Lectures explanatory of the Diatessaron*, 1835, 2 vols., 4th ed., 1854; *Lectures on the Articles of the United Church of England and Ireland*, 1853; *Lectures on the Epistles*, 1858; also a work upon *Mohammedanism*. His *Diatessaron* was for some time a university text-book at Oxford.

MACCABEES, the name given in later times to the Asmonæans, a family of Jewish patriots who rose to celebrity in the reign of Antiochus (IV.) Epiphanes. It placed itself at the head of a popular revolt, which finally led, after terrible struggles, and many bloody vicissitudes of fortune, to a period of freedom and glory for Israel. The derivation of the name "Asmonæan" is a matter of doubt. According to Josephus, it is to be looked for in a certain Asamonæus, who, he says, was an ancestor of the priest Mattathias. But it has such a singularly foreign appearance as to make it seem not improbable that it was a title of honor. [Professor Curtiss, in his brochure on *The Name Machabee*, advocates the meaning "extinguisher."]]

The authorities for the history of the Asmonæans are, (1) the so-called "Books of the Maccabees," which found their place in the Greek appendix of the Old Testament. The first book goes down to the death of Simon: the second does not extend to the death of Judas. (2) Josephus gives in his *Antiquities* (12-14) the most exten-

sive account, and, in many parts of the history, the only account. In the beginning of his narrative he is evidently dependent on the First Book of the Maccabees. For the later periods he perhaps drew his materials from family records, as he boasted of having been related to the Maccabees. (3) Much valuable material is to be derived from the classic authors when we come to the close of the period.

The first principle in the politics of the Macedonian states of the East was the Hellenizing of the native populations. Antiochus IV also followed it. Amongst all his subjects, the Israelites were the ones whose spirit and culture were the most bitterly antagonistic to Greek customs. But it was this very people, whom on account of their relations with foreign states, their wealth, and the importance of their geographical position, it was the most necessary for him to subject. It does not surprise us that some of the Jews should have regarded the introduction of foreign customs as something unavoidable, and offered no resistance. The zeal, however, of the strict advocates of the ancestral religion became intense under the oppression. They liked to call themselves the "Oppressed" (עֲנָוִים), the "Poor" (אֲבִיּוֹנִים), and the "Pious" (חַסִּידִים). Indignant at this moral resistance, Antiochus finally inaugurated a religious persecution, which began with underhand restrictions. These measures induced an open revolt, whose leader was the priest and patriot Mattathias of Modin. His bold deed of the public murder of a royal official was the sign for the beginning of the revolt. Fleeing to the mountains, he, with the co-operation of his five heroic sons, organized war on a small scale. He died 166 B.C.

Judas, one of the younger sons, who had taken the most prominent part in the plans of his father, was appointed his successor. For six years he led the party with almost superhuman effort and varying success. Decisive battles he had to avoid. But in innumerable skirmishes he defeated the hated foreigners; and his enthusiastic followers called him "Maccabi," or the "Hammerer," from which his family has received the appellation "Maccabees." It is apparent that this conflict had more of a religious than of a national character; for Judas had many enemies among the Israelites, and the indications of a civil war are not wanting at this period. The finest triumph of this hero was his taking of the temple, which he re-dedicated with solemn festivities after the abominations of the heathen desolation. Judas is said to have entered into relations with the Roman Senate. But the armies of Demetrius flooded the land, Jerusalem was taken, and Judas killed 161 B.C., leaving to his followers a name and example which counterbalanced many victories. He is the sole fanatic whose character stands out in a clear light in history, which forgot the horrors of the war in the infinite blessing of the rescue and continuance of ancient Judaism, with its precious hopes, down to the time of the fulfilment.

The Asmonæans did not despair. The astute Jonathan [fifth son of Mattathias] took the place of his heroic brother Judas, retreated to the morasses and ravines of the Lower Jordan, and carried on a destructive gorilla warfare

against the Syrians and Arabs. Demetrius, the nephew and legitimate heir of Antiochus IV., at this time occupied the throne. But a pretender (Alexander Bala) arose in the year 152 B.C., who gave himself out to be the son of Antiochus. This rivalry was favorable to the success of Jonathan's cause. Both parties sought his aid; and Demetrius not only restored the hostages he had taken from Jonathan, but withdrew most of the garrisons from the Jewish fortress, so that the latter became master once more of the temple, and without drawing the sword. Alexander, on the other hand, appointed him high priest; and the Jew, reaching out with both hands, united in his person the civil and spiritual power. At the death (150 B.C.) of Demetrius, Jonathan was master of Judæa, and a powerful vassal of the kingdom of the Seleucidæ. In 146 B.C. Demetrius the younger asserted his claims against the pretender. Jonathan defeated him, and secured the Philistine kingdom as the reward of the victory. Although Demetrius was afterwards successful, he preferred to have Jonathan for his friend, and granted to Judæa immunities of much value. At a later period, a son of the pretender Alexander Bala arose against Demetrius II. Jonathan espoused his cause, but was, with Alexander himself, treacherously murdered by Alexander's ambitious minister, Tryphon, 143 B.C. Jonathan did not play as brilliant a part as either Judas or his successor Simon. He was a politician, and yet it was he who laid the foundation of the complete freedom of the Jews.

One more son [the second] of Mattathias still remained, Simon,—a man tried in counsel and deed, and distinguished at once for prudence, mildness, and strength, and enjoying the full confidence of the people. He was the statesman of the house, as Jonathan was its diplomatist, and Judas its hero. In 142 B.C. he declared his nation independent, and united in his person the functions of high priest, prince, and military leader of the Jews. His rule marks an epoch in Jewish history. Priestly institutions had become the burden of the nation. Schools were now erected at the side of the temple, and soon the pulpit became more prominent than the altar. Simon was advanced in years when he came into power. He was murdered 135 B.C. Respected by foreign nations, he was regarded by his own with affection. A noteworthy mark of its love and devotion was embodied in a brazen tablet commemorating his virtues, and placed upon the wall of the temple. In 139 B.C. Simon struck off the first national Jewish money.

The further fortunes of the house of the Maccabees (Asmonæans) has been given under the names of Simon's successors. It will be sufficient here to give a brief survey. John, or Hyrcanus I., Simon's son, was his immediate successor. With his death (107 B.C.) the glory of Israel descended to the grave, and the house of the Maccabees advanced rapidly to its destruction. Hyrcanus, anticipating nothing good from his five sons, left his kingdom to his widow. Aristobulus I., however, pushed his way into power, but died (106 B.C.), after allowing his mother to perish of hunger, and throwing three of his brothers into prison. He was the first to assume the title of king. His widow Alexandra,

not yet weary of the new dignity, and worthy of it, offered her hand and her crown to one of her brothers-in-law, Alexander Jannæus I., whose reign was longer than that of any other member of his family. He desired to shine, like his father, as a conqueror, without possessing his father's qualities. His widow succeeded to power at his death (79 B.C.), and was followed, after a prudent and powerful reign, by her son Hyrcanus II. (70 B.C.). He united the offices of king and high priest, but was soon deprived of both by his brilliant and daring brother, Aristobulus II. Thenceforth the fortunes of the family were intimately associated with the ambitions and successes of the Herodian house. Its history was a series of tragedies. The land was deprived of the royal title by Pompey, 63 B.C. Aristobulus was murdered, and subsequently Hyrcanus II. (31 B.C.), in the eightieth year of his age, and by the ambitious hand of Herod the Great, who had married his beautiful grand-daughter Mariamne. The same ambition put to death Mariamne's brother Aristobulus, in his eighteenth year (34 B.C.). In a moment of jealousy Herod took the life of Mariamne herself, and consummated the bloody tragedy of the Maccabæan house by the ghastly murder of his own two sons by Mariamne, — Alexander and Aristobulus. [See ALEXANDER JANNÆUS, HEROD, and HYRCANUS. For further facts the reader may consult the Histories of Israel of EWALD and STANLEY, and especially SCHÜRER: *N. Tliche Zeitgesch.*, pp. 59–223, Leip., 1874; S. I. CURTISS: *The Name Machabee*, Leip., 1876; F. DE SAULCY: *Histoire des Machabées*, Paris, 1880; CONDER: *Judas Maccabæus*, London and New York, 1880.] ED. REUSS.

MACCABEES, Books of. See APOCRYPHA.

MACCABEES, Festival of the. The seven brothers, who with their mother were martyred at Antioch under Antiochus (see 2 Macc. vii.), were commemorated Aug. 1. The festival dates from the fourteenth century. Panegyrics upon the martyrs were uttered by Gregory Nazianzen, Augustine, Chrysostom, and Leo the Great.

MACCOVIUS (Makowsky), Joannes, a Reformed theologian of Polish descent; b. at Lobzenic in 1588; studied at various German universities, and was in 1615 appointed professor of theology at Franeker, where he died in 1644. He was famous as a disputant; but, in his treatment of the Reformed dogmatics, he introduced the scholastic method, — *Collegia theologica*, Amsterdam, 1623; *Loci communes*, Franeker, 1626; *Distinctiones theologice* (published after his death by N. Arnold), Amsterdam, 1656. This circumstance caused him to be denounced as a heretic; and, though the synod of Dort (1618) acquitted him of heresy, it censured his method, which, nevertheless, continued to be applied by his disciples, Maresius of Gröningen and Voetius of Utrecht. See N. ARNOLD: *Maccovius redivivus*, Francfort, 1651.

L. HELLER.

MACEDO is the name of two Portuguese Jesuits of note. — I. **Antonio Macedo**, b. at Coimbra, 1612; d. in Lisbon, 1693; was active in the conversion of Queen Christina of Sweden; taught in the colleges of Elvora and Lisbon, and wrote, among other works, *Lusitania infulata et purpurata* (Paris, 1663) and *Descriptio coronationis regine Christianæ* (Stockholm, 1650). — II. **Francisco Ma-**

cedo, b. at Coimbra, 1596; d. at Padua, 1680; an elder brother of the preceding; left the Jesuits, and entered the order of the Cordeliers; was implicated in the political disturbances under John of Braganza, and became famous as a kind of walking encyclopædia, travelling from place to place, and holding disputations everywhere and about every thing. He wrote several works to show the perfect harmony between the doctrines of Augustine and those of the Church of Rome; several others, to show the perfect harmony between Thomas Aquinas and Duns Scotus, etc. A complete list of the works of the two brothers Macedo is found in N. ANTONIO: *Bibliotheca Hispana Nova*, i.

MACEDO'NIA, the kingdom of Philip and Alexander the Great, comprised the middle part of the Balkan peninsula, — from Thessaly and Epirus to Illyria and Moesia; from Thrace and the Ægean to the Adriatic. It was conquered by the Romans in 168 B.C., and divided into four provinces; but after the conquest of Greece, in 142 B.C., Macedonia appears as one single province besides Achaia. It is spoken of in the Apocrypha of the Old Testament (Esth. xiv. 14, xvi. 10; 1 Macc. i. 1, vi. 2, viii. 5; 2 Macc. viii. 20). But it has acquired a much greater interest by being the first part of Europe which received Christianity. Paul visited the country, probably three times (Acts xvi. 10–xvii. 15, xx. 1–6; 1 Tim. i. 3), and founded the churches of Thessalonica and Philippi. Other cities of Macedonia mentioned in the New Testament are Neapolis, Amphipolis, Apollonia, and Berea.

MACEDONIUS. When Bishop Alexander of Constantinople died, in 336, two candidates for his chair presented themselves, — Macedonius, an elderly man, and the young Paulus. The Athanasian party succeeded in carrying the election in favor of Paulus; but Eusebius of Nicomedia, and Theodore of Heraclea, induced the emperor to banish him. After the death of Constantine, however, he returned; but he was unable to maintain himself. Deposed by the synod of Constantinople in 338 or 339, he was banished to Mesopotamia by Constantius; and Eusebius was himself made bishop of the metropolis. After his death, the rivalry between Macedonius and Paulus began anew; and Macedonius was consecrated bishop by the anti-Nicæan party. The emperor sent his general, Hermogenes, to drive Paulus out of the city; but Hermogenes was killed by a fanatical mob. The emperor then came in person. Paulus was expelled, the refractory city was punished, and Macedonius was finally installed by force. Some years later on, however, Macedonius was once more compelled to retire before his rival on account of the general re-action which took place in favor of Athanasius; but shortly after the death of Constans, in 350, he returned, and succeeded in maintaining himself for about ten years. His position was difficult, however. The semi-Arians, whose leader he was, had gradually approached the Athanasians, and seemed willing to accept the Nicæan definition of the divinity of Christ, when exactly the same question arose with respect to the divinity of the Holy Spirit, separating the semi-Arians once more from the Nicæans, and drawing them nearer towards the Arians. At

a synod of Constantinople, in 360, his enemies actually succeeded in having him deposed, and he seems to have died shortly after. But his adherents in Constantinople and the adjacent dioceses were for a long time known under his name, as the "Macedonians," and offered a stubborn opposition to the orthodox definition of the deity of the Holy Spirit. W. MÖLLER.

MACHÆRUS (a strong fortress in Peræa, nine miles east of the northern end of the Dead Sea) was built by Alexander, the son of Hyrcanus I., and dismantled by Gabinius. It is not mentioned in the Bible; but Josephus (*Ant.*, XVIII. 5, 2) points it out as the place in which the beheading of John the Baptist took place.

MacHALE, John, D.D., Roman-Catholic Irish prelate; b. early in the spring of 1789 (or March 15, 1791, according to the college register) at Tuber-na-Fian, Mayo, Ireland; d. at Tuam, Monday, Nov. 7, 1881. He was graduated with high honors at St. Patrick's College, Maynooth, 1814; ordained priest, and appointed lecturer on theology to his *alma mater*, the same year; and, on the death of the professor in that department, was unanimously elected his successor (1820). In 1825 he was appointed coadjutor bishop of Killala, and was consecrated with the title of Bishop of Maronia *in partibus*. In 1829 he laid the foundation of the Killala Cathedral. In May, 1834, by the death of the bishop, he became (titular) bishop of Killala; but in July of that year he was elected archbishop of Tuam, and metropolitan. He was present in Rome at the proclamation of the dogma of the immaculate conception of the Virgin Mary (Dec. 8, 1854), and also, in 1869-70, in attendance upon the Vatican Council. He was not in favor of the dogma of infallibility, but submitted as soon as it was defined. His long life was a very busy one. He was a devoted Roman Catholic, and Irish patriot. He battled for Catholic Emancipation (see art.) and the Repeal, side by side with O'Connell, and for the establishment of separate schools for Roman Catholics, maintaining that the schools of the National Board were really undermining the Roman-Catholic Church in Ireland. He was also a foe to the Queen's colleges in that country, and made a journey to Rome (1848) to insure the papal confirmation of their condemnation by the propaganda (October, 1847). Dr. MacHale was a scholarly man, and also wrote for publication. He translated twelve books of Homer's *Iliad* (1840-75), of which he published eight (Dublin, 1861). He made an Irish-Gallic translation of about sixty of Moore's Melodies in the original metres; published a Catechism of the Christian Doctrine in English and Irish, *Evidences and Doctrines of the Catholic Church* (1827, which passed through two editions), a *Book of Prayers*, revised (1863) an Irish version of the Pentateuch made two hundred years ago, besides polemical and political pamphlets and letters. See U. J. BOURKE: *Life and Times of the Most Rev. John MacHale*, New York, 1882.

MACHPE'LAH (*double cave*) is the name of the cave (situated in the field of Hebron) which Abraham bought of Ephron the Hittite, for a family sepulchre. According to Gen. xxiii. 19, xxv. 9, xlix. 29-32, l. 12, 13, Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, lie

buried there. The cave is surrounded with a wall, a hundred and ninety-four feet long and fifty-eight feet high, constructed of huge stones, and reminding one, both in design and workmanship, of the foundation of the temple in Jerusalem. Within this enclosure (which by most archaeologists is considered to be of Hebrew origin, and to date back to the time of Solomon) is a Mohammedan mosque; and strangers, that is, non-Mohammedans, are rigidly excluded from the building. In 1862 the Prince of Wales, accompanied by Dean Stanley, visited Hebron; and, on special orders from Constantinople, the mosque was opened to them. An account of the visit is found in STANLEY: *Jewish Church* (first series, Appendix ii.). See also SCHAFF: *Through Bible Lands*, New York, 1878, pp. 212 sqq. (with a plan of the mosque).

MACKENZIE, Charles Frederick, a devoted foreign missionary of the Anglican Church; b. in Portmore, Peeblesshire, April 10, 1825; d. Jan. 31, 1862, of fever, in Africa, on an island at the confluence of the Shiré and Ruwé Rivers. He graduated with distinction at Cambridge, and was made fellow of Caius College. Fired with missionary zeal, he went out in 1855, with Bishop Colenso, to Natal, as archdeacon of Pieter-Maritzburg. In 1859 he returned to England, to arouse an interest in African missions. He was subsequently sent out, under the Universities' Mission, to Africa, and was consecrated its first bishop Jan. 1, 1861, his diocese covering territory bordering on Lake Nyanza. Bishop Mackenzie's death was premature; but his life was sufficiently long to enable him to develop a missionary enthusiasm and devotion which place him in the front rank of the foreign missionaries of the Anglican Church. See DEAN GOODWIN: *Memoir of Bishop Mackenzie*, Cambridge, 1864.

MACKNIGHT, James, D.D., Scotch divine; b. at Irvine, Argyleshire, Sept. 17, 1721; d. at Edinburgh, Jan. 13, 1800. He was educated at Glasgow and Leyden; pastor at Maybole, Ayrshire, 1753-69; at Jedburgh, 1769-72; at Edinburgh, 1772, until his death. He prepared *A Harmony of the Gospels, in which the natural order of each is preserved, with a Paraphrase and Notes*, London, 1756, 2 vols, 7th ed., 1822, Latin trans. by A. F. Ruckersfelder, Bremen, 1772-79, 3 vols. (the notes are so copious, that the work amounts to a complete Life of Christ: it has long been a standard); *The Truth of Gospel History*, 1763 (a work upon the external and internal evidences of the Gospels); *A New Literal Translation, from the Original Greek, of all the Apostolical Epistles, with a Commentary and Notes*, 1795, 4 vols., several subsequent editions in varying number of volumes (the work has been very severely condemned for heretical teaching and defective scholarship, and, on the other hand, as highly praised for learning and ability). See his *Life*, by his son, prefaced to editions of the *Epistles* since 1806.

MACLAURIN, John, Scotch divine; b. at Glendaruel, Argyleshire, October, 1693; d. at Glasgow, Sept. 8, 1754. He was educated at Glasgow and Leyden, licensed 1717, and pastor in Glasgow 1723. His *Works* were edited by W. H. Goold, Edinburgh, 1860, 2 vols. The most admired of his publications are *An Essay on the Prophecies relating to the Messiah, with an Inquiry into Happi-*

ness, and *Three Sermons* (1773), and a sermon upon *Glorying in the Cross of Christ*.

MACLEOD, Norman, D.D., a distinguished minister of the Church of Scotland, but even more widely known as the original editor of *Good Words*, and as the author of various standard works in popular literature; was b. at Campbelton, Argyllshire, June 3, 1812; and d. in Glasgow, June 16, 1872. In his own *Reminiscences of a Highland Parish* will be found an animated account of the old Highland family—especially as represented by his grandfather, the patriarchal minister of Morven—from which he was proud to be descended, as well as graphic descriptions of the wild scenery, and free, out-of-door life, in the midst of which some of the happiest days of a happy boyhood were spent. It was, however, chiefly with the seaport town of Campbelton and its seafaring associations, that the boy was familiar. On his singularly impressible and sympathetic nature all the circumstances of those early years appear to have exercised a lasting influence. Among the circumstances in question, his biographer attaches prominent importance to the character of his father and mother; the former, Dr. Norman Macleod (minister successively of Campbelton, Campsie, and St. Columba, Glasgow); being “in many ways the prototype of Norman.” Young Macleod never made any pretensions to scholarship; and at the University of Glasgow, which, after an irregular classical training, he entered in 1827, he shone more in the students’ social and political meetings than in the classrooms. Of general literature, however, he appears to have read much in those days; his favorite author in poetry being Wordsworth. In 1831 he removed to the University of Edinburgh, that he might take his theological course under the celebrated Dr. Thomas Chalmers, then professor of divinity in that university. Before receiving license, he spent three years in the family of a Yorkshire gentleman, Mr. Preston of Moreby, as tutor to his son; during most of the time residing at Weimar, or elsewhere on the continent of Europe. This first of many visits abroad seems to have had an important influence on the development of the character of the young man. “His views were widened, his opinions matured, his human sympathies vastly enriched; and, while all that was of the essence of his early faith had become doubly precious, he had gained increased catholicity of sentiment, and a knowledge of the world” (*Memoir*, vol. i. p. 49). His first charge was Loudon, in Ayrshire, a parish partly agricultural, but with a considerable weaving population. There he seems to have given himself up, with all the ardor of his nature and the enthusiasm of youth, to his parochial duties, especially among the working-classes of the population. It was, however, in the large and important parish of the Barony, Glasgow, embracing at that time eighty-seven thousand souls, to which (after thirteen years passed in Loudon, and in his second charge, Dalkeith) he was called in the year 1851, that though multiplied public engagements, as he often complained, prevented him from overtaking greatly extended parochial duties, as fully as he would himself have desired, he showed in a pre-eminent degree his remarkable gifts as a parish minister; above all, his powers

of organization, his large-hearted sympathy with all classes of his parishioners, and his eloquence as a preacher. One of his special aims at the Barony was to reclaim the non-churchgoing population; for which purpose, he, amongst other schemes, introduced, with some success, Sunday services open exclusively to working-people in their working-clothes. Dr. Macleod’s enormous parish duties did not prevent a man of so much energy, and of such varied powers, from engaging in literary work. It was in 1860 that he undertook the editorship of one of the ablest and most successful of the religious magazines of the day, — *Good Words*. About the same time, some of the more popular of his contributions to general literature were written; the greater number of them, indeed, originally appearing in *Good Words*. These works include *The Earnest Student*, *The Old Lieutenant and his Son*, *The Gold Thread*, *Character Sketches*, *The Starling*, *Eastward*, and *Peeps at the Far East*. One of the most exquisite pieces of religious fiction in the language is his *Wee Davie*, which belongs to this period. During the last ten or fifteen years of his life, Dr. Macleod took an active part in the general work of the church, including labors connected with some of the chief posts of honor to which Scottish churchmen are eligible. In 1845 he was one of a deputation to visit the Scottish churches in Canada. From 1864 to 1872 (the year of his death) he undertook the arduous duties of the chairmanship of the foreign missions committee of the church; in this capacity paying also a visit to India as a deputy from the church,—an occasion, it may be added, on which he was received, both by Anglo-Indians and by the natives of India, with the utmost enthusiasm. He also, for many years, held the High Court appointments of Dean of the Thistle, Dean of the Chapel Royal, and Chaplain in Ordinary to the Queen for Scotland. Nor were these empty honors; for personally he enjoyed in an eminent degree the favor and confidence of his sovereign. In the year 1869 he was raised by a unanimous vote to the presidency, or moderatorship as it is called, of the General Assembly, the Supreme Court of the Church of Scotland.

LIT.—*Memoir of Norman Macleod, D.D.*, by his brother, the Rev. DONALD MACLEOD, B.A., minister of the Park Parish, Glasgow, London, 1876. WILLIAM LEE.

MACNEILE, Hugh, D.D., b. at Ballycastle near Belfast, county Antrim, Ireland, 1795; d. at Bournemouth, Eng., Jan. 28, 1879. He was educated at Trinity College, Dublin; studied law, but afterwards took orders in 1820; and from 1831 to 1868 was rector in Liverpool, where he acquired great popularity. In 1868 he was, on the recommendation of Mr. Disraeli, appointed Dean of Ripon; but in October, 1875, he resigned, on account of failing health. He was an eloquent man, noted for his vehement attacks upon the Roman-Catholic Church. His publications were mostly *Sermons* and *Lectures*, which passed through several editions, and controversial tracts upon Romanism, Unitarianism, Tractarianism, etc.

MÂCON, a city of Burgundy, in which three councils were held (*Concilia Mabilienensia*). One, in 581 (twenty-one bishops being present), issued nineteen canons, of which the seventh threatens

with excommunication any civil judge who should dare to proceed against a clerk, except in criminal cases. Another, in 585 (forty-three bishops being present in person, and twenty represented by deputies), issued twenty canons, of which the eighth forbade any one who had sought refuge in the sanctuary to be touched without the consent of the priest; while the ninth and tenth forbade the civil power to proceed against a bishop, except through his metropolitan, or against a priest or deacon, except through his bishop. The third was held in 624. See MANSI: *Conc. Coll.*, ix.

MADAGASCAR (an island off the eastern coast of Africa, eighteen hundred miles from the Cape of Good Hope) has been a distinguished scene of the success of modern missions among the heathen, and the steadfast perseverance of native Christians under violent and prolonged persecutions. The island is nine hundred miles long, and four hundred miles wide at its widest point. It was discovered, and made known to Europe, by Marco Polo, in the latter part of the thirteenth century. The natives, or Magalasy, seem to be Malaysians, with an admixture of negro blood. They are a well-built race. The native religion consisted of the worship of a supreme God (whom they called "The Fragrant Prince"), idolatry, sacrifices, sorcery, and divination. Infanticide was practised till the arrival of the missionaries, and polygamy and slavery prevailed. Thousands of the population were shipped away by slave-dealers. The present population is estimated at two millions and a half.

Christian missions were established in Madagascar, in 1818, by the arrival of Messrs. Jones and Bevan, under appointment of the London Missionary Society. Mr. Bevan died soon after his arrival. In 1816 the first embassy of friendship had arrived on the island from England. Radama, who was king at the time of the missionaries' arrival, was an enlightened prince, and seconded their efforts in establishing schools. They invented an alphabet for the native language, and reduced it to writing. The London Society sent out two printing-presses; and a version of the New Testament was prepared, textbooks for the schools, a translation of the *Pilgrim's Progress*, and other books. The death of the king, in 1828, checked the progress of missionary extension. One of his wives was crowned in 1829, and with her coronation the sky changed for the Christian population. Hostile to Christian institutions, she gave notice to the missionaries to quit the land; and the last two left in 1836. From that time on, till 1857, violent persecutions were conducted against the Christians, who, with heroic faith and constancy, suffered death and all manner of violence, rather than deny Christ. The annals of these sufferings, and the perseverance of the Christians, form a most thrilling chapter in the history of modern missions. Many of the Christians were sold into slavery; others were stoned to death; others speared while kneeling in prayer; others—bound hand and foot, or chained together—thrown over a steep precipice looking out upon the sea upon the rocks; and still others imprisoned, or shackled with iron fetters, and condemned to wear an iron chain on their necks. One of these chains which Mr. Ellis carried back with him to England weighed fifty-six pounds,

and had been carried by the unhappy sufferer for four years. Rasalama, the first of these martyrs, suffered Aug. 14, 1837. In the last persecution, in 1857, two hundred were executed. In spite of these persecutions, the number of the Christians increased; and nowhere, since the first three centuries, has the truth of Tertullian's words been more signally verified, that blood is the seed of the church.

Radama II., the queen's successor, favored Christianity; and again the missionaries entered the country; and the Rev. Mr. Ellis again in 1861 visited it as the agent of the London Missionary Society. The sufferings of the Christians were now recognized, and their constancy commemorated in a number of martyrs' memorial churches. In 1866 there were 75 churches on the island, with 95 native and foreign pastors, and 4,374 communicants. The London Society in 1882 had 71,585 communicants connected with its missions. In 1867 the Friends established a mission, with which, in 1881, 3,250 members and 26,000 Christians were connected. The Norwegian Missionary Society (*Norske Missions Selskap zu Stavanger*) also prosecutes missionary work on the island, and in 1880 had 1,200 communicants. The Society for the Propagation of the Gospel entered Madagascar in 1874, and has one bishop, Dr. Kestell-Cornish. Under the reigns of Radama's successors, the missionaries have not only been recognized, but the work of extending the church has engaged the active sympathies of the government. The prime minister, on July 11, 1878, and other occasions, has presided at meetings held in the Martyrs' Memorial Church in Antananarivo, the capital, for the despatch of missionaries to the unevangelized portions of the island. A royal decree emancipating all slaves was issued June 20, 1877.

LIT. — FREEMAN AND JOHNS: *Narrative of the Persecutions of the Christians in Madagascar*, London, 1840; M'LEOD: *Madagascar and its People*, London, 1845; WILLIAM ELLIS: *History of Madagascar*, 2 vols., London, 1838; *Three Visits to Madagascar*, London and New York, 1859; and especially *Martyr Church of Madagascar*, London and Boston, 1869 (the best book on the subject); MULLENS: *Twelve Months in Madagascar*, 2d ed., London, 1875; SIBREE: *The Great African Island*, London, 1879.

MADONNA, an Italian term meaning "my lady," corresponding to "madam," but applied *par excellence* to the Virgin Mary and to her pictures and statues. See MARY.

MAFFEI, Francesco Scipione, b. at Verona, June 1, 1675; d. there Feb. 11, 1755. He was educated in the Jesuit college of Parma, devoted himself to literature, became a member of the Arcadian Society in Rome, made several campaigns in the Spanish war of succession, and settled finally in his native city, where he founded a literary society. He wrote against the Jansenists, *Giansenismo nuovo dimostrato* (Venice, 1752), and *Storia teologica*, etc. (Trent, 1742). His *De teatri antiche e moderni* (Verona, 1753) is a defence of the theatre as a moral institution. His collected works appeared in Venice, 1790, in 18 vols.

MAFFEI, Giovanni Pietro, b. at Bergamo, 1535; d. at Tivoli, 1605. He entered the order of the Jesuits in 1565, lived most of his time in Genoa, and wrote, *De vita et moribus S. Ignatii Loyolæ*,

Venice, 1585; *Historiarum indicarum Libri XVI.*, Florence, 1588; a History of Gregory XIII., not published until 1743, by Carlo Coquetines, Rome, 2 vols. All his Latin works appeared at Verona, 1747, 2 vols. quarto.

MAFFEI, Vegio, b. at Lodi, 1406; d. in Rome, 1458. He devoted himself entirely to literature; and his *Tractatus de educatione* (published in Paris, 1511, and afterwards often) was considered in its time the most important work on the subject.

MAGARITA, MARGARITES, a name given by some writers of the middle ages to apostates from the Christian religion, particularly those who went over to Mohammedanism. The derivation of the term is unknown.

MAG'DALA (*tower*), from which Mary Magdalene came, was probably the Migdal-el of Josh. xix. 38, to-day called el-Mejdel, on the west shore of the Lake of Galilee, at the south-east corner of the plain of Genesareth. The word "Magdala" occurs only once in the *textus receptus* of the New Testament (Matt. xv. 39); but there Westcott and Hort read "Magadan."

MAGDALEN, Order of. During the last centuries of the middle ages there arose in various places, and, as it would seem, without any connection with each other, associations of women under the patronage of St. Mary Magdalene, and for the purpose of converting prostitutes. The oldest of these associations seem to have originated in Germany, more especially at Worms and Metz, though it is no doubt an exaggeration when the latter claims to date back to the year 1005. It is certain, however, that, in the middle of the thirteenth century, the Popes Gregory IX. and Innocent IV. issued bulls confirming such female associations in Germany, and conferring various privileges on them. Similar institutions were founded at Marseilles, 1272; at Naples, 1324, by Queen Sancia of Aragon; in Prague, 1372, by Johann Milicz; in Paris, 1492, by Bishop Jean Sigismond V.; in Rome, 1520, by Leo X.; in Seville, 1550; in Rouen and Bordeaux, 1618, etc. Though the rules of these associations of penitents were rather severe, the discipline, nevertheless, soon degenerated; and in 1637 the associations at Marseilles and Bordeaux, as well as other houses of *Madalonnettes*, were re-organized by St. Vincent de Paula. The associations were divided into three classes (1) The order of St. Mary Magdalene, the members of which made a solemn vow, and lived according to very severe rules; (2) The order of St. Martha, the members of which made no vows, but were allowed to return to the world, and marry; and (3) The order of St. Lazarus, the members of which were detained by force, in order to be redeemed from vice. See C. HERBST: *D. Magdalenen-Sache*, Elb., 1867; TH. SCHÄFER: *D. weibliche Diakonie*, Hamb., 1880. ZÖCKLER.

MAGEE, William D.D., b. in County Fermagh, Ireland, March 18, 1766; d. in Dublin, Aug. 18, 1831. He was graduated at Trinity College, Dublin, 1785, with the highest honors, elected fellow 1788, entered holy orders 1790, left the university 1812 for the regular ministry, and in 1814 was appointed dean of Cork, in 1819 bishop of Raphoe, and in 1822 archbishop of Dublin. His most famous work is *Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice*, expanded from two sermons delivered

on these themes in 1798 and 1799. The volume was first issued 1801; the eighth edition appeared 1856, and it still is a standard. Archbishop Magee was a determined foe to Romanism and Unitarianism. See his *Works* with Memoir, London, 1842, 2 vols.

MAGI. The Greeks designated the Persian priests simply as magi, and the Persian state religion, the doctrinal system of Zoroaster, simply as magianism, or even as magic. From the Greek this designation was generally adopted, though it is not quite correct. Magianism was a foreign element in the Zend religion. Originally, in its home in Bactria, on the north-western confines of India, the Zend religion knew nothing about magism. The word "magi" does not occur in the Zend Avesta, — the only authentic representation of the Zend religion. The priests are there always called *Atharva*, that is, those provided with fire, or providing for the fire; and the institution of the Atharva priesthood is dated back to the time before Zoroaster, to the time when the law was not yet written, and the popular religion was a mere nature-worship. Magianism came to the Persians from the Medes.

It must be noticed, that, during the first kings of the house of the Achæmenides, the Greeks often make a sharp distinction between Magians and Persians, identifying the former with the Medes. Thus the reign of Pseudo-Smerdis is represented as an attempt of the Magians to substitute Median for Persian rule (*Herodotus*, III. 30, 62); and Herodotus expressly calls the Magians a Median tribe (1, 101; 107; 120; 128; 7, 19; 37), describing them as experts in astrology and oneiromancy. To this must be added that the Persians instituted a festival, the Magiophonia, in commemoration of the defeat and massacre of the magi, — a circumstance which could not possibly have occurred if magism had been an original Persian institution. It was, however, not an original Median institution either. In their home, the Medes adhered to the pure Zend religion of Zoroaster. Berosus even calls Zoroaster king of the Medes. The magi they adopted from Babylonia.

Still earlier than among the Persians and Medes, the magi are found among the Chaldæans. They appear there as contemporaries of the Hebrew prophets, who describe them as the wise men and scholars of the Chaldæans, though with a smack of the soothsayer, the conjurer, the sorcerer, etc. (Isa. xlv. 25; Jer. i. 35; Dan. ii. 2, iv. 7). They were, indeed, so intimately connected with the Chaldæans that the names became interchangeable; a Chaldæan meaning a magian or magician, just as a Canaanite meant a merchant. The name is, nevertheless, not of Chaldæan origin. There is no Shemitic root from which it could be derived. Nor does it seem to be of Arian origin, though there are Sanscrit roots from which it might be derived without violence. Most probably, the name descended, together with the whole institution, to the Chaldæans, from that Turanian people, the Accadians, whom we know as the first settlers in the Valley of the Euphrates. Originally an Accadian institution, magianism was successively introduced among the Chaldæans, Medes, and Persians, and was finally completely incorporated with the Zend religion.

According to Xenophon (*Cyrop.*, VIII. 1, 9, 23),

it was Cyrus who first established magianism in Persia; and from that time the Persian priests were called magi, both in the cuneiform inscriptions and by the Greeks. As above mentioned, magianism met with some resistance in Persia during the first kings of the house of the Achæmenides; but gradually its spirit pervaded the whole religious life of the Persian people, and threw even the most prominent doctrines of the Zend religion into the shade. The influence which the Greeks exercised on the Persians after the death of Alexander was by no means unfavorable to the farther development of magianism. The Greek felt a natural aversion to the somewhat vain and completely shapeless abstractions of the old religion of light, and a natural affinity for the half-mystical, half-scientific artifices of magianism. While in the Parthian Empire magianism reached its acme of power, — the king belonging to the order, and the senate being composed exclusively of magi, — it reached, at the same time, its greatest extension in the Greek-speaking world. The name "magian" there gradually became synonymous with sorcerer, sometimes in a milder and more dignified sense (as, for instance, in Matt. ii. 1-12, where the wise men from the East are represented as possessed of some prophetic insight derived from astrology, and enabling them to arrive in due time to do homage to the new-born Christ, just as they had done in former time to the new-born Plato), but generally in a more odious sense, as, for instance, in Acts viii. 9, where Simon Magus is spoken of, and xiii. 6, where "magian" is explained by "false prophet."

LIT. — [F. W. UPHAM: *The Wise Men*, New York, 1873]; LENORMANT: *La magie chez les Chaldéens*, Paris, 1874, [Eng. trans., London, 1877]; P. SCHOLZ: *Götzendienst und Zauberverwesen bei den Hebräern*, Regensburg, 1877. ZÖCKLER.

MAGIC, as a means by which to obtain control of such natural or mystical powers as are ordinarily beyond the reach of man, was, from an early date, connected with the idea of evil spirits. Jews, Christians, and Mohammedans agreed in ascribing it to the demons and the Devil. But besides this diabolical magic, or "black art," there arose, principally stimulated by the new departure of natural science, a so-called "white," or "lower" magic, which operated by the aid of the good spirit, or simply by cunning physical tricks. The latter kind of magic was widely propagated by J. B. Porta's *Magia naturalis* (Naples, 1558), which was translated into many European languages. But unfortunately, just at the same time, and supported both by the Roman Inquisition and the Protestant orthodoxy, the "black art" threw itself into prominence under the form of witchcraft. During the reign of rationalism in the latter part of the eighteenth century, both the black and the white magic were, so far as they depended on spirits, set aside as idle nonsense; and those forms of magic which have afterwards arisen — such as Mesmerism, Spiritualism, Hypnotism, etc. — have no theological interest: they belong to psychology and natural science.

LIT. — ENNEMOSER: *Geschichte der Magie*, Leipzig, 1844, translated into English by W. Howitt, London, 1854; AFR. MAURY: *La magie et l'astrologie dans l'antiquité et au moyen âge*, Paris, 1860;

CHRISTIAN: *Histoire de la magie*, Paris, 1870; LENORMANT: *La magie chez les Chaldéens*, Paris, 1874, English trans., London, 1877; SOLDAN: *Geschichte der Hexenprocesse*, 2d ed., 1880; BOUCHÉ-LECLERCQ: *Histoire de la divination dans l'antiquité*, T. 2 *Les sacerdoce divinatoires*, Paris, 1880 (the work is in 4 vols. and was finished, 1882).

MAQISTER SACRI PALATII. The first incumbent of this at one time very influential office at the papal court, was St. Dominic. He and the first members of his order were, by Honorius III., installed in the papal palace; and, noticing the idle and frivolous life led by the servants of the cardinals and the humbler members of the papal household, he advised the Pope to appoint some one to instruct those people in Christian doctrine and life. He was himself appointed, and in course of time the office grew in importance. Many duties and many privileges were heaped upon the Master of the Sacred Palace. He was a member of the Inquisition and the Congregation on the Index. He exercised supreme supervision over the service in the chapel of the Pope, and the censorship over all books printed in or imported to Rome, and, later on, the Papal States. Several persons of reputation have held the office, such as Albertus Magnus and Thomas Aquinas. But, with the heavy changes which have come over the whole papal institution, the office has shrunk into insignificance. See ECHARD: *Scriptores Ord. Prædicat.*, ii.; ZACCARIA: *Corte di Roma*, ii. ZÖCKLER.

MAGNIFICAT, the opening word, and the general liturgical designation, of the hymn of Mary, — *Magnificat anima mea Dominum*, "my soul magnifies the Lord" (Luke i. 46), — which, like the hymn of Zachariah, of Simeon, etc., belongs to the so-called *psalmi majores*, and dates back to a very early time. It was generally introduced in the Western Church by Cæsar of Arles; and at the time of Gregory the Great it was sung every day in Rome at vesper. It has been translated into most modern languages, and retained by the Reformed churches.

MAGNUS is the name of several saints, of whom especially two have attracted the attention of church historians; namely, one from St. Gall, in the seventh century, and another from Füssen-on-the-Lech, in the eighth century. The lives of these two saints have been so blunderingly and fraudulently mixed up with each other and with other extraneous matter, that several church historians, such as Rettberg (ii. p. 146) and Wattenbach (*Deutsche Geschichtsquellen*, i. p. 231), have completely rejected the legends.

MA'GOG. See GOG AND MAGOG.

MAHAN, Milo, D.D., b. at Suffolk, Nansemond County, Va., May 24, 1819; d. in Baltimore, Sept. 3, 1870. He was educated at St. Paul's College, Flushing, L.I.; entered the Episcopal ministry, 1845; from 1851 to 1864 was professor of ecclesiastical history in the General Seminary of his denomination, New-York City. From the latter year till his death he was rector of St. Paul's Church. Besides minor works, he published a *Church History of the First Seven Centuries*, New York, 1860; new edition, 1872. His *Collected Works* were edited, with *Memoir*, by Rev. J. H. HOPKINS, Jun., New York, 1872-73, 3 volumes.

MAHANA'IM (*two camps*), a town named by Jacob (Gen. xxxii. 1, 2), allotted to the Levites (Josh. xiii. 26, 30, xxi. 38; 1 Chron. vi. 80), and situated in the territory of Gad, near the River Jabbok. It was the residence of Ishbosheth (? Sam. ii. 8, 12), and the refuge of David on his flight before Absalom (xvii. 24, 27; 1 Kings ii. 8). The place has not yet been identified with certainty.

MAHOMET. See MOHAMMED.

MAI, Angelo, b. at Schilpario, in the province of Bergamo, March 7, 1782; d. at Albano, Sept. 9, 1854. He entered the Society of Jesus in 1799; studied at Naples and Rome, and was in 1813 appointed custos at the Ambrosian Library in Milan. Possessed of competent philological learning, extraordinary critical acumen, and great skill in paleography, more especially as a reader of palimpsests, he published, from manuscripts discovered in the library, a speech by Isokrates, some fragments of a Gothic translation of the Epistles of Paul, several works of Philo Judæus, a book of Porphyrius, the Antiquities of Dionysius of Halicarnassus, some letters of Antoninus Pius and Marcus Aurelius, etc. The celebrity he attained by these publications led to his appointment as librarian at the Vatican, in which position he developed a still greater activity. In 1838 he was made a cardinal. The various works he edited were collected in the four following series: *Scriptorum veterum nova collectio*, Rome, 1825-38, 10 vols.; *Classici auctores*, Rome, 1828-38, 10 vols.; *Spicilegium Romanum*, 1839-44, 8 vols.; *Nova patrum bibliotheca*, 1844-71, 8 vols.; and an Appendix, Rome, 1879. [See B. PRINA: *Biografia del cardinale Angelo Mai*, Bergamo, 1882.]

KLÜPFEL.

MAILLARD, Olivier, d. at Toulouse, June 13, 1502; belonged to the order of the Cordeliers; was professor of theology at the Sorbonne, court-preacher to Louis XI., confessor to Charles VIII., and enjoyed a great fame as a preacher. His sermons, both in French (*Sermons*, Lyons, 1498) and in Latin (*Sermones dominicales*, 1500; *Sermones de sanctis*, 1518, etc.), are a curious mixture of scurrility and sublimity. He also wrote *La confession générale du frère Olivier Maillard*, Lyons, 1526.

MAIMBOURG, Louis, b. at Nancy in 1610; d. in Paris, Aug. 13, 1686. He entered the Society of Jesus in 1626, and was for some years professor of rhetoric at Rouen; but, as he took the side of the king against the Pope in a rather pronounced manner, he was compelled to leave the order, and retired to the abbey of St. Victor in Paris. In his time he enjoyed a great reputation as a church historian; but he wrote his books chiefly for the purpose of harassing his enemies, or flattering his friends, and nobody reads them any more. In his *Histoire de l'Arianisme* he teases the Jansenists; in his *Histoire des Iconoclastes* he coaxes Louis XIV.; in his *Histoire du Schisme des Grecs* he tries to reconcile Innocent XII.; and so on. His *Histoire du Calvinisme* and *Histoire du Luthéranisme* were severely castigated by Bayle, Jariou, and Seckendorf.

C. PFENDER.

MAIMONIDES (i.e., son of Maimon), **Moses**, called by the Arabians **Abu Amran Musa ibn Abdallah ibn Maimon Alkortobi**, was b. at Cordova, March 30, 1135. When the Almohades took

Cordova, in 1148, his father, on account of the then existing religious fanaticism, fled to Fez with his family. In 1165 he went to Fostat (ancient Cairo) in Egypt, where he d. in 1166. In spite of the unsettled affairs of his family, Moses had acquired a great knowledge in Talmudic lore. He had also studied natural sciences, medicine, and more especially philosophy, under Mohammedan teachers. In 1177 he was made rabbi at Cairo, and finally spiritual head (*reis*, or *najid*) over the Jewish communities in Egypt. His great learning not only attracted very many young men, who came to attend his lectures, but also soon acquired for him an authority in matters of religion.

When only twenty-three years of age (1158), he composed for a friend a treatise on the Jewish calendar (*Cheshbon ha-ibbur*). Two years later he composed his *Iggeret ha-shemad* [i.e., "A Letter on Religious Persecution," also entitled *Maamar kid-dush ha-shem*, i.e., a "Treatise on Glorifying God," viz., by suffering martyrdom], a most ingenious plea for those who have not the courage to lay down life for their religion, and who, having outwardly renounced their faith, continue secretly to practise it; which was provoked by the attack of a zealous co-religionist against Moses' public profession of Mohammedanism and private devotion to Judaism. In a second letter (*iggeret ha-teman*) he instructs his co-religionists, who outwardly professed Mohammedanism, to bear in mind that the enmity of the Gentiles was predicted long ago by the prophet Daniel, but also the final victory of Judaism over the other religions. He also shows the folly of pointing out the Messianic time, since the Messianic expectations had always brought misery over the house of Jacob. But according to a family tradition, prophecy, as a forerunner of the Messiah, will commence in 1216.

The works, however, which have immortalized his name throughout Judaism, are (1) his *Commentary on the Mishna*, — a work which he commenced in 1158, at the age of twenty-three, and which he completed in 1168, at Fostat. This remarkable production is preceded by a general elaborate introduction, in which he discourses on the true nature of prophecy, interspersed with sentences from natural sciences and philosophy. In the special introduction to the treatise Sanhedrin, he for the first time defined and formally laid down the Jewish creed: (1) That there is one God, a perfect being, creator and preserver of all things; (2) That he is the sole cause of all existing things, and consequently one, and that such a unity as is in him can be found in none other; (3) He is not corporeal; (4) He is eternal; (5) That he alone is to be worshipped without any mediator; (6) That God had appointed prophets; (7) That Moses was the greatest prophet, to whom revelation was delivered in a most complete manner; (8) That the law and tradition were from God; (9) That both can never be changed; (10) That God is omniscient, always beholding the acts of men; (11) That he rewards and punishes the acts of men; (12) That Messiah shall come out of the house of David; and (13) That the dead shall rise again. [This creed, which is found in the Jewish ritual, is repeated every morning by the orthodox Jew.]

His second great work was (II) his *Mishne-Thora*, a gigantic work, also called *Yad Hachezaka* [i.e., "The Mighty Hand"], which he completed in 1180, and divided into fourteen books, subdivided again into eighty-two treatises, of which the work, written in very clear and easy Hebrew, consists; thus forming a cyclopædia comprising every department of biblical and Jewish literature. As an appendix to the *Mishne-Thora*, he wrote *Kitab Aschariah*, in Hebrew *Sefer ha-mizvot*, on the six hundred and thirteen precepts. His third and most important work was (III) *Dalalat al-Ha'irim*, written in Arabic, and known by its Hebrew title, *Moreh Nebuchim* [i.e., "The Guide of the Perplexed"]. It consists of three parts. The first part is especially devoted to the explanation of all sensuous expressions which are made use of in the Bible in regard to God. The second part speaks of the Jewish religion, the contents of which are also those of true philosophy. The third part speaks of the first vision of the prophet Ezekiel, with the intention to encourage the more intelligent to a more thorough investigation of the text of the Bible. But while, on the one hand, the *Moreh Nebuchim* contributed more than any other work to the progress of rational development in Judaism, it, on the other hand, also provoked a long and bitter strife between orthodoxy and science; and Judaism was soon divided into the Maimonidian and anti-Maimonidians. Anathemas and counter-anathemas were issued by both camps. In the midst of the conflict, which was begun by Samuel ben Ali at Bagdad, Maimonides died, in 1204, at the age of seventy. Whilst his adherents eulogized him by the saying, "From Moses to Moses no one has arisen like Moses," his opponents wrote on his tomb, "Here lies Moses, the anathematized heretic."

Maimuni's *Mishna-commentary* is to be found in all Mishna editions, and translated also into Latin by Surenhusius. The *Mishne-Thora* was published at Soncino in 1590: a beautiful edition is that of Amsterdam, 1740, 4 vols. folio. [Portions of this work have been translated into English by H. H. Bernard: *Main Principles of the Creed and Ethics of the Jews*, exhibited in *Selections from the Yad-Hachezaka of Maimonides*, Cambridge, 1832.] The *More Nebuchim* was translated into Hebrew by Samuel ibn Tibbon, about 1480, published in Venice 1551 and often; it was translated into Latin [by Justinian, Bishop of Nebio], Paris, 1520, and by John Buxtorf, Basle, 1629. The first part was translated into German by R. Fürstenthal, Krotschin, 1838; the second, by Stern [Vienna, 1864]; and the third, by Scheyer, Frankfort-on-the-Main, 1838. [Part iii., 26-49, has been translated into English by Townley: *The Reasons of the Laws of Moses*, London, 1827.] In Arabic and French the work was published by Munk, *Le guide des égarés*, Paris, 1856-66, 3 vols.

LIT. — [FÜRST: *Bibl. Judaica*, ii. pp. 291-316; STEINSCHNEIDER: *Catalogus Librorum Hebræorum in Bibl. Bodlejana*, col. 1861-1942; DE ROSSI: *Dizionario storico degli autori Ebrei*, pp. 193-206 (German translation); BASNAGE: *History of the Jews* (Taylor's translation), pp. 627 sq.; LINDO: *History of the Jews in Spain*, pp. 61 sq.; FINN: *Sephardin*, pp. 201 sq.; DA COSTA: *Israel and the Gentiles*, pp. 261 sq.; MILMAN: *History of the Jews*, iii. pp. 158-161; UEBERWEG: *History of*

Philosophy (translated by Morris), i. pp. 419, 427, 428, ii. p. 61; FRANCK: *Dict. des Sciences Philosoph.*, iv. 31 sq.; BENISCH: *Two Lectures on the Life and Writings of Maimonides*, London, 1847]; GEIGER: *Moses ben Maimon*, Rosenberg, 1850, reprinted in his *Nachgelassene Schriften*, iii. pp. 34 sq., Berlin, 1876; GRAETZ: *Geschichte der Juden*, vi. pp. 310 sq., Leipzig, 1861; JOËL: *Religionsphilosophie des Maimonides*, and *Verhältniss Albert des Grossen zu Moses Maimonides*, in his *Beiträge zur Geschichte der Philosophie*, Breslau, 1876; RUBIN: *Spinoza und Maimonides*, Vienna, 1868; [JARACZEWSKY, in *Zeitschrift für Philosophie u. philosophische Kritik*, vol. xlv. (new series), Halle, 1865; JOST: *Geschichte des Judenthums und seiner Sekten*, ii. 428 sq., iii. 4, 14; TURNER: *Jewish Rabbies*, New York, 1847, pp. 35 sq., 205 sq., 227 sq.; EISLER: *Vorlesungen über Philosophie und Religion des Maimonides* (in 2d section of his *Vorlesungen*), Vienna, 1870; M. PERITZ: *Das Buch der Gesetze von Moseh ben Maimun* (Arabic, Hebrew, and German), Th. 1, Leipzig, 1881; J. HILDESHEIMER: *Die astronomischen Kapitel in Maimonidis Abhandlung über die Neumondsheiligung*, Berlin, 1882, 64 pp.; STERN's art. *Maimonide*, in LICHTENBERGER's *Encyclopédie des Sciences Religieuses*]. FR. W. SCHULTZ. (B. PICK.)

MAISTRE, Count Marie Joseph de, b. at Chambéry, in Savoy, April 1, 1754; d. in Paris, Feb. 26, 1821. He was educated by the Jesuits, studied law in Turin, and was a member of the Piedmontese Senate, but was twice compelled by the French armies to flee from the country (in 1792 and in 1798), and accompanied Charles Emmanuel IV. to Sardinia in 1800. From 1803 to 1814 he resided in Paris as representative of the king of Sardinia. In the latter year he removed to St. Petersburg; but, dissatisfied with the expulsion of the Jesuits, he left Russia in 1818, and settled once more in Paris. He was the founder of the so-called "theological school in philosophy," the leader of the Ultramontanist party in the church, and one of the great heroes of the political re-action. The germ of his whole system, which is no more nor less than a revival of the middle ages in their coarsest form, is found in his *Considérations sur la Révolution française 1796*. The full development followed in *Du pape* (1819), *De l'Église Gallicane dans ses rapports avec le souverain pontife* (1821), and *Les soirées de St. Pétersbourg* (1821). Now his works have only historical interest, but their influence on their time was very great. His *Correspondance* was published by his son, Paris, 1829, 2 vols. See SAINTE-BEUVE: *Portraits littéraires*, vol. ii.

MAITLAND, Samuel Roffey, D.D., F.R.S., F.S.A., b. in London, 1792; d. at Gloucester, Jan. 19, 1866. He was educated at Trinity College, Cambridge; was called to the bar 1816, but took holy orders 1821, and was appointed perpetual curate at Gloucester 1823. In 1838 he was made, by Archbishop Howley, librarian, and keeper of the manuscripts, in Lambeth Palace; resigned in 1848, on the death of his patron, and settled at Gloucester. He was a voluminous writer and accomplished bibliographer. His earliest works were upon Scripture prophecy (*The Prophetic Period in Daniel and St. John*, Lond., 1829). But of more permanent value are his historical works: *Facts and Documents illustrative of the History, Doc-*

trine, and Rites of the Ancient Albigenses and Waldenses, 1832; *The Dark Ages*, 1844; *Essays on Subjects connected with the Reformation in England*, 1849. He also prepared an (unpublished, though printed) index to all the books in the Lambeth Library printed prior to 1600.

MAJOR and the **MAJORISTIC CONTROVERSY**. Georg Major, b. at Nuremberg 1502, was appointed rector at Magdeburg 1529, pastor at Eisleben 1535, professor in Wittenberg 1536, pastor at Merseburg 1547, and superintendent at Eisenach 1551, whence he removed to Wittenberg 1556, where he died, Nov. 28, 1574. As one of the subscribers to the Leipzig Interim of December, 1548, he was suspected of having deviated from the straight line of orthodoxy with respect to the doctrine of justification by faith, and was vehemently attacked by Amsdorf in 1551. His first answer (*Antwort auf des ehrwürdigen Herrn Amsdorfs Schrift*, 1552) was moderate and cautious. But in the course of the controversy extreme views developed, Major declaring good works necessary to salvation, while Amsdorf declared them detrimental to salvation. The *Formula Concordiæ* occupies the happy middle between those extremes, defining good works as the necessary consequence of faith, but not as a necessary condition of justification. See PLANCK: *Geschichte des protestantischen Lehrbegriffs*, iv. 469-552. C. BECK.

MAJORINI PARS. See DONATISTS.

MAJORISTIC CONTROVERSY. See MAJOR.

MAKEMIE, Francis, the founder of the Presbyterian Church in the United States; b. near Rathmelton, Donegal County, Ireland (date unknown); d. in Accomac County, Va., in the summer of 1708. Licensed by the presbytery of Laggan in 1681, he went to Barbadoes in answer to an appeal from Capt. Johnson for a minister. He soon afterwards came to Maryland, and in 1684 organized the first Presbyterian church in the United States, at Snow Hill, on the narrow neck of land between the Chesapeake and the ocean. Makemie itinerated through Virginia and South Carolina. He married a Virginian lady of wealth. On a visit to England (1704) he succeeded in securing two ministers for the work in America, — John Hampton and George Macnish. While in London, he published *A plain and loving Persuasion to the inhabitants of Virginia and Maryland for promoting towns and cohabitation*. He was a member of the first American presbytery, — that of Philadelphia, — and its moderator in 1706. In 1707, while on a preaching tour, he was apprehended at Newtown, L.I., by Lord Cornbury, and thrown into prison for preaching without a proper license in the State of New York. He was subsequently acquitted, but obliged by the court to pay the expenses of his trial (eighty pounds). Mr. Makemie also published a *Catechism* (which is lost), and *An Answer to George Keith's Libel on the Catechism published by F. Makemie* (Boston, 1692), two copies of which are preserved in Boston. See WEBSTER: *History of the Presbyterian Church in America*, pp. 297-311; SPRAGUE'S *Annals*, vol. iii.; and GILLET: *History of the Presbyterian Church*.

MAKRINA, a saintly woman of the fourth Christian century, the sister of Basil the Great and Gregory of Nyssa; belonged to a wealthy and distinguished family in Pontus and Cappadocia,

but retired after the death of her father, together with her mother and a number of virgins, to an estate on the Iris in Pontus, where she founded a monastic institution, and spent the rest of her life in the severest ascetic practices. She is commemorated on July 19; her grandmother, the elder Makrina, on Jan. 14. Her life was written by her brother GREGORY: *De vita M.*, in *Opp.* ii. (MIGNE: *Patrolog. Græca*, iii.). See *Acta Sanct.*, Jul., iv. 589. W. MÖLLER.

MAKOWSKY, Johann. See MACCOVIUS.

MAL'ACHI, the prophet who gives his name to the last book of the Minor Prophets and to the last book of the Old Testament. Some (e.g., Hengstenberg) deny that there ever was a prophet of this name, and for the following reasons: (1) The superscription gives no information respecting his antecedents; (2) The oldest Jewish tradition appears to know nothing about him; (3) The form of the name is peculiar. It means "my messenger," in reference to iii. 1. But such a nomenclature is unparalleled, since it is evident that it could not be given by men, but by God alone. Hengstenberg, therefore, considers the name as either ideal, or an official title. In answer it may be said, (1) Among the sixteen prophets whose writings are contained in the Old Testament, the fathers of only eight are known; of three only (Amos, Micah, and Nahum) is the birthplace given; while to only two (Habakkuk and Haggai) is the appellation "prophet" added; and, finally, of two prophets (Malachi and Obadiah) we know nothing more than the names. The first argument is, therefore, extremely weak. (2) In order to put much stress upon the second, we must first determine the time of Malachi's prophecy. This was, as Vitringa (*Observ. sacr.*, tom. ii. L. vi. pp. 331 sq.) has indubitably shown, during the second residence of Nehemiah in Jerusalem, i.e., about the thirty-second year of Artaxerxes Longimanus. The proof is derived from a comparison of Mal. ii. 8 with Neh. xiii. 15, 29; Mal. ii. 10 with Neh. xiii. 23-27; and Mal. iii. 7-12 with Neh. xiii. 10. These comparisons show that the very sins the prophet denounced were those Nehemiah legislated against. See art. NEHEMIAH. It cannot be maintained that Malachi came shortly after Nehemiah, for then his denunciations would be against extirpated sins; nor much time after, for then Malachi would not be included among the later prophets, but at the most among the Hagiographa. The conclusion is therefore to be drawn, that Malachi seconded Nehemiah (as Isaiah did Hezekiah, and Jeremiah Josiah), and began his prophetic activity when Nehemiah returned the second time. But the determination of the time answers the objection that Malachi is not mentioned in the early Jewish tradition, for the only document of that period is Neh. xiii.; and that is so short and supplementary in its character, that no mention would be expected. In the absence of authentic information, fancy had full play. The name was first seized upon; and the "messenger of God" became an angel. So the LXX. and many of the Fathers understand it: Jerome, however, dissents. Again: since the historical Malachi was personally unknown, while the word comes prominently out in iii. 1, others have considered it symbolical, and supposed that under this name another prophet

was concealed; and naturally the claims of Ezra were urged. So first the Targum of Jonathan ben Uzziel, then in the Talmud; and so many rabbins and Christian theologians. But, since prophecy is a piece of history, there is no prophecy the name of whose author is not put in the forefront, for the real name must be known: therefore, if Ezra really wrote the Book of Malachi, he was in duty bound to sign it with his real name, since a symbolical signature is as good as none. (3) The name מְלָאכִי (Malachi) can be a contraction of מְלָאכִיָּה (Malachiah), "servant of Jehovah;" the *yod* being, not a suffix, but *yod compaginis*. In proof may be quoted the transcription of the LXX., *Malachias*, which shows that they considered the name a contraction of מְלָאכִיָּה.

Upon the contents and form of the book there remains little to say. The prophet takes in at a glance past, present, and future. Starting with the past, he sets plainly before his hearers the love which led Jehovah to choose Jacob, while he rejected Esau. In contrast to this love from long ago, the prophet sets the present conduct of the people. People and priest have sinned, in that they have brought diseased offerings, treacherously reduced the temple revenues, and disgraced the divine name by mixed marriages. For these things comes the judgment, which is to be ushered in by a great, extraordinary messenger, whom Jehovah calls emphatically "my messenger," but who, in turn, is only the forerunner of a still greater one, the angel of the covenant, with whom Jehovah himself will appear, and who, as the counterpart of Moses, will reveal the new law to God's people. The prophet determines yet more closely the time of the coming of the forerunner, when he says that he is the prophet Elijah, who will come to convert young and old. Then comes the Lord to his temple, and the great and terrible day of judgment begins. But the judgment has two sides, — the destruction of the ungodly, and the elimination and purification of the righteous. In what this last prophet says of Elijah, he prophesies of the forerunner of God as revealed to his people, who is more than a prophet, in that his appearance belongs to the breaking of the day of Jehovah (Matt. xi. 9, 10).

It may seem strange that Malachi's minatory sermon is strenuous upon mere externals, — the outward observance of the law. But in reality he cites the cases of disobedience as examples, in order to exhort the people to such conduct as befits those in the presence of the day of final reckoning. Israel's duty — this is his exhortation — is, up to the final fulfilment of the promise, in general and in particular, to conscientiously obey the law.

The form of the book (in which the sections are i. 2-5; i. 6-ii. 9; ii. 10-16; ii. 17-iii. 24) is dialogistic, — an assertion of the prophet, followed by an excuse of the people, which, in turn, is refuted in a longer or shorter speech (i. 2, 6, 7; ii. 14, 17; iii. 7, 8, 13-16). The influence of the lecture of the rabbinic school upon the prophetic style is unmistakable. The diction of Malachi is of striking purity and choiceness in that late time.

[Tradition says that the name "my angel" was given to Malachi on account of his personal beau-

ty and blameless life. Pseudo-Epiphanius (*De Vitis Proph.*) relates that he was born in Sopha (Saphir?), in the tribe of Zebulun, died young, and was buried with his fathers in his native land.]

LIT. — See the Commentaries by DAVID CHYTRÆUS (Rostock, 1568), SAMUEL BOHL (with the rabbinic comments, Rostock, 1637), SAL. v. TILL (Leyden, 1701), VITRINGA (Leuwarden, 1712), J. C. HEBENSTREIT (with the Targum of Jonathan ben Uzziel, Leipzig, 1731-46, 17 pts.), VENEMA (Leuwarden, 1763), C. F. BAHRDT (Leipzig, 1768), HESSELBERG (Königsberg, 1838), HITZIG (Leipzig, 1838; 4th ed. by STEINER, 1881), UMBREIT (Hamburg, 1846), SCHEGG (1854), REINKE [R. C.] (Giessen, 1856), KÜHLER (Erlangen, 1865), PRESSEL (Gotha, 1870), LANGE (1876).

[J. CALVIN (English translation, Edinburgh, 1849), STOCK (London, 1641), SELATER (London, 1650), E. POCOCK (London, 1740), W. NEWCOME (London, 1836), G. R. NOYES (Boston, 1837), E. HENDERSON (London, 1845), C. WORDSWORTH (London, 1872), E. B. PUSEY (London, 1860-77, 6 pts., but bound in 1 vol. 1877), JOSEPH PACKARD, in the American edition of LANGE, New York, 1875.] E. NÄGELSBACH. VOLCK.

MALACHY, St. Though the Normans, after conquering the south-eastern part of Ireland, placed themselves under the authority of the Archbishop of Armagh, and received two bishops from him, — Patricius of Dublin, and Malchus of Waterford, — the plan of Gregory VII., of bringing the whole Irish Church under the authority of the see of Rome, could not be carried out. Bishop Gilbert of Limerick, another Norman city, was appointed papal legate; but his negotiations with the Irish had no effect. It was St. Malachy who finally succeeded in bringing about the annexation. He was born at Armagh in 1095, and belonged to a noble family. While still a youth, he retired from the world, and devoted himself to a life of the severest asceticism under the supervision of Abbot Imar of Armagh. In 1120 he was ordained a priest, and soon after he became the assistant of Archbishop Celsus of Armagh. This position he used, not only to introduce a better administration of justice, and a severer church discipline in the diocese, but also to establish there various Roman institutions, — the canon law, the confession, the confirmation, the canonical hours, the psalmody, etc. In order to make himself better acquainted with the organization of the Church of Rome, he spent some time with Bishop Malchus of Waterford; and after his return he was successively made Abbot of Bangor, Bishop of Connor, and, finally, Archbishop of Armagh (1134). In 1139 he went to Rome in order to procure the pallium for the see of Armagh, and thereby give his reforms their final sanction, and stability for the future. Innocent II. received him most graciously, though he did not grant him the pallium. He demanded that the petition should be made by a national Irish synod, representing the whole Irish Church. He hastened home; but it was not until 1148 that he succeeded in assembling the national synod, and he died before the papal answer to the petition arrived, — the pallium, and the official recognition of the Irish Church as a member of the Church of Rome. On his voyage

to and from Rome, he visited Clairveaux, and it became a passionate desire with him to die there. Immediately after the close of the national synod, he consequently set out for Clairveaux; and, a few days after his arrival there, he expired in the arms of St. Bernard. The latter wrote his life, and he became the first Irish saint canonized by a pope. The gift of prophecy which was ascribed to him gave rise, in the sixteenth century, to a curious fraud,—the so-called *Prophecies of St. Malachy concerning the Popes*. They were first published by the Benedictine, A. Wion, in his *Lignum vitæ* (1595), and made a great sensation. They are still believed in by many (see C. D. O'KELLY: *Le prophète de Rome*, Paris, 1849), though the Jesuit Menestrier has long ago uncovered the whole fraud: *Traité sur les prophéties attribuées à S. Malachie*, Paris, 1686. [See also DÖLLINGER: *Fables respecting the Popes of the Middle Ages*, translated by H. B. Smith, New York, 1872.] C. SCHÖELL.

MALAKANES, a Russian sect which originated in the middle of the eighteenth century, and derived its name from *Malako*, "milk," the food they took upon fast days. They had a confession of faith, in which baptism was defined as consisting not only in the use of water, but in a spiritual cleansing of the soul from sin; and the sole priesthood of Christ and parity of believers were maintained. In 1833 they were misled by a certain Tarenti Belioreff, who, pretending to be Elijah, announced "the coming of the millennium within thirty months, the immediate cessation of all business, and the community of goods." He further attempted to mount to heaven; but he fell into the hands of the police, and died in prison. The members of the sect were poor and illiterate. Many, to avoid persecution, emigrated to Georgia, Asia. See Haxthausen (*Studien über Russland*, Hanover, 1847) and art. *Malakanes*, in BLUNT's *Dictionary of Sects*.

MALAN, César Henri Abraham, b. at Geneva, July 7, 1787; d. there May 18, 1864. He studied theology in his native city, and was ordained in 1810; but, having grown up in an atmosphere pregnant with the ideas of Voltaire and Rousseau, his conversion did not take place until 1817. It immediately brought him in conflict with his surroundings. An order from the Venerable Association of Pastors forbade to preach on hereditary sin, predestination, and other debatable doctrines; and, as Malan disobeyed the order, he was forbidden the pulpits of the city, and even discharged as a teacher in the Latin school. Without separating from the Established Church, he gathered his adherents (*Les Mômiers*) to devotion, first in his own house, afterwards in the small *Chapelle du Témoignage*, which he built. After 1830, when a part of his congregation left him, and formed an independent congregation, he also made long missionary journeys to other parts of Switzerland, to Germany, France, the Netherlands, and Scotland; and the impression he produced as a revival preacher was often very deep. He was a man of striking appearance and many accomplishments. Among his numerous works, mostly consisting of minor treatises, may be mentioned, *Quatrevingt jours d'un missionnaire* (Geneva, 1842), *Le véritable ami des enfants* (1851), and *Chants de Sion*, a collec-

tion of three hundred hymns, often reprinted, and of great charm. His life was written by one of his sons (1868). E. BARDE.

MALAY ARCHIPELAGO, or Indian Archipelago, a large group of islands broken off from the south-eastern extremity of the mainland of Asia, and reaching down towards Australia. For the salubriousness of their climate, and fertility of soil, they have been deemed a rich prize since the discoveries of the Spanish and Portuguese navigators. The largest of these islands are Sumatra (1,200 miles in length by 200 in breadth), Java (700 miles in length by 100 in breadth), Borneo (1,000 miles in length by 750 in breadth), Celebes, the Moluccas, and Philippine Islands. The population is composed of mixed races, some of whom are amongst the most degenerate specimens of the human family. Mohammedanism and Buddhism prevail side by side with the native religion, consisting of the worship of mountains and other works of nature, and magical arts. Many of the islands were originally under the dominion of Portugal, but passed, in the seventeenth century, over to the Dutch, who still hold them. The Dutch soon developed a vigorous proselyting activity among the natives. The *Handelsmaatschappij*, founded in 1602, declared it to be one of its first aims to plant the Reformed faith in the Dutch colonies. But marvellous were the measures pursued. Baptism was finally made, by some of the Dutch governors (as on Ceylon), the condition of holding even the most subordinate office, yea, of the protection of the laws. All were received who could prove that they knew the Lord's Prayer and the Ten Commandments. In Java alone 100,000 were baptized, and in Amboyna, 30,000. Very little fruit remains of this wholesale system. At present the Dutch, the Rhenish Missionary Society, and the Society for the Propagation of the Gospel, support some missions on the islands. It deserves to be remarked, that Holland has not only been guilty of a shameful neglect of its Christian duty towards the natives of these its possessions, but has also, up to a recent date, shown favor to the Mohammedan religion. The Minahassa Mission on Celebes, founded in 1826, has been successful in gathering 80,000 of the natives in 200 congregations. In Java, with its population of 18,000,000, there are only 4,000 Christians; and the island has been under the Dutch crown for more than two centuries and a half. In Borneo the Rhenish Society labors among the Dyaks, and has 500 native Christians under its control. Its efforts were inaugurated by the blood of seven of its missionaries (four men and three women) in 1859. The Society for the Propagation of the Gospel supports a mission in the north-western portion of the island, with about 1,600 native and Chinese communicants. On Sumatra the Rhenish Society supports a mission among the Battas, which includes 5,000 native converts, and has fine prospects ahead. The American Board, in 1833, sent Messrs. Munson and Lyman on a tour of inquiry to this island, both of whom were murdered. See YVAN: *Six Months under the Malays*, London, 1855; *The Martyrs of Sumatra*, a *Memoir of Henry Lyman*, New York, 1856; CAMERON: *Our Tropical Possessions in Malayan India*, London, 1865; VAN

RHJN: *Reis voor den Indischen Archipel*; NEW-COMB: *Cyclopædia of Missions*.

MALCOM, Howard, D.D., LL.D., b. in Philadelphia, Jan. 19, 1799; d. there March 25, 1879. He was educated at Dickinson College, Penn.; entered the Baptist ministry; had charges in Hudson (N.Y.), Boston, and Philadelphia: was president of Georgetown (Ky.) College 1839-49, and of Lewisburg (Penn.) University 1851-59, when an affection of the throat caused his retirement. As deputy of the Baptist Missionary Society, he visited Hindostan, Burmah, Siam, China, and stations in Africa. He was one of the founders of the American Tract Society and of the American Sunday School Union. His literary activity and popularity were very great. Besides editions of LAW'S *Serious Call* (abridged), 1830, KEACH'S *Travels of True Godliness*, 1831, HENRY'S *Communicant's Companion*, and BUTLER'S *Analogy of Religion*, 1857, he issued a *Dictionary of the Bible*, Boston, 1828, new ed., 1853 (more than 130,000 copies of this book have been sold); *The Extent and Efficacy of the Atonement*, Philadelphia, 1829; *The Christian Rule of Marriage*, Boston, 1830; *Travels in South-eastern Asia*, Boston, 1839, 2 vols. (10th ed., Philadelphia, 1837); and *Theological Index*, Philadelphia, 1870.

MALDONATUS, Joannes, b. at Las Casas in Estremadura, Spain, 1533; d. in Rome, Jan. 5, 1583. He studied at Salamanca, and was in 1556 appointed professor of theology there, but resigned his position in 1562, went to Italy, and entered the Society of Jesus. In 1563 the general of his order sent him to Paris, where a chair of theology was established for him in the college of Clermont. He remained there, with a few interruptions, until 1576, and taught theology with the most extraordinary success. Since the days of Abelard, no professor had made such a sensation: even Protestants came to hear his lectures on exegesis. But this success roused the jealousy of the professors of the Sorbonne; and he was twice accused of holding heretical views,—first with respect to the doctrine of the immaculate conception, then with respect to the doctrine of purgatory. On the first point he proved himself in perfect agreement with the canons of the Council of Trent, and was acquitted by the Archbishop of Paris: on the latter, Pope Gregory XIII. declared his views correct. Nevertheless, in 1576 he was removed to Bourges; and in 1578 he was appointed visitor of his order in the Province of France, in which position he devoted much energy to the development of the university of Pont-à-Mousson, founded in 1573 by Cardinal Guise, and given in charge to the Jesuits. In 1580 he was called to Rome, where he taught in the *Collegium Romanum*. Of his works, it is especially his *Commentarii in quatuor evangelia* which deserves attention. It was first published at Pont-à-Mousson in 1596, afterwards often. The best edition is that by Sausen (Mayence, 1840, 5 vols.), of which a condensation was made by K. Martin (Mayence, 1850, 2 vols.). He also wrote Commentaries on the Old Testament, and a number of treatises, of which some were collected and published by Dubois and Faure: *Maldonati opera varia theologica*, Paris, 1677, 3 vols. See I. M. PRAT: *Maldonat et l'Université de Paris au XVI. siècle*, Paris, 1856.

MANGOLD.

MALEBRANCHE, Nicolas, b. in Paris, Aug 6, 1638; d. there Oct. 13, 1715. He was from birth so very feeble, on account of a deformity of the spine, that he could not frequent a public school, but received instruction at home; and, after studying theology in the Sorbonne, he entered the congregation of the Oratory, and spent the rest of his life in quiet seclusion. For some time he vacillated between the study of church history and that of Oriental languages, until a book by Cartesius, which incidentally fell into his hands, decided the matter; and he determined to devote himself exclusively to the study of philosophy and to philosophical meditation. In the history of philosophy he stands as the most prominent disciple of Cartesius: at some points he even carried farther the ideas of his master. He is the father of the so-called "Occasionalism." He adopted the absolute distinction which Cartesius made between spirit and matter, soul and body. But the relation between these two opposites, which Cartesius left unexplained, or only vaguely explained by postulating a perpetual divine mediation between them, Malebranche made the subject of his deepest meditation; and hence resulted his peculiar doctrine, that events taking place in the one sphere occasioned God to effect corresponding re-adjustments in the other, so that nothing could be truly understood unless "seen in God." The principal representation of his system is found in his first work, *De la recherche de la vérité* (Paris, 1674); but further developments are found in his *Conversations chrétiennes* (1677), *De la nature et de la grace* (1680), *Méditations chrétiennes et métaphysiques* (1683), *Traité de morale* (1684), and especially in his *Entretiens sur la Métaphysique et sur la Religion* (1688). His *De la nature et de la grace* deprived him of the favor of Bossuet, and implicated him in a long and sometimes very bitter controversy with Arnauld. His doctrines were often said to incline towards Spinozism, but on this point he found a warm defender in Leibnitz. His metaphysics have now only very little interest; but the noble piety of his works still makes impression, and the elegance of the representation still exercises its charm. His works were collected by Genoude and Lourdoux (Paris, 1837, 2 vols. in quarto); but the collection is not complete. See BLAMPIGNON: *Étude sur Malebranche*, 1862; and OLLÉ LAPRINCE: *Philosophie de Malebranche*, 1870, 2 vols.

MALMESBURY, William of. See WILLIAM OF MALMESBURY.

MALVENDA, Thomas, b. 1566; d. 1628; a Spaniard by birth, and member of the Dominican order; first attracted attention by his criticism of some points in the *Annales ecclesiastici* and the *Martyrologium Romanum*. Called to Rome, he was charged with a revision of the breviary, missal, and martyrology of his order, and of La Bigne's *Bibliotheca Patrum*, and also with writing the *Annales ordinis fratrum predicatorum*, of which, however, he only finished four volumes folio, comprising the first thirty years of the history of the Dominican order. Recalled to Spain in 1610, he drew up the Spanish *Index librorum prohibitorum*, and commenced a literal translation of the Bible, of which, however, only five volumes were completed, reaching Ezek. xvi. Among his other

works (a complete list of which is found in QUETIF and ECHARD: *Scriptores ordinis prædicatorum*, ii. 454) is a book, *De Antichristo*, a collection of all that has been said at various times about Antichrist.

C. SCHMIDT.

MAMACHI, Thomas Maria, b. in 1713; d. in 1792. He was a native of the Island of Scio, but was educated in Italy; entered the order of the Dominicans; was ordained a priest in 1736, and held various positions, as professor of theology, secretary to the Congregation of the Index, etc. In the first work he published (*Epist. ad J. D. Mansium*, Rome, 1748) he refuted Mansi's computation of the date of the synod of Sardica and of the return of Athanasius to Alexandria. Of much greater importance are his *Originum et antiquitatum christianorum libri XX*. (Rome, 1749–55), written with steady reference to Bingham's *Origines ecclesiasticæ*, and his *Dei costumi dei primitivi Christiani* (Rome, 1753). His participation, however, in the Febronian controversy (*Ep. ad Justinum Febronium*, Rome, 1776) showed that he was not a match for Hontheim.

MAMERTUS. See ROGATIONS.

MAMERTUS CLAUDIANUS. See CLAUDIANUS.

MAM'MON, a Chaldaean word signifying "wealth" or "riches" (Luke xvi. 9, 11), and used, according to Augustine, in Punic, and, according to Jerome, in Syriac, in exactly the same sense. When Christ uses the word as a proper name (Matt. vi. 24; Luke xvi. 13), he simply employs a figure of speech, the personification, without referring to any special idol worshipped under that name.

MAM'RE, near Hebron, identified by the British Palestine explorers with *Ballatet Selta*, the "oak of rest." Mamre was an Ammonite chief (Gen. xiv. 13); but he seems to have given his name to a certain spot, so that it was called Mamre (Gen. xiv. 24). The "plain" of Mamre, in the Authorized Version, should be *oaks*. It is expressly described as near Machpelah (Gen. xxiii. 17).

MAN has both a physical and a spiritual nature. In him the physical realm finds the culmination of its development; and at the same time a new kingdom of spirit, of humanity, begins in him. The race as a whole is conscious of this double nature, and the Scriptures corroborate it. They place man in close connection with the preceding works of creation, and at the same time represent him as the product of a new creative thought and act (Gen. i. 26, ii. 7). He is called, on the one hand, to enjoy communion with God, and, on the other, to exercise dominion over the other works of creation (Ps. viii.). We shall in this article only consider man from his physical side, leaving his spiritual nature to be discussed in the arts. **IMAGE OF GOD, IMMORTALITY, SOUL, etc.**

I. ORIGIN OF THE HUMAN RACE.—Man was created in God's image. The race as a whole (*consensus gentium*) has given abundant testimony to the truth of this biblical statement. The majority of Pagan myths of the creation regard man as the creature of God. It is true, as Hæckel likes to emphasize, that traditions exist in some of the natural religions (India, Thibet), that man is a descendant of the ape; but the number of the traditions is greater (West African, South Arabian, Ancient Mexican) which represent the

ape as a degenerated descendant of man. (See Tylor: *Anthropology, an Introduction to the Study of Man and Civilization*, London, 1881.) But more important are the traditions of the civilized nations of antiquity, which almost unanimously agree that man is the creature of God. Of these may be mentioned the Chinese tradition about Fo-hi or Pao-hi; the Babylonian, with its many points of agreement with the biblical account; the Egyptian *Book of the Dead*, with its praise of the "Divine Architect, who made the world to be the home of man, the image of the Creator;" Hesiod's poems, etc.

The philosophies of ancient and modern times have also been pretty well agreed that man is not simply the product of nature, but is a spiritual being. It is only since the middle of the last century (Lamettrie, Holbach, Helvetius, etc.) that that materialistic philosophy has gained much of a following which degrades man to a level with the beast, or makes him a mere machine. But Linné (d. 1778) classified man at the side of the ape as the highest representative of the vertebrates, but at the same time pronounced him to have been "created with an immortal soul, after the divine image," and called him "the only one among the creatures blessed with a rational soul for the praise of God" (*Systema Naturæ*, 6th ed., 1748). And Blumenbach (d. 1840), the real founder of anthropology as a department of natural science, never doubted that man was distinguished from all the other terrene creatures by his (1) upright person, (2) perfect hands, (3) protruding chin, and (4) articulate speech. On the other hand, the modern theories of natural descent and biological transmutation (from primordial cells, etc.), using certain results of the study of embryology, palæontology, the practices of breeding and selection of animals and plants, come to the conclusion that man is the result of a process of development; the ape being his immediate ancestor. This hypothesis of apish ancestry, which Lamarck (*Philosophie zoologique*, 1809), Lord Monbodo, etc., represented, has been bolstered up with facts by Darwin, Huxley, Lubbock, E. B. Tylor, Ernst Hæckel (*Natürl. Schöpfungsgesch.*, 1868; *Anthropogenie*, 1874), Oscar Schmidt, Schaafhausen, etc. The facts these scientists have brought out have seemed to make the hypothesis plausible. However, they do not hold that man is a descendant of any of the families of apes now living, but of a family now extinct.

The arguments used in favor of this view are to be regarded as insufficient, and for the following reasons among others. (1) The anatomical differences—especially in the conformation of the skull, and weight of the brain—between the highest types of the ape family (gorilla, chimpanzee) and the lowest types of the human family (Australian, negro) are so great as to make the supposition of a common origin very difficult of belief. According to the investigations of Æby, Bischoff, R. Owen, and others, the capacity of the lowest human skull (the natives of New Holland) is seventy-five cubic inches; while the largest capacity of the gorilla is thirty-four cubic inches. The average weight of the brain of a European is fifty-seven ounces; that of the negro, from thirty-eight to fifty-one ounces; but that of the gorilla, only from seventeen to nineteen ounces. (2) The

so-called "embryological argument," consisting in the alleged identity of the fetal development of man and the higher vertebrates, especially the ape family, has been much used by Hæckel. But the very discoverer and exponent of the law of the development before birth (von Baer, d. 1876) denied this identity; and Kölliker and others have followed him. (3) The palæontological argument is also lacking in conclusiveness. The assumed anthropoid apes, man's immediate ancestors, have no living representatives, nor have the remains of any been discovered. None of the various skulls of the so-called original man (the Neanderthal, Engis, Cro-magnon, and other skulls), nor the fossil remains of men, have shown any approach to the ape type. The gap which now exists between the skulls of man and the ape has always existed, so far as palæontological discoveries enable us to speak. (4) The doctrine of man's descent appeals to genealogical changes in the organism; but no single case of a definite and abiding change of an organic nature has been proved. It assumes a process of natural selection such as a gardener or a breeder pursues; but, so far as our observation goes, the great family types of animals and plants have from time immemorial had a fixed character. In order to substantiate this view, its advocates postulate thousands and millions of years. But leaving aside the doubt still existing among geologists, whether such a long period is required to account for the changes in the earth's surface, it may with perfect confidence be stated, that, so far as our knowledge goes, the great families in the animal and vegetable worlds have always been as distinct as they are to-day. The biblical account still remains true, that God created "every thing after its kind." (5) The Darwinian system ignores the salient features which distinguish man from the other creation. Man as a spiritual being, endowed with intellect and a moral nature, represents an entirely new stage of being. The whole history of the brotherhood of man and the ape—the former, in the progress of many centuries, having outstripped the latter—really deserves the name which the distinguished investigators, Agassiz, Rudolf Wagner, Wigand, Dubois-Raymond, and others, have given to it, of a romance of natural philosophy. Quatrefages, the representative of one of the most influential medical schools of the day, insists upon the distinction of the human and animal kingdoms; and Wallace, who with Darwin is the author of the theory of natural selection, holds, that, in the case of man, the natural selection was the work of God.

II. UNITY OF THE HUMAN RACE. — The human family has descended from a single pair (Gen. i. 27), and all men are of one blood (Acts xvii. 26). The traditions of many nations confirm these biblical statements. (See Lipschütz: *De communi et simplici humani generis origine*, Hamburg, 1864). It is true, however, on the other hand, that some peoples regarded themselves as autochthonous (the Greeks). This view, that there were more than one family from which the race descended, has been more recently revived, some holding to a *co-Adamite* theory (Paracelsus, Posmann, etc.), and others to the *pre-Adamite* (Zanini of Solcia, 1459, Isaac la Peyrère, 1655, Schelling, McCausland, etc.). According to the first theory,

others were created at the same time Adam was: according to the second, Adam was not the first man on the earth. Prichard, John Herschel, the Humboldts, Blumenbach (*De generis humani varietate nativa*, 1795), and others have asserted the possibility of the descent of all the human families from one pair. Since the Darwinian theory of development has gained currency, this view has received confirmation; and many of the best representatives of this school, if they do not hold that the race has descended from a single pair, affirm that the human family started at one common hearth (Darwin, Huxley, Wallace, etc.).

The strict biblical view, that the human family is descended from a single pair, Adam and Eve, has the following considerations in its favor. (1) The different races of men do not lose their power of procreation by intermarriage. Blumenbach, Buffon (*Œuvres*, iv. pp. 386 sq.), and many modern physiologists, such as Johann Müller, Rudolf Wagner, and Quatrefages, have emphasized this fact in this connection. (2) They have many physiological features in common; as the identity of vertebrate formation, length of pregnancy, temperature of the body, average length of years, etc. (3) The differences of color, conformation of the skull, etc., may largely be accounted for by climatic influences. (4) The present differences of language can also be accounted for. Cases can be pointed to, for example, where a people has exchanged its native tongue for the language of a neighboring people. This was the case in antiquity with the Hamitic Phœnicians, and, in modern times with the Longobards, Bulgarians, the Berbers of Morocco, etc. (See on this general subject Whitney: *The Life and Growth of Language*, pp. 275 sq.). (5) The religious differences of different peoples do not militate with the theory of their original unity: on the contrary, religious traditions are found among peoples separated the most widely, which bespeak an original unity of religion and dwelling-place; and A. von Humboldt, Chevalier (*Le Mexique ancien et moderne*, 1863), Shields (*The Final Philosophy*, p. 184), and others derive the American races and their original culture from Asia. (6) A final evidence for the unity of the race is to be found in the ethical and spiritual features common to all nations and quarters of the globe. The labors of Christian missionaries among the cannibals of the Fiji Islands, the Kohls of India, the negroes of Sierra Leone, etc., have proved conclusively the truth of this assumption, which used to be frequently denied.

III. ANTIQUITY OF THE HUMAN RACE. — The usual system of biblical chronology makes out the period from Adam to Christ to cover 4,000 years (Ussher and Ideler, 4,004; Calvisius, 3,950; Kepler and Patavius, 3,984, etc.). Such a short period seems to be inconsistent with the alleged unity of the race. However, the developing effects of sin must not be left out of account in determining this question. There is much in the chronological tables of the Old Testament to make any calculation based upon them of questionable accuracy. There is at any rate some truth in the words of Chalmers, that "the sacred writings do not fix the antiquity of the globe," and those of Le Hir and De Sacy, "*Il n'y a pas de chronologie biblique.*" It is quite possible that the

lists of the patriarchs in Gen. v. and xi. are incomplete. The Bible, in fact, seems to allow for a longer duration of the human race by several thousands of years than the usually accepted chronology makes out.

The records of Egyptian history seem to make an extension of the chronology necessary. Even if Egypt's first sovereign, Menes, did not live 4000 B.C., as many Egyptologists affirm, and if he lived, as Lipsius says, 3890 B.C., or, as Bunsen, 3600 B.C., or Wilkinson, 2700 B.C., it would be difficult to harmonize the chronology of Egypt with the usually accepted biblical chronology. Every new discovery of monuments in Egypt only goes to confirm Manetho's statement of thirty royal Egyptian dynasties, beginning with Menes.

Of much less value in this connection are the arguments based upon geological calculations. There is as yet no reliable geological chronometer. It is true that the remains of man have been found in caves with the remains of mammoths, the cave-bear, etc., and must have lived at the close of the great ice-period, that is, during the great geological deluge; but when this period began and when it ended, remains still a matter of uncertainty. In general, we may, with Quatrefages, complain of the lavish extravagance with which many Darwinians make free with time, and recall that even Lyell was obliged, in the later edition of his *Geological Evidences of the Antiquity of Man*, to modify his earlier statements. (See ZÖCKLER: *Geschichte d. Beziehungen zwischen Theologie u. Naturwissenschaft*, and *Lehre v. Urstand d. Menschen*.) See arts. EVOLUTION, CREATION, etc. ZÖCKLER.

MANASSEH, son and successor of Hezekiah, king of Judah B.C. 698-643, or 695-641 [Ewald and Bunsen]. His history is told in 2 Kings xxi. 1-18, 2 Chron. xxxiii. 1-20. He was only twelve years old when he began to reign, and, unhappily for him, headed, rather than opposed, the re-action from the legitimate Jehovah-worship of his father. In consequence of the ensuing excesses in idolatry, God brought the land into trouble, and Manasseh was carried to Babylon as a prisoner by the Assyrian king. His afflictions had a salutary effect upon him; and, in answer to his prayer to God, he was ultimately released and restored. Returned to his own, he vigorously entered upon the work of increasing the defences of Jerusalem, cleansing the city of idolatry, and restoring the Jehovah-worship. He was buried in "the garden of his own house" (2 Kings xxi. 18), and not among the kings. There is an undeniable difference between the accounts in Kings and Chronicles respecting his reign, in that the former does not relate his conversion; but then Manasseh and Amon are treated in Kings as briefly as possible; and, besides, it may be that the writer there did not regard Manasseh's conversion as more than half-hearted. Tradition puts the martyrdom of Isaiah in the first half of this reign. On the basis of the expression, "Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another" (2 Kings xxi. 16), it has been reasonably conjectured that he persecuted the adherents, and particularly the prophets, of the true religion. In the Apocrypha is found a *Prayer of Manasses*, supposed to have been uttered by him in Babylon (see art. APOCRYPHA, p. 102). Upon

the cuneiform inscriptions Manasseh appears as a tributary vassal of Esarhaddon and Asurbanipal. Compare art. *Manasse*, by Rüetschi, in Herzog, vol. ix. 203-205.

MANASSEH, Prayer of. See APOCRYPHA, p. 102.

MANASSEH, Tribe of. See TRIBES OF ISRAEL.

MANDEÆANS. See MENDEÆANS.

MANDEVILLE, Bernard de, b. at Dort in 1670; d. in London, Jan. 21, 1733. He studied medicine in Holland, and practised as a physician in London. In 1706 he published *The Fable of the Bees*, a poem in which he tries to show that all human progress and happiness depend upon fraud and crime, while virtue necessarily leads to barbarism and misery. The poem attracted attention; and he reprinted it several times, accompanied with long notes and discourses, in which he openly attacked the morals of Christianity from the stand-point of deism. He also wrote *Free Thoughts on Religion, the Church, and National Happiness*, and *An Inquiry into the Origin of Honor, and the Usefulness of Christianity in War*.

MANDRAKE, probably the *Atrapa mandragora*, a member of the potato family. In Palestine it is found in Galilee, upon the slopes of Carmel and Tabor, and also south of Jerusalem, but not immediately about the city. It blossoms in the early spring, and bears in May and June the famous "love-apples," which are popularly presumed to excite love, and induce conception (Gen. xxx. 14-16). The plant itself is stemless with broad leaves, and small, reddish-white blossoms, which develop into dirty-yellow, round "apples" about the size of plums. The plant in all its parts has a pungent and unpleasant odor. Compare the monograph by BARTOLOMI: *Commentar. de Mandragoris*, Bologna, 1835. RÜETSCHI.

MANDYAS, a Greek ecclesiastical vestment worn by monks, and occasionally by bishops, because these are usually monks, resembling the cope, and reaching almost to the feet.

MANETHO, an Egyptian historian, and priest of Sebeunytus, of the third century B.C. He wrote two works, *Τὸν Φυσικῶν Ἐπιτομή* ("Epitome of the Physical") and *Αἰγυπτιακά* ("Egyptology"); the former treating of the religion, and the latter of the history, of his country. Unhappily we have only fragments of them preserved in Josephus, Julius Africanus, and Eusebius. They will be found collected by Friun (Leyden, 1847) and Müller, in his *Fragmenta historicorum Græcorum*, Paris, 1848, vol. ii. Manetho's list of dynasties, covering about thirty-five hundred years, has been disputed by Egyptologists, but is now generally accepted as correct. Indeed, recent discoveries have confirmed Egyptologists in the opinion that Manetho has used reliable sources, and is trustworthy. He has been credited with an astrological poem, *Ἀποτελεσματικά* ("Relating to Astrology").

MANGEY, Thomas, D.D., LL.D., b. at Leeds, 1684; d. at Ealing, Middlesex, March 6, 1755. He was educated at St. John's College, Cambridge, and was successively rector in London, prebendary of Durham, and vicar of Ealing. He was editor of the best edition of Philo, *Philonis Judæi omnia Gr. et Lat. notis et observ. illustravit*, THOMAS MANGEY, S.T.P., London, 1742, 2 vols. folio.

MANI. See MANICHÆISM.

MANICHÆISM. Mani (Greek, *Μάνης*, or *Μανιχαῖος*; Latin, *Manes*, or *Manichæus*), the founder of Manichæism, descended from a distinguished Persian family which had emigrated from Ecbatana in Bactria, and settled at Ctesiphon in Babylonia; and was b. in Mardinû, on the upper part of the Cûthâ canal, in 215 A.D. At the time of his birth, his father, Fâtâk, retired from public life, and joined the Mughtasilahs, or Baptizers, a religious sect which flourished in the province of Mesene, on the Lower Tigris, near the Arabian frontier, and may be considered the true ancestors of the Mandæans. There young Mani was educated until his twelfth year; at which time he separated from the sect, and adopted that scheme of asceticism which he afterwards prescribed for the Perfect among his own followers, and which he seems to have borrowed from his father. The next twelve years he spent in travelling, elaborating the theoretical part of his system, which, indeed, is nothing but a dialectical combination of elements derived from the various religious systems with which he came in contact. The materials he used he borrowed, but in any other sense of the word he does not seem to have had any precursors. The stories commonly accepted by the Occidental tradition, of *Scythianus* and *Terebinthus* as his predecessors, are simple misunderstandings of the real facts of his own life, hugely deformed with legendary embellishments. When he was twenty-four years old, his system was completed, and four years later on, at the coronation of King Sapor I. (March 20, 242), he first presented himself to the people of Persia as the founder of a new religion. He claimed to be a messenger from the true God. "What Buddha was to India, Zoroaster to Persia, Jesus to the lands of the West, I am to the country of Babylonia." The moment of his appearance was well chosen. Multitudes of people had gathered together, and the solemnity of the occasion heightened the general sentiment. But his success was small. The favor of the king he did not win, and for many years he lived and labored outside of the Persian dominion. His missionary tours were directed to the countries north and east of Persia: the Christian countries to the west he hardly visited. When speaking to Christians, he may have proclaimed himself the Paraclete promised by Christ (John xiv. 16), and, like Christ, he surrounded himself with twelve apostles; but otherwise he was so far from recognizing Jesus as a messenger from the true God, that, on the contrary, according to Mohammedan sources (see Flügel: *Mani*, p. 100), he declared him to be a devil. The religion he founded was not originally intended to defeat Christianity, but simply to supersede the old religion of Persia, the religion of Zoroaster. When he finally returned to Persia, he found not a few adherents; and even the brother of King Sapor I. was converted. But the Sassanides needed the support of the Persian priests, and any connection with the new religion was consequently a delicate affair. Nevertheless, in a personal meeting between King Sapor and Mani, the former is said to have been so deeply impressed by the latter, that he not only gave his adherents full religious liberty, but even promised to embrace the new religion himself. The cordial relation, however, does not seem to have been of long

duration. Mani was once more compelled to go into exile; and though he again returned, and enjoyed the full favor of Sapor's successor, Hormisdas I., the priest party, now roused to fury while fighting for their very existence, proved too powerful when King Bâhran I. ascended the throne. In 276 Mani was seized and crucified; and his corpse was flayed, stuffed with hay, and nailed to that gate of the city which afterwards bore his name.

As above hinted, Manichæism was by no means the mere deviation of a Christian sect. It was an independent religion in exactly the same sense as Mohammedanism; and, during the whole course of its history, Christianity has had no more dangerous enemy to encounter. Its theoretical part, its metaphysics, was chiefly derived from the old Parsism; its practical part, its morals, chiefly from the neighboring Buddhism. From Christianity it took only some few loose ideas; but the whole method of combining all those materials, and fusing them into one coherent system, it borrowed from Gnosticism. Indeed, Manichæism may most properly be designated as a Gnostic system, as the most complete system of Gnosticism. It did not, like Christianity, present itself to man as a power to save him by cleansing his heart from sin; but, like Gnosticism, it simply proposed to gratify man's craving for knowledge by explaining the very problem of his existence. The fundamental principle of this explanation is in Manichæism dualistic, and the dualism is carried out with rigorous consistency. The world began from an accidental mixing of two absolutely contrasting elements, — one radically good, and one radically bad, — but both eternal, and both evincing the same formal character, at once spiritual and material. The good element, the light, is God; and his personality comprises five spiritual and five material sub-elements. But God is not alone in the light: its fulness comprehends also an air of light, an earth of light, and numberless glories and magnificences. Upwards and sidewise this realm of light is unbounded; but from below, it is met by the realm of darkness. The bad element, the darkness, is also personality; but that personality is not by Mani called God: and strictly speaking it cannot be said that Manichæism taught two gods. The bad element is in Manichæism simply a personification of the ancient Babylonian idea of chaos. The first movement towards an intermingling of the two different elements took place through the development of Satan within the realm of darkness. The type of that character is another loan from the ancient Babylonian mythology, — the dragon with the head of a lion, the tail of a fish, the wings of a great bird, and the feet of a reptile. Moving restlessly about in the darkness, Satan suddenly discovers a gleam from the realm of light, and with instinctive hatred he flies towards it to attack it and disturb it. To meet the attack, the god of light creates the typical man, the *homo primus*; and clad in the soft breezes of heaven, and robed in light, man goes to the encounter with the gale in his one hand, and the fire in the other; while Satan rushes towards him, armed with all the pains and qualms of darkness and dulness. Of course we have here only the prologue, but a prologue which gives the essence

of the whole drama. What follows — the course of the universe, the history of the human race, the life of the individual soul, etc. — is nothing but a consistent evolution of this first encounter, often painted with a glow of fancy, a power of pathos, a sublimity of vision, which make it easy to understand how Manichæism could strike the imagination of such a man as Augustine, and keep its hold on him for several years, though at last it failed utterly in satisfying the deeper wants of his mind.

The dualistic principle which governs the whole metaphysics of Manichæism is no less apparent in its morals. The Perfect were enjoined to abstain from any thing in which the elements of darkness were considered to be predominant. The prohibitions were generally arranged under three heads (*tria signacula*), — the *signaculum oris*, which forbade to tell a lie, to utter a falsehood, to eat meat, to drink wine, etc.; the *signaculum manus*, which forbade to kill, to steal, to engage in any kind of occupation which might interfere with the progress of the realm of light, etc.; and the *signaculum sinus*, which forbade all kinds of sensual enjoyment, marriage, etc. The morals of the Hearers, the second and lower class of Manichæans, were much easier. Still they forbade not only to kill, lie, steal, etc., but also to plant a tree, to build a house, to engage in any kind of manufacturing industry, etc. Nevertheless, as the Hearers were allowed to enjoy meat and wine, to live in marriage and have children, to carry on trade, and hold public offices, they could live in society without attracting any special attention. A curious feature in Manichæan life was the relation between the two classes, — the extreme veneration with which the Hearers looked up to the Perfect. They considered them as immaterial beings, and not only supported and defended them, but handed them their food in a kneeling position. Common to both classes were the fasts and the prayers, — the two principal features of Manichæan worship. Seven days in each month were fast-days, kept in honor of the sun and the moon. Four prayers were said every day, — at noon, in the afternoon before sunset, in the evening after sunset, and in the first night-watch. When preparing for prayer, the Manichæan washed himself, standing erect, with running water: he then turned towards the sun or the moon, or, if neither of the great heavenly bodies were visible, towards the north, as the abode of the King of Light, and, prostrating himself on the ground, he said the prescribed prayer. The text, however, of those prayers, preserved in Arabic, shows that the Manichæans did not worship the sun and the moon, but simply addressed them as the symbols and visible representatives of the Great Light. The one great Manichæan festival was the so-called *Bema* (*βῆμα*), "the pulpit," celebrated on the anniversary of the crucifixion of Mani. In his honor a pulpit was raised on five steps in the midst of the temple, and adorned with flowers; but it remained unoccupied. In other respects the whole Manichæan worship was very simple. The man who prays is the true temple of God, they said. They had no priests, properly speaking, though within the class of the Perfect there was a minor group of select persons, whom Augustine designates as *bishops*,

presbyters, and *magistrates*. The final result of life on earth, the goal towards which Manichæan morals proposed to lead, was somewhat dim. It seems that Mani in this point followed very closely in the track of the old Parsism. The Perfect was immediately transferred to paradise; the Hearer was put into a kind of purgatory; and the non-Manichæan was surrendered to Satan.

In spite of the severe persecution which King Bahram I. instituted against the Manichæans after the death of their leader, they spread rapidly in all directions. It is uncertain whether Mani himself ever visited India; but he wrote an epistle to the Indians, and, at the close of the third century, there was a Manichæan settlement on the coast of Malabar, which became the centre of a considerable missionary activity. It is probable that the old Thomas-Christians of India were Manichæans; and it is a significant fact with respect to the spread of Manichæism towards the East, that, in the first half of the tenth century, there lived near the frontier of China a powerful Turkish tribe, which professed Manichæism, and, by their threats of revenge, induced the prince of Samarcand to desist from the persecutions which he had raised against the Manichæans in that region. At the same period, however, their number is said to have been small in Bagdad, and only a little larger in the surrounding country. On its way towards the West, Manichæism first penetrated into Syria and Palestine, where it was encountered and vehemently attacked by Bishop Titus of Bostra. Nevertheless, according to Eutychius, most of the Egyptian metropolitans, bishops, and monks, were Manichæans at the time when Timotheus was Patriarch of Alexandria; and in Northern Africa, the so-called *Africa proconsularis*, Manichæism founded one of its most flourishing establishments. Tolerated, like all other religions, during the reign of Constantine, it was afterwards treated as a heresy, and very severe edicts were issued against its adherents. But Augustine's writings bear witness to its power and extension. In Italy it succeeded in getting a foothold, even in the city of Rome. Leo the Great (*Serm. 41 de quadragesima. Ep. ad Tarrivium Asturicensem episcopum*) felt great anxiety on account of its progress, and asked for the support of the civil authorities in order to extirpate it. In Spain it was connected with Priscillianism; in Southern France, with the movement of the Cathari (the Manichæans were themselves at one time called *Catharistæ*); and in the Eastern Empire, with the Paulicians and the Bogomiles.

Sources. — Mani was himself a prolific writer. Besides seven large doctrinal works (one in Persian, and six in Syriac), he wrote a number of circular letters (seventy-six); but nothing has come down to us except the titles and some stray quotations. Sources of second rank, however, are numerous, both Eastern (Arabic and Persian) and Western (Greek and Latin). — Of Eastern sources the most important is the Arabic *Fihrist*, a literary history by AN-NADIM, finished in 988, of which the chapter on Mani has been edited by Gustav Flügel, Leipzig, 1862, text, German translation, and commentary. Very important is also the work on religious and philosophical sects, by ABUL FATH (d. 1153), edited by William Cure-

ton, London, 1842, and translated into German by Th. Haarbrücker, Halle, 1851. Furthermore, some shorter notices in various Arabic chronicles, by AL-BIRŪNĪ (1000), edited by E. Sachau, Leipzig, 1878; by EUTYCHIUS PATRICIDES, Patriarch of Alexandria, 916; and by BARHEBRÆUS, 1286, both the latter edited by Pococke, Oxford, 1628. Of special interest for the biography of Mani are the Persian works by FIRDAŪSĪ (edited by Jul. Mohl, Paris, 1866, v. pp. 472-475) and MĪRCHOND (translated by De Sacy, in *Mémoires sur diverses antiquités de la Perse*, Paris, 1793, p. 294). — Of Western sources the most important is the so-called *Acta Archelai*, a Latin translation of a Greek translation of a Syriac report of a disputation between Bishop Archelaus of Cascar in Mesopotamia, and Mani, printed by Gallandi, in *Bibl. Patrum*, iii., and by Routh, in *Reliquiæ Sacræ*, v. Very important are also the books which Augustine wrote against the Manichæans: *Contra epistolam Manichæi quam vocant fundamenti*; *Contra Faustum*; *Contra Fortunatum*, *Contra Adimantum*. *De actis cum Felice*; *Contra Secundinum*; *De natura boni*; *De duabus animis*, *De utilitate credendi*, *De Moribus Manichæorum* (*De Hæresibus*, xlv.). Among the Greek writers on heresy the most important with respect to Mani are EPIPHANIUS (66), THEODORET (26) PROTIUS (179), etc.

LIT. — F. C. BAUR: *Das manichäische Religions-system*, Tübingen, 1831; F. C. TRECHSEL: *Über Kanon, Kritik und Exegese d. M.*, Bern, 1832; GUSTAV FLÜGEL: *Mani*, Leipzig, 1862; ALEX. GEYLER: *Das System d. M. u. sein Verhältniss zum Buddhismus*, Jena, 1875; K. KESSLER: *Zur Genese d. M.*, 1876, and *Mani*, 1882. K. KESSLER.

MANIPLE was originally a linen handkerchief, carried upon the left arm; but it is not until the eighth or ninth century that it appears as a sacred vestment. It symbolizes the fruit of good works, which can be won only through the sweat of the apostolic labors.

MAN'NA. When the Israelites, in the second month after the exodus from Egypt, arrived at the Desert of Sin, starving, and grumbling at Moses and Aaron, God gave them the manna as a substitute for bread, and continued to furnish it, from day to day, for forty years, until they entered the land of Canaan, and needed it no more. It is fully described in Exod. xvi., — "a small round thing," as small as "the hoar-frost on the ground," "like coriander-seed," "of the color of bdellium," "and the taste of it like wafers made with honey." It was gathered — a certain measure for each person, no more, no less — every morning, except sabbath mornings, when nothing was found. But a double measure could be gathered on the day preceding the sabbath. And while the manna gathered on ordinary days bred worms, and became offensive, when kept over for the next day, that which was gathered for sabbath use continued sound and sweet. It was pounded or crushed in a hand-mill, and then made into cakes with honey and sweet oil. In other places in Scripture it is referred to as "the corn of heaven," "angels' food," etc. The product which at present is gathered in those localities, and used by the Arabs, under the name of manna, is a sweetish exudation of the tamarisk, which has nothing to do with the bread furnished by the Lord to the Israelites, — as little as the drug sold

under the name of manna, and extracted from the ash-tree in Sicily and in Southern Italy.

MANNING, James, D.D., b. in Elizabethtown, N.J., Oct. 22, 1738; d. at Providence, R.I., July 24, 1791. He was graduated at the College of New Jersey, Princeton, Sept. 29, 1762; went to Rhode Island in July, 1763, and started "a seminary of polite literature subject to the government of the Baptists." It was chartered (1764) as the Rhode Island College, and was first located at Warren; but in 1770 it was removed to Providence. Dr. Manning, besides being president of the college, was pastor of the Baptist Church of Warren and Providence successively, and in both capacities rendered efficient service. During the Revolutionary War the college was closed, and the building used for military purposes. In 1786 Dr. Manning sat in Congress. His death was due to a stroke of apoplexy while engaged in prayer. For an appreciative sketch of this prominent Baptist minister and able college professor, see *Lives of the Leaders of our Church Universal*, edited by Dr. H. M. Maccracken, pp. 608-614.

MANSE, the Scottish equivalent for *parsonage*. "In unendowed churches the manse is the property of the church, erected and maintained by it: in the Established Church it is built and maintained by law, and belongs to the heritors." See article in Eadie, *Ecclesiastical Cyclopædia*.

MANSEL, Henry Longueville, Dean of St. Paul's; b. Oct. 6, 1820, at Cosgrove, Northamptonshire, Eng., where his father was rector in the Church of England; d. in London, July 13, 1871. He was educated at Oxford University, where he afterwards became fellow and tutor. In 1855 he was appointed reader in moral and mental philosophy in Magdalene College. In 1859 he was appointed Waynflete professor of moral and mental philosophy, and in 1867 regius professor of ecclesiastical history at Oxford. In the Church of England he became Canon of Christ Church, Oxford, afterwards Dean of St. Paul's, London.

Mansel was an eminent logician, and won undisputed distinction both as a teacher and an author in the department of logic. From this field he passed into that of metaphysics, attracted thither in the interest of apologetic theology. That he commanded a large degree of attention in this region also admits of no doubt, though he did not make an impression as a metaphysician equal to that he had made as a logician. His transition was by the pathway of psychology, to which he uniformly and consistently assigned an essential place. His *Prolegomena Logica, an Inquiry into the Psychological Character of Logical Processes* (1851; 2d ed., 1860), gives a clear and valuable discussion of the relation of psychological distinctions to logic and ethics. His most noted effort in the department of metaphysics was the Bampton Lecture of 1858, preached in Oxford, and published under the title of *The Limits of Religious Thought*. His object in these lectures is to interpret and apply Sir W. Hamilton's Philosophy of the Conditioned as a metaphysical theory, affording a powerful apologetic in theology. In substance the argument is this: on metaphysical grounds it is shown to be impossible to attain a knowledge of the absolute and infinite. All arguments against theological doc-

trines, on the ground of mystery, are thus demonstrated to be futile; and theology is unassailable as matter of faith, not matter of knowledge. There was nothing new in this, except the novel use of the special lines of argument pursued by Hamilton. The value of the defence of mystery in religious belief was generally recognized, as also of the assault upon the arrogance of a self-satisfied rationalism. But the defence of dogmatic theology was not inspiring, and failed to command general approval. To lower theology to the level where such defence could prove valuable was to give it an appearance of insignificance, and assign to it feebleness of practical result, which made the defence too costly. The historic significance of the combined effort of Hamilton and Mansel became apparent in the readiness with which the doctrine of ignorance was accepted by the sensational school of thinkers, who desired to make all knowledge depend on sensation, and were specially disturbed by the affirmation of transcendent being. To relegate the Infinite and Absolute to the region of the unknown and unknowable was to the sensationalist a deliverance, to the theologian a disaster. Agnosticism received an unexpected stimulus from the theological camp; hence the majority of theologians were the reverse of grateful for the proffered apologetic. Theology was not so little a matter of rationalized thought that it could be defended by being excluded from the sphere of the rational and a divorce being proclaimed between reason and faith consequently the marked sensation produced by publication of *The Limits of Religious Thought* passed away, and was succeeded by a general conviction that the limits of religious thought were not as Dean Mansel described them, and consequently his apologetic was not available.

The metaphysical argument borrowed from Hamilton was this: the unconditioned is independent of all relation. To think is to condition; therefore the unconditioned cannot be the object of thought. On this ground, Mansel maintained that the whole circle of revealed truth concerning the Deity was beyond the range of logical tests, as incapable of being included within the forms of thought. Creation as a beginning in time; created existence as distinct from the divine existence; the attributes of God, such as holiness and justice, implying personality, — all these involve relation, which is inconsistent with the absolute. But assaults against these are hopeless. Are not arguments for them equally so? The defence is complete, only it seems to leave nothing to defend.

When Mr. John S. Mill assailed the whole philosophy of Hamilton, Mansel felt it needful to appear in defence; but this he did in a fragmentary form, offering only a defence of Hamilton's philosophic position as to the unconditioned. This appeared first as a review article in the *Contemporary Review*, and was afterwards (1866) published, under the title of *The Philosophy of the Conditioned*, in a somewhat extended form. The book is only a restatement, in a cursory way, of the arguments of the more important work.

A very clear and concise treatment of psychological problems, including the theory of causality and ethical problems, is given in his *Metaphysics, or, the Phenomena of Consciousness, Phenomenal and*

Real (1860), — a reprint of article in the *Encyclopædia Britannica*. Mansel's review articles and separate lectures (including lecture on the philosophy of Kant) are republished in a single volume, — *Letters, Lectures, and Reviews*, 1873. He wrote also *Gnostic Heresies of the First and Second Centuries*, ed. by Lightfoot, 1875; and the *Commentary on the Gospel of Matthew* for the *Speaker's Commentary*, but died before it was finished.

H. CALDERWOOD.

MANSI, Giovanni Dominico, b. at Lucca, Feb. 16, 1692; d. there Sept. 27, 1769. He entered early the *Congregatio Matris Dei*, became archbishop of his native city, and developed an astonishing literary activity. He published new and valuable critical editions of the works of Baronius, Baluze, Fabricius, and others. He continued the collection of councils by Labbe-Cossart-Coleti, adding six volumes folio, Lucca, 1748-52, and made his own celebrated collection, *Sacrorum Conciliorum nova et amplissima collectio* (Florence and Venice, 1759-98, 31 vols. folio), reaching to the middle of the fifteenth century. See his *Life*, by ZATTA, in vol. xix. of the latter work.

MANT, Richard, D.D., Bishop of Down, Connor, and Dromore; b. at Southampton, Feb. 12, 1776; d. at Ballemoney, Ireland, Nov. 2. 1848. He was educated at Oxford; entered holy orders; served first as curate at Southampton 1802; was rector in London 1816; was created bishop of Killaloe and Kilfenora, Ireland, 1820; translated to the see of Down and Connor 1828, to which Dromore was added 1832. He is best known by the *Commentary on the whole Bible*, which he issued in connection with Rev. Dr. George D'Oyly (see D'Oyly). But he also edited the *Book of Common Prayer, with Notes* (1820, 6th ed., 1850), and wrote a *History of the Church of Ireland* (1839-41, 2 vols.). Bishop Mant early evinced poetical gifts, and published *The Book of Psalms in an English Metrical Version* (1842), and several volumes of poems. See MILLER: *Singers and Songs of the Church*, pp. 356-358.

MANTON, Thomas, D.D., a nonconformist; b. at Lawrence Lydiard, Somersetshire, 1620; d. in London, Oct. 18, 1677. He was educated at Oxford; admitted to deacon's orders by Bishop Hall, and never took priest's, because "it was his judgment that he was properly ordained to the ministerial office." He was first settled at Stoke Newington, near London; then in London, at Covent Garden. During the Commonwealth he was one of Cromwell's chaplains; made the prayer at Cromwell's installation, June 26, 1657; was one of the "tryers," i.e., examiners of candidates for the ministry; and preached frequently before Parliament. He welcomed Charles II. in 1660, was chosen a royal chaplain, refused the deanery of Rochester, took part in the Savoy Conference, but in 1662 was deprived of his living by the Act of Uniformity. He then preached in his own rooms, and suffered arrest in consequence. Dr. Manton was one of the ablest Puritan preachers and theologians, and is still read. Archbishop Ussher called him a "voluminous preacher," i.e., one who could reduce volumes of divinity into small compass. But he was voluminous in the modern sense. Among his admired productions are *CXC. Sermons on the CXC. Psalm*, London, 1681, 3d ed., with *Life* of the author, 1841, 3 vols;

Expositions of *James* (1651), *Jude* (1658), *The Lord's Prayer* (1684), and *The 53d Chapter of Isaiah* (1703). His *Works* were first printed in a collected edition, 1681-1701, 5 vols. folio, reprinted edition by Rev. J. C. Ryle, 1870-75, 22 vols.

MANUEL, Niklaus, b. at Bern, 1484; d. there April 30, 1530; played in the Swiss Reformation a part somewhat similar to that of Ulrich von Hutten in Germany. Originally he devoted himself to art, — painted, carved, and constructed buildings. But he was also a politician, held various offices in the administration and government of Bern, and made in 1522 a campaign in Italy, at the head of the Swiss mercenaries under Francis I. Most influence, however, he exercised as a poet, in the service of the Reformation. His two moralities (*Vom Papst und seiner Priesterschaft* and *Von Papsts und Christi Gegensatz*), performed at Bern in 1522, completely destroyed there the authority of the Bishop of Lausanne. No less effect had his satires, — *Ablasskrämer*; *Ecks und Fabers Badenfahrt*, *Testament der Messe*, etc. His works have been edited by Dr. Jakob Bächtold, Frauenfeld, 1878. See GRÜNEISEN: *Niclaus Manuel*, Stuttgart, 1837. DR. LIST.

MANUSCRIPTS. See BIBLE-TEXT.

MAORI. See NEW ZEALAND.

MAPPA denotes the linen cloth with which the communion-table, and afterwards the altar, was covered. That the cloth should be of linen depended upon a reference to the linen cloth in which the corpse of Christ was wrapped, though such a reference would apply better to the corporale. Optatus of Milene, in his *De schismate Donatistarum*, speaks of the custom as generally prevailing.

MA'RAH (bitterness), a place in the wilderness, three days from the place at which the Israelites crossed the Red Sea, with a spring whose water was so bitter that none could drink it, but which was sweetened by the casting-in of a tree which the Lord showed to Moses (Exod. xv. 23, 24; Num. xxxiii. 8, 9). It may be identical with the present *Ayun Hawarah*, forty-seven miles distant from *Ayun Mousa*, and also noted for its springs of better water.

MARAN-ATH'A, an Aramaic expression meaning "Our Lord cometh," used by Paul in 1 Cor. xvi. 22, in warning that the approaching advent of Christ would see the cursing of those who did not accept Jesus.

MARAÑOS, a name for the "New Christians" of Spain, because these included not only Jews, but Moors. See SPAIN.

MARANUS, Prudentius, b. Oct. 14, 1683; entered the Congregation of St. Maur in 1703; resided for many years in the abbey of St. Germain des Prés, but was expelled in 1734 on account of his opposition to the bull *Unigenitus*; returned afterwards to Paris, and died there April 2, 1762. He finished Touttée's edition of the works of Cyril of Jerusalem (1720), Baluze's edition of the works of Cyprian (1726), Garnier's edition of the works of Basil (1730), and edited himself the works of Justin (Paris, 1742), accompanying the edition with some very elaborate *prolegomena* on Justin, Tatian, Athenagoras, etc. He also wrote *Dissertation sur les Semariens*, Paris, 1722; *Divinitas Jesu Christi*, Paris, 1746; *La doc-*

trine de l'écriture sur les guérisons miraculeuses, Paris, 1754, etc. See TASSIN: *Hist. lit. de la Congrég. de Saint-Maur*, 741-749. G. LAUBMANN.

MARBACH, Johann, b. at Lindau, on the Lake of Constance, Aug. 24, 1521; d. in Strassburg, March 17, 1581. He studied theology at Wittenberg, and was in 1546 appointed pastor of the Church of St. Nicholas in Strassburg, afterwards, also professor of theology, and director of the church convention. In Strassburg the Swiss Reformation prevailed, and Butzer had worked there through many years for a reconciliation between Calvinism and Lutheranism. Marbach was an ardent adherent of the German Reformation, and labored unintermittingly for the introduction of Lutheranism in Strassburg. He partly succeeded. The Reformed hymns disappeared from the hymn-book. Butzer's catechism was supplanted by Luther's. Some of the Reformed pastors and professors left the city, and others were compelled to subscribe to the *Confessio Augustana*, etc. But his exclusiveness produced much haggling and disturbance. See TRENS: *Situation intérieure de l'église Luthérienne de Strassbourg sous la direction de Marbach*, Strassburg, 1857. He wrote a couple of pamphlets on the Lord's Supper, etc. C. SCHMIDT.

MARBURG BIBLE, The, appeared in 1712 at Marburg, in quarto, under the title *Mystische und prophetische Bibel*, etc. The text is that of Luther's translation, but revised and improved by Professor Horche, Inspector Scheffer of Berleburg, and others; and to this text are added introductions and explanations, generally after Coccejus, but, in some cases, (the Song of Songs and the Revelation according to St. John), after Madame Guyon. The work was highly praised by the theologians of that time, and much used, especially by the mystics. It is, indeed, a precursor of the so-called Berleburg Bible. M. GOEBEL.

MARBURG, Conference of. Luther and Zwingli opened the battle with the Pope almost at the same moment, but independently of each other. From the very beginning, the German and the Swiss Reformation followed different tracks; and from 1524 a clash between the two movements became unavoidable. The point at issue was the doctrine of the Lord's Supper. A series of controversial pamphlets were exchanged between the Reformers. Others also participated in the contest, and the breach in the Protestant camp became a glaring fact. In the evangelical world this state of affairs caused much anxiety; and landgrave Philipp of Hesse was especially active in order to bring about a reconciliation. In the spring of 1529 he first broached the idea of a conference between the leaders of the two parties, to Melancthon on the one side, and Œcolampadius on the other; and both received it favorably. Zwingli also declared himself willing to accept the proposition. But Luther was from the very first disinclined. Nevertheless, when in September the landgrave sent out his invitations to Wittenberg, Basel, Zürich, and Strassburg, Luther accepted it; and Sept. 30 he arrived at Marburg, together with Melancthon, Jonas, Cruciger, Myconius from Gotha, Menius from Eisenach, and others. The day before, the Swiss had arrived, — Zwingli and Ulrich Funk from Zürich, Œcolampadius and Rudolf Frey from Basel, Butzer,

Hedio, and Jacob Sturm from Strassburg. On Saturday, Oct. 2, arrived the South-Germans, — Osiander from Nuremberg, Brenz from Swabian Hall, Agricola from Augsburg, and others, — and the conference began. It lasted for three days. Luther was the spokesman of the Germans; Zwingli and Œcolampadius spoke in behalf of the Swiss. But no agreement was arrived at; though Zwingli declared, with tears in his eyes, that there were none with whom he should like better to make common cause than the men of Wittenberg. Luther was hard and unyielding. "You are of another spirit than we," he said. Fifteen articles of agreement were drawn up, however, and subscribed to by all present. But they refer only to the general principles of Protestantism in their opposition to Romanism, not to the special point in question. Afterwards, these Marburg Articles were made the basis of the *Confessio Augustana*.

LIT. — Rich sources of information concerning this notable event are found in the works of Luther, Zwingli, Melancthon, Jonas, Osiander, etc. See L. J. K. SCHMITT: *Das Religionsgespräch zu Marburg*, Marburg, 1840; H. HEPPE: *Die 15 Marburger Artikel nach dem wieder aufgefundenen Autographen*, Kassel, 1854; and J. KRADOLFER: *Das Marburger Religionsgespräch*, Berlin, 1871. [A. ERICHSON: *Das Marburger Religionsgespräch in J. 1529 nach ungedruckten Strassburger Urkunden*, Strassburg, 1880, only 57 pp., but important for its new matter.] OSWALD SCHMIDT.

MARBURY, Edward, a minister of the Church of England, and rector in London; sequestered during the Rebellion; d. about 1655. He wrote two admirable commentaries, — one on *Obadiah* (London, 1649), and the other on *Habakkuk* (1650); the two reprinted in the Nichol's series, 1865.

MARCA, Petrus de, b. at Gant, Béarn, Jan. 24, 1594; d. in Paris, June 29, 1662. He studied law at Toulouse, and was in 1621 appointed president of the Parliament of Pau. In 1639 he was called to Paris as councillor of state. On the instance of Richelieu he wrote *De concordia sacerdotii et imperii seu de libertatibus ecclesiæ gallicanæ*, an exposition of the liberties of the Gallican Church (1641). But the book was put on the Index; and when, in 1643, the king appointed him bishop of Conserans, the Pope withheld the confirmation until he recanted (1651). In 1652 he was made archbishop of Toulouse, and in 1661 archbishop of Paris. Among his other works are, *De Eucharistia* (1624), *De Constantinopolitana Patriarchata* (1630), *Histoire de Béarn* (1640), *Dissertationes posthumæ* (edited by De Faget, Paris, 1669), and *Opuscula* (edited by Baluze, Paris, 1688). Both De Faget and Baluze have written biographies of him in their editions MEJER.

MARCELLIANS and **MARCELLINISTS**, two heretical sects from the latter part of the second century, of which the first consisted of the followers of *Marcellus of Ancyra* (which article see); and the second, of the adherents of *Marcellina*, a pupil of Carpocrates, whose system of Gnosticism she taught with much success in Rome while Anicetus was bishop. See ORIGEN *Contra Celsum*, v.

MARCELLINUS, Bishop of Rome from June 30, 296, to Oct. 25, 304. The latter date, however, is uncertain. See LIPSIUS. *Chronologie der*

Römischen Bischöfe, Kiel, 1869. The *Liber Pontificalis* states, that, during the persecution, Marcellinus became a *thurificatus*; i.e., a Christian who offered incense on an idol's altar in order to escape persecution; and there is no reason for doubting the fact. Even Roman-Catholic writers accept it, though probably on account of the moral of the story, — that the Pope can be judged by no man (*prima sedes non judicatur a quoquam*). His martyrdom, however, seems to be a fiction, and the acts of the synod of Sinnessa (MANSI: *Collection of Councils*, i. 1250) are a later fabrication. See PAPEBROCH: *Acta Sanctorum*, in *Propyl. Maji*, viii. ADOLF HARNACK.

MARCELLUS is the name of two popes. — **Marcellus I.** is left entirely out by Eusebius and Jerome, but succeeded Marcellinus (according to the *Catal. Liberianus*) after a vacancy of seven years. Lipsius, however, in his *Chronologie der römischen Bischöfe* (Kiel, 1869), fixes his reign with great probability from May 24, 307, to Jan. 15, 309. His martyrdom (*Acta Sancti*, Jan., ii.) seems to be a fiction; but it is a fact (De Rossi: *Roma Sotteran.*, ii. 204; KRAUS: *Roma Sotter.*, p. 171), that Maxentius banished him from the city, not because he was a Christian, but on account of the furious riots, which, between 306 and 309, took place within the Christian congregation. — **Marcellus II.** was elected Pope, April 10, 1555, and ascended the throne under great expectations, but died May 1, same year. See POLIDORUS: *De vita, et moribus M.*, ii. 1744. ADOLF HARNACK.

MARCELLUS is the name of five martyrs recorded by the martyrologies, besides Marcellus I., Bishop of Rome. — I. One **Marcellus** was during the persecution of Antoninus Philosophus, about 140, sunk into the ground to the waist, and left to die in that position at Chalons-sur-Saone, because he refused to participate in an entertainment given by the prefect Priseus. He expired after the lapse of three days, and is commemorated on Sept. 4. Whether or not there is any historical fact at the bottom of this legend cannot be made out. See GREGORY OF TOURS: *Liber de gloria martyrum*, c. 53; and RUINART: *Acta primorum martyrum*, p. 73. — II. **Marcellus**, captain of the Trojan legion, was beheaded at Tingis in 270, on the order of Aurelianus Agricola, prefect of Mauritania, because he refused to participate in the heathen festivals and sacrifices. He is commemorated on Oct. 30. See RUINART: *l.c.*, p. 302. — III. **Marcellus** who suffered martyrdom at Argenton in Gaul, during the reign of Aurelianus (270–275), was born in Rome, and educated a Christian. When the persecution broke out in the metropolis, he fled to Argenton: but there he attracted the attention of the prefect Heraclius, by miraculously curing a cripple, a deaf man, and a mute; and, as he openly confessed himself a Christian, he was ordered by the prefect to be whipped, roasted, burnt alive, etc. The tortures, however, took no effect upon him; and he was finally beheaded. He is commemorated on June 29. See GREGORY OF TOURS: *l.c.*, chap. 52. The legend seems, however, to be a mere fiction. See GÖRRES, in *Jahrbücher für protest. Theologie*, 1880, iv 449–494. — IV. **Marcellus**, Bishop of Apomea in Syria, fell, during the reign of Theodosius the Great (379–395), a victim to the fanaticism of the Pagans, which, however, he himself had roused by

destroying Pagan temples, at the head of a gang of gladiators and soldiers. He was burnt. See SOZOMEN: *Hist. Eccl.*, vii. 15. — V **MARCELLUS**, Bishop of Die in France, in the beginning of the sixth century, was thrown into prison by the Arians, and died there. He is commemorated on April 9. See GREGORY OF TOURS: *Lib. de gloria confess.*, c. 70. G. UHLHORN.

MARCELLUS, Bishop of Ancyra in Galatia, appeared as a zealous adherent of Athanasius and the homoousian doctrine at the synods of Ancyra (314), Nicaea (325), Tyre and Jerusalem (335), but fell, by his work *De subjectione Domini Christi*, written against the Arians, under the suspicion of Sabellianism, and was deposed, by the Council of Constantinople, 336. Eusebius of Nicomedia wrote against him, *Contra Marcellum* and *De ecclesiastica theologia*; and the copious quotations in the books of Eusebius give a tolerably clear idea of his peculiar theology. After the death of Constantine the Great, he was able to resume his see. Nevertheless, he was again deposed, probably at the same time as Bishop Paulus of Constantinople, and sought refuge in the West. Bishop Julius of Rome recognized him as orthodox; and so did the synod of Sardica, 343. It does not seem, however, that he ever returned to Ancyra; and when, under Constantius, the Arians came into ascendancy, he was condemned, together with Athanasius, by the synods of Arles (353) and Milan (355). Even his relation with Athanasius was disturbed by his Sabellianism, though the confession which the Marcellians of Ancyra sent to Athanasius was by him accepted as satisfactory. See *Eugenii legatio ad Athanasium*, in MONTFAUCON: *Nova Coll. Veterum Patrum*, ii.; MANSI: *Coll. Conc.*, iii.; and RETTBERG: *Marcelliana*. After the rupture with Athanasius, he seems to have lived in retirement; and, according to Epiphanius, he died two years before the publication of *Ad. Hær.*, that is, in 373 or 374. See ZAHN: *Marcellus von Ancyra*, Gotha, 1867. W. MÖLLER.

MARCHETTI, Giovanni, b. at Empoli, near Florence, in 1753; d. in Rome, Nov. 15, 1829. He studied law in his native city, and theology in Rome; and was ordained a priest in 1777. His *Saggio*, etc. (1780), and *Critica*, etc. (1782), a sharp criticism, in Ultramontanist spirit, of the *Histoire eccl.* of Fleury, attracted the attention of Pius VI., who gave him a pension. Suspected of having exercised a decisive influence on Pius VII. on the occasion of the excommunication of Napoleon, he was imprisoned, and banished to Elba, but afterwards allowed to live in his native city. After 1815 he returned to Rome, was made archbishop of Ancyra, *in partibus*, etc. He was a very prolific writer, and for some time a steady contributor to the *Giornale Ecclesiastico di Roma*.

MARCION and his School played, in the second century, the same part in the history of the Church as the Manichæans in the period from the third to the sixth century. The two sects are, indeed, agreed in many points. Both of them are dualistic, docetic, ascetic, and critically reserved with respect to the canon of the New Testament. And the difference between them is one of form and construction, rather than one of contents and character. While Manichæism at every point dissolves the ethical processes of history and life into metaphysical speculations, the metaphysical principles

on which Marcionism rests are twisted around so as to obtain a moral bearing on practical life; but in both cases the speculative foundation is nearly the same.

Marcion was born at Sinope in Pontus, in the first half of the second century, and came to Rome between 140 and 150. His severe asceticism made a deep impression there, and at first his relation to the congregation was very friendly. But it changed after he made the acquaintance of Cerdo, a Syrian Gnostic, whose doctrines he adopted and further developed. In Cerdo's system he found the speculative foundation for his own dualistic conceptions, and the speculative arguments for his personal hatred of Judaism. About ten years after the time of Valentine, he began to expound his system in Rome. His idea was not simply to gather around himself, as other Gnostic teachers had done, a circle of such as were perfect, — perfect in knowledge, and perfect in asceticism. On the contrary, he proposed to reform the whole Church by eliminating from her doctrines all those elements which were due to Judaism, and had crept stealthily into Christianity by way of tradition. His success may be estimated from the number and violence of his adversaries. Justin wrote against him, also Rhodon, Theophilus of Antioch, Philippus, and others; and Irenæus intended to devote a separate work to the refutation of his doctrines. Marcionite bishops and presbyters are often mentioned. Epiphanius says that Marcion had adherents in Rome and Italy, in Egypt and Pontus, in Arabia and Syria, in Cyprus and in the Thebaid; and Theodoret tells us, that, in Syria alone, he had converted more than one thousand Marcionists (*Ep.* 113). [Waddington found in Syria the ruins of a Marcionite temple. See No. 2518 in his *Inscriptions grecques et latines*, Paris, 1871.] It was, however, not so much the speculative part of the system which fascinated people: on the contrary, the history of the sect shows that to have become its ruin. But the practical part of the system, its ethics, impressed even men like Tertullian. The complete separation from the *ὕλη* (see *Gnosticism*, p. 879), and the complete absorption in the love of God, was the principle of that ethics. Not only the theatre and the circus were abhorred; but every thing ornamental, even the elegance of refined social forms, was despised. Flesh and wine were forbidden. Marriage was rejected, and martyrdom was looked upon as the crown of human life. Under Constantine the Great the persecutions against the sect began, and they were continued under his successors. But the final disappearance of the sect was not due to those persecutions, but to internal dissensions on speculative reasons.

As the common gnostical, allegorical interpretation did not suffice to bring the Marcionite system in harmony with the New Testament, Marcion formed a canon of his own, consisting of the Pauline Letters (though in an altered form), and of one Gospel, most closely resembling that of Luke. The relation between this Gospel of Marcion and the four canonical Gospels has in the present century been the subject of very minute investigations. Down to the time of Semler, biblical critics generally contented themselves with the statements of the Fathers; but he, the true precursor of the Tübingen school, always

anxious to find the traces of Judaism in the ancient church, thought, that, in the Gospel of Marcion, he had found a remnant of that original Christianity which Judaism had tried to destroy. Eichhorn and others further developed the hypothesis; but its true scientific basis it did not obtain until Hahn undertook to restore the text of Marcion's Gospel from the notices of Tertullian and Epiphanius, *Das Evangelium Marcions*, Königsberg, 1823. Hahn, however, came to the conclusion, that, in their relation to the primitive Gospel from which both the Gospel of Luke and that of Marcion must be considered as derivations, it is Marcion, and not Luke, who has made arbitrary changes from dogmatical reasons. Otherwise, F. C. BAUR: *Kritische Untersuchungen über die kanon. Evang.*, Tübingen, 1847. He returned to the hypothesis of Semler, and even went so far as to try to separate the original Pauline elements in the Gospel of Luke from the later Judaizing additions. This gave rise to further hypotheses. See HILGENFELD: *Kritische Untersuchungen über die Evang. Justins, der element. Homilien, und Marcions*, Halle, 1850; and VOLKMAR: *Das Evang. M., Text. und Kritik*, Leipzig, 1852. The principal materials employed in those investigations are found in EUSEBIUS: *Hist. Eccl.* IV 11 (Irenæus), and V 13 (Rhodon); JUSTIN: *Apol.* I. 62; HIPPOLYTUS: *Philosophoumena*, VII. 29; TERTULLIAN *Adversus Marcionem Libri*, V.; *Adamantii dialogus de recta in deum fide* (formerly ascribed to Origen, and generally found in the editions of his works); CYRIL: *Catech.* 6, 16; EPIPHANIUS: *Hæres.*, 42; THEODORET: *Hæres.*, I. 24; ESNIK: *Réfutation des différentes Sectes*, Paris, 1853, translated from the Armenian by Le Valliant de Florival; and the Hymns of EPHRAËM SYRUS. DILTHEY.

MARCUS, Bishop of Rome from Jan. 18 to Oct. 7, 336; was a Roman by birth, and lies buried in the *Cæm. Balbinæ*. Nothing is known about him. See LIPSUS: *Chronologie der römischen Bischöfe*, Kiel, 1869; *Catal. Liberian.*, and the *Liber Pontificalis*. ADOLF HARNACK.

MARCUS AURELIUS, Roman emperor from March 7, 161, to March 17, 180; was b. in Rome, April 26, 121; a son of Annian Verus; and was in 138 adopted by Antoninus Pius, whose daughter Faustina he married in 146. His reign was an almost uninterrupted series of campaigns in the East and in the North; and he died, from the plague, in his camp in Pannonia. Nevertheless, he found time, not only to reform the legislation, and watch the administration, of the empire, but also to cultivate philosophy, of which he had been a devoted student from early youth: indeed, he was the philosopher on the throne. His standpoint was that of eclectic stoicism,—a kind of moral rationalism enlivened by a deep faith in an all-pervading and all-governing reason. His works—a Dialogue, twelve books of Meditations, Letters, etc., written in Greek—represent him as a pious and substantial character, equally averse to the vulgar and to the hollow, and intent upon avoiding silliness in religion, and sophistry in philosophy. How far he knew Christianity cannot be decided. The view he took of the contempt of death, so common among the Christians (*Med.*, xi. 3), is that generally prevailing among the philosophers of that period. The conditions of the Christian Church were the same under him as

under his predecessors, Antoninus Pius, Hadrian, and Trajan; but local persecutions, caused by popular fanaticism, became more and more frequent. There exists on this point a double tradition. The older, which originated from the apologists, was inclined to shut the eyes to what the Christians actually suffered under Marcus Aurelius, and produced such fabrications as the *Decretum ad commune Asiæ*, and the Letter of 174 from the emperor to the Senate, referring to the legend of the *Legio fulminatrix*, and ascribing the victory to the prayers of the Christians. The later tradition, which was not restrained by any regard to the powers that be, represented the reign of Marcus Aurelius as the fifth period of persecution. The principal sources of information concerning the true state of the Christian Church during that period are, the acts of the martyrdom of Justin, in his *Opera*, iii. (ed. Otto), dating between 163 and 167; the *Peregrinus Proteus* of Lucian, written a few years after 165; the works of Melito of Sardis (Eusebius: *Hist. eccl.*, IV. 23); the works of the apologists; and the authentic report of the persecution in Lyons and Vienne (Eusebius, *l. c.*, V. 1), which show that persecutions took place, though not instigated by the government, which, on the contrary, seems to have taken pains to enforce the laws of Hadrian and Trajan.

LIT.—SUCKAN: *Étude sur M. A.*, 1857; NOËL DES VERGERS: *Essai sur M. A.*, 1860; DE CHAMPAGNY: *Les Antonins*, 1876, 3 vols.; E. RENAN: *Marc-Aurèle*, 1881. [The best English translation of the *Thoughts*, or *Meditations*, of Marcus Aurelius, is by George Long, London, 1863. The Greek text of the fourth book, edited, with a commentary, translation, and appendix on the relations of the emperor with Cornelius Fronto, by Hastings Crossley, appeared in London, 1882, pp. 84. The text most commonly used is that edited by J. M. Schultz, Leipzig, 1802, reprinted in the Tauchnitz series, 1821. See also F. W. FARRAR: *Seekers after God*, London and New York, 1869, new ed., 1877.] ADOLF HARNACK.

MARCUS EREMITA, an Egyptian hermit, who, according to Sozomen (*Hist. Eccl.*, vi. 29) and Palladius (*Hist. Laus.*, 20), lived in the desert of Scetis, towards the close of the fourth and in the beginning of the fifth century; a contemporary of Chrysostom and the younger Macarius. Many wonderful stories are told about him; but in some cases the same stories are told also about Macarius; and the resemblance of the two names seems to have produced a good deal of confusion. (See TILLEMONT: *Mem.*, viii. 226, 811; FLOSS: *Macarii Æg. Epistolæ*, Cologne, 1850, p. 73; OUDIN: *De Script. Eccles.*, i. 902.) Marcus is said to have died 410, more than a hundred years old. He is commemorated in the Greek Church on March 25. (See *Act. Sanct.*, M. 5, p. 367.) A *Vita Marci*, in manuscript, is mentioned by Montfaucon, in his *Palæogr. Gr.*, p. 323; and a short *Hist. de S. M. Abbate* has been published by Floss, in his edition of the works of Macarius.

As Marcus is a frequently occurring name among the monks, it is difficult to decide whether the notices extant refer to one person or to several. Nicephorus (xi. 35, xiv. 30, 54) seems to make a distinction between an older and a younger Marcus, of whom the latter lived during the reign

of Theodosius (408-450), was a pupil of Chrysostom, and a contemporary of Isidore of Pelusium, Nilus, and Theodoret, and wrote forty treatises on asceticism. There are also mentioned a monk of the name Marcus, from the ninth century (the reign of Leo VI.), and a Briton, Marcus Eremita, or Anachoreta, from the tenth century. Nevertheless, the supposition of Bellarmin, that the nine treatises which have come down to us under the name of Marcus Eremita do not belong to the celebrated saint from the fourth century, but to some obscure monk from the ninth century, is entirely unwarranted: both internal and external evidences speak against it. Photius (*Bibl. Cod.*, 200, p. 162 ed. Bekker, p. 667 ed. Migne) mentions nine treatises identical with those we possess. In the seventh century, Maximus Confessor gives extracts from a work of Marcus (*Op.*, i. 702, ed. Combefis). In the sixth century, Dorotheus quotes six passages from him. (Comp. Tillemont, *l. c.*, x. 801.) Finally, the general resemblance between the ideas and views of the nine treatises, and those of the works of Chrysostom, Macarius, Nilus, and Isidore of Pelusium, is so striking, that the authors must be considered as contemporaries. But it may be questioned whether the author of the treatises is identical with the Marcus Eremita of Sozomen and Palladius, or whether, with Nicephorus, a distinction should be made between an elder and a younger Marcus. See GALLANDI: *Prolegom.*; DU PIN: *Nouv. Bibl.*, iii. 8; OUDIN, *l. c.*, i. 902; CEILLIER: *Auteurs eccles.*, xvii. 300; CAVE: *Script. eccl.*, i. 372; TILLEMONT, *l. c.*, viii. and x.; FICKER, in *Zeitschrift f. hist. Theologie*, 1868, i. 402.

The nine treatises are, *On the Spiritual Law, Useful to such as embrace an Ascetic Life; On Justification by Faith, and not by Good Works; On the Penitence necessary to All; On Baptism; On the Subjugation of Anger and Lust; On Enthusiasm and Ecstasy; On General Moral Questions; A Dialogue between the Soul and the Spirit; and, On the Relation between Christ and Melchisedec with Reference to Heb. vii. 3.* They were published in Latin and Greek by Fronto Ducæus, in *Auct. Patr.* (Paris, 1624, i. 871), but more complete by Gallandi (tom. viii.) and Migne (tom. 65). By the Roman-Catholic Church they were put on the Index as *caute legenda* ("to be read with caution"). Bellarmin and other Roman-Catholic writers have tried to represent them as fabrications of some modern heretic; but by most Roman-Catholic historians they have been persistently ignored.

WAGENMANN.

MARCUS EUGENICUS, Archbishop of Ephesus, acted as one of the representatives of the Greek Church at the Council of Ferrara-Florence, 1438, and distinguished himself by his unyielding resistance to the papal pretensions. The doctrines of purgatory, the procession of the Holy Spirit, the use of unleavened bread in the celebration of the Lord's Supper, and the primacy of the Pope, were the principal points of difference; and the debate was long and bitter. A formula of concord was finally found, however; and both the Latins and the Greeks subscribed to it, July 6, 1439. Only Marcus refused to sign; and when summoned before a papal court, composed of cardinals and bishops, and presided over by the Pope himself, he came, took his seat among the bishops,

and began discussing the matter without condescending to defend himself. After his return to his diocese, he continued to work against the union; and on his death-bed (1447) he took an oath of Gennadius, afterwards patriarch of Constantinople, that he would oppose any such scheme to the last. A list of his works is found in LABBE: *Con. Coll.*, xiii. 677; and in FABRICIUS: *Bib. Græc.*, x. 530. See literature under art. FERRARA-FLORENCE, COUNCIL OF. GASS.

MARESIUS, Jean de. See DESMARETS.

MARESIUS, Samuel. See DESMARETS.

MARGARET'S DAY, St., Feb. 21, and July 20.

MARGARITA (μαργαρίτα, *margaritum*, "a pearl") denotes, in the Greek Church, that vessel in which the consecrated host is preserved; and *margaritæ*, those pieces of the host which the priest carried to the sick.

MARGOLIOUTH, Moses, Ph.D., LL.D., Hebraist; b. in London, Dec. 3, 1820; d. at Little Linford, Feb. 25, 1881. He was of Jewish parentage, but was early converted to Christianity; entered Trinity College, Dublin; took orders in 1844, and held various positions in the Church of England, being at his death vicar of Little Linford, near Newport Pagnell, Bucks. He was the author of very many works upon Hebrew and Jewish topics, among which may be mentioned *The Poetry of the Pentateuch* (1871), *The Lord's Prayer no Adaptation of existing Jewish Petitions* (1876). For list, see *Men of the Time*, 10th ed., London, 1879, s. v.

MARHEINEKE, Philipp Konrad, one of the most brilliant and positive theologians of the first half of the nineteenth century; b. at Hildesheim, May 1, 1780; d. at Berlin, May 31, 1846. In 1798 he entered the university of Göttingen, where he came more especially under the influence of Ammon, Planck, and Stäudlin; became *repetent* there in 1804, and in 1805 professor of theology, and second university preacher, at Erlangen. His more important literary publications were inaugurated in 1806 by the issue of the first part of a universal church history, the prosecution of which, however, was subsequently abandoned. His next work was an *Allgemeine Darstellung d. theol. Geistes d. kirchl. Verfassung u. kanonischen Rechtswissenschaft in Bezug auf d. Moral d. Christenthums u. d. ethische Denkart d. Mittelalters* (Nürnberg, 1806), which was designed to be the first part of a history of ethics in the centuries just before the Reformation. The work was never completed. These writings, however, betrayed a vigorous mind; and in 1807 their author was called to Heidelberg, where he came into intimate contact with Daub, to whose *Studien* he contributed valuable articles. At this period he published his *System d. Katholizismus in seiner symbolischen Entwicklung* ("The Development of Catholicism as displayed in its Symbols"), 3 vols., Heidelberg, 1810-13, whose thorough treatment of the Roman-Catholic system made it of fundamental importance for the science of symbolics. In 1812 he published a compendium of Symbolics under the title *Instt. symbol. doctrinarum Cathol., Protest., Socin. Eccles., etc. In usum lectionum*, ed. iii., etc., Berlin, 1830. In 1848 his lectures on Symbolics appeared at Berlin.

In 1811 Marheineke followed a call to the recently founded university of Berlin, and continued to labor there as professor, and (after 1820)

as the colleague of Schleiermacher, in the pulpit of Trinity Church, until his death. His principal writings during this period were his *History of the German Reformation* (*Gesch. d. deutschen Reformation*, 2 vols., Berlin, 1816, and 4 vols., Berlin, 1831-34), extending to the year 1555, and characterized by a thorough acquaintance with the sources, and a desire to make them speak for themselves; and his *System of Theology* (*Dogmatik*) which appeared in a triple form in 1819, 1827, and 1847. He became a pronounced follower of Hegel, over whose grave he uttered a glowing eulogy, and came to be recognized as the leader of the so-called "right wing" of that philosopher's disciples, who affirmed that Hegelianism can be reconciled with positive Christianity. Marheineke's *Dogmatics* has historical value, because it was written from this philosophical stand-point. In 1835 he lectured on the significance of the Hegelian philosophy for Christian theology, and assisted in editing Hegel's works (*Vorlesungen über d. Philos. d. Relig., etc., herausgegeben v. Prof. Marheineke*, Berlin, 1832). But it was this very relation to Hegelianism which involved him in his latter years in many conflicts, and occasioned not a little bitterness. Two of his pupils and friends, Matthies and Vatke, edited a part of his theological lectures in 4 vols., Berlin, 1847-49 (vol. i., *Moral*; ii., *Dogmatik*, iii., *Symbolik*, iv., *Dogmengeschichte*). A sketch of Marheineke's life was prefixed to vol. i.

WAGENMANN.

MARIAMNE (the Greek form of the Hebrew *Miriam*) was the daughter of Alexander, and the wife of Herod the Great, to whom she bore two sons, Alexander and Aristobulus, and two daughters, Salampso and Cypros. In a fit of jealousy her husband had her put to death. See art. **HEROD**.

MARIANA, Juan, b. at Talavera, in the diocese of Toledo, 1537; d. at Toledo, 1624; entered the order of the Jesuits in 1554; taught theology in Rome (1561), Sicily (1565), Paris (1569), and returned to Spain in 1574. He was a prolific writer, and several of his books produced a sensation. His *De rege et regis institutione* was written at the instance of Garcia de Loaysa, the tutor of Philip III., and was published at Toledo 1598. It contains the famous proposition, that a king, when he tries to overthrow the Church, may be justly killed when he cannot be deposed; and, in harmony with this maxim, Clement was openly praised for his assassination of Henry III. In France the book was burnt, after the order of the Parliament of Paris; and it contributed not a little to rouse a feeling of suspicion and hatred against the Jesuits. With the same audacity with which he revealed the secret moral springs in the policy of his order, he also uncovered its weaknesses, and attacked its faults. By some indiscretion, his *De las enfermedades de la Compañia de Jesus* fell into the hands of a French bookseller; and he at once published it in French, Italian, Spanish, and Latin (Bordeaux, 1625). The general of the order caused it to be condemned by Urban VIII. A work which was well accepted by all was his *History of Spain*, written in Latin, and then translated by himself into Spanish. It consists of thirty books, and reaches to 1516. The first twenty books were published at Toledo, in 1592;

and the ten last, in 1605. See P. ALEGAMBE: *Bibl. Script. Soc. Jesu*, p. 258. HERZOG.

MARIANISTS (Knights of the Holy Virgin, *Fratri godenti, Frères joyeux*) was the name of an order of knights, consisting of noblemen, which was formed at Bologna about 1233, for the purpose of protecting widows and orphans during the general insecurity and violence caused by the contest between the Guelfs and the Ghibelines. It was founded by Bartolomeo, a Dominican monk, who afterwards became bishop of Vicenza, and was confirmed by Urban IV. As the members were allowed to marry, hold private property, etc., they were generally called *Fratres gaudentes*. Commanderies were founded at Modena, Mantua, Treviso, and other cities in Northern Italy. Towards the close of the sixteenth century the order disappeared. In 1589 Sixtus V transferred its property to the college of Mantalto. See GUCCI: *Iconografia storica degli ordini religiosi e cavallereschi*, Rome, 1836, i. pp. 128-130. ZÖCKLER.

MARIAZELL, a village of Styria in Austria, with about one thousand inhabitants; has a beautiful church, built in the latter part of the seventeenth century, and containing a celebrated image of the Holy Virgin, brought thither in the twelfth century, and reputed as miracle-working. The place is annually visited by more than a hundred thousand pilgrims.

MARIE À LA COQUE, b. at Lauthecourt, in the diocese of Autun, July 22, 1647; d. Oct. 17, 1690. She entered the order of the Salesian nuns, as novice, Aug. 27, 1671; took the vow Nov. 6, 1672; and attained great celebrity by the visions she pretended to have, and the miracles which were ascribed to her. She wrote *La dévotion au cœur de Jésus*, and some other mystical treatises. Her life was written by J. Joseph Lanquet, Paris, 1729, and by Daras, Paris, 1875. Her memory has chiefly been kept up by the four songs, *Ververt*, in the *Œuvres de M. Gresset*, Amsterdam, 1748, i. 9-45.

MARINUS is the name of two popes. — **Marinus I.** (882-884) was the son of a presbyter, Palumbo, and a native of Gaul. Before his accession he was three times sent to Constantinople as papal legate, — in 866 by Nicholas I., in 869 by Adrian II., and in 880 by John VIII.; and every time his errand was the controversy with Photius. His first official act after his accession was to condemn Photius; and as he was bishop of Caere when he was elected bishop of Rome, and such a removal from one see to another was canonically illegal, Photius answered by protesting against the validity of his election. On account of the great similarity between the two names Marinus and Martinus, they have often been confounded; and Marinus I. is, indeed, in the papal catalogues, recorded under the name Martinus II. His letters are found in BOUQUET: *Recueil des historiens des Gaules et de la France*, ix. 198. The sources of his life are given by MURATORI: *Rer. Ital. Script.*, iii. p. 269; WATTERICH: *Pontif. Rom. Vitæ*, i. p. 29; and JAFFÉ: *Regista Pontif. Rom.*, p. 292. — **Marinus II.** (942-916) owed his elevation to Alberic, "the prince and senator of all the Romans," and was nothing but a tool in his hands. The same confusion with respect to the name has taken place with him as with Marinus I. See WATTERICH: *l. c.*, i. p. 34. R. ZÖPFEL.

MARIOLATRY. See **MARY.**

MARIUS OF AVENTICUM descended from a noble family of Autun, and was in 574 elected Bishop of Avenches, in the present canton of Vaud, Switzerland. He afterwards removed the see from Avenches to Lausanne, and d. there Dec. 31, 593. He continued the Chronicle of Prosper Aquitanus from 455 to 581, published in the Collections of Duchesne and Dom Bouquet, but best by Rickly, in *Mémoires et documents publiés par la société d'histoire de la Suisse Romande*, xiii. The principal source of his life is the *Cartular. Lausann.* See also ARNDT: *Bischof Marius v. Aventicum*, Leipzig, 1875. E. F. GELPKE.

MARIUS MERCATOR, an ecclesiastical writer of the fifth century, who played an important part in the Pelagian and Nestorian controversies. He is mentioned only by Augustine (*Ep.*, 193; *Quæst. ad Dulcit.*, 3) and Posidius (*Indic. Libr. Augustini* 4), and very little is known of his personal life: thus it is doubtful whether he was a priest, or a monk, or a layman. His spiritual character and dogmatical views, his style, his connection with Augustine, and his acquaintance with African affairs, seem to indicate that he was a native of North Africa. In 418 he must have lived in Rome. There he became acquainted with the chief representatives of Pelagianism, and wrote a book against them, which he sent to Augustine for examination. Augustine was, by a journey to Mauritania, prevented from reading the book immediately; and, when he returned to Hippo, he found a new work by Marius in the same line. He received both books with great kindness, exhorted the author to continue as he had begun, and recommended him to his friends in Rome. Later on, but before 429, Marius went to Constantinople, where he spent a part of his life, as it would seem, in some kind of an official position; perhaps as the agent of Cœlestine I. (422-432) and Sixtus III. (432-440). He spoke with authority; and his sole object was to defend the papal see against the Pelagians, and effect their condemnation. For this purpose he drew up, in the Greek language, a *Commonitorium*, which he presented to the Emperor Theodosius II., and translated into Latin. The result of this memoir was the banishment from Constantinople of Julian of Eclanum, Cœlestius, and other Pelagian leaders, and their condemnation by the synod of Ephesus (431). In the same year he wrote against Julian, and translated into Latin, the *Anathemata* of Cyril, and other documents pertaining to the Pelagian and Nestorian controversies. The last of his translations dates from 449. After 451 all information of him ceases.

As a translator, Marius is literal and often awkward: his style is rough and uncouth. As a polemic, he is violent and often unjust, his own views being very narrow. But he was a staunch champion of orthodoxy, and his writings contain much valuable information about his contemporaries. They fall into two groups; referring partly to the Pelagian, and partly to the Nestorian controversy. The first group comprises the above-mentioned *Adversus novos hæreticos*, written in Rome 417 or 418, and sent to Augustine for examination and approbation (it is lost, unless it be identical with the *Hypomnesticon* formerly ascribed to Augustine, and generally printed among his

works); the *Commonitorium*, also mentioned above; another *Commonitorium* against Julian; and translations of Nestorius' Epistle to Cœlestine, four Sermons by him, the *Symbolum Theodori Mops.*, and extracts from his work against Augustine. The second group comprises translations of five Sermons by Nestorius, four Epistles by Cyril, Cyril's *Apologeticus adv. Orientales*, his *Apologeticus adv. Theodoretum*, his *Scholia de incarnatione Verbi Unigeniti*, fragments of Theodoret, Theodore, Diodorus, Ibas, etc. The works of Marius Mercator were for a long time not known at all; though they were evidently used in the ninth century, during the Gottschalk controversy and the Pseudo-Isidorian fabrication, which gave rise to the peculiar fable of an Isidorus Mercator. A collected edition of them was first published by J. Gurnier, Paris, 1673, 2 vols. folio, and then by Baluze, Paris, 1684. The latter is the best, and has been reprinted in Gallandi, *Bibl. Patrum.*, viii.; while Migne has adopted the former in his *Patrol. Latin.*, 48. WAGENMANN.

MARK, one of the four evangelists, whose name has passed over to the Gospel by his hand. I. **THE MAN.** — John, surnamed Mark, a born Jew (Col. iv. 10, 11), comes to view, in the history of the apostolic church, in company with Barnabas and Paul, about the year 45. There is no tenable ground for denying, as Grotius and Schleiermacher did, the identity of John Mark and Mark. He is not only referred to by both these names, but also by the simple name of John (Acts xiii. 5, 13). John was his Hebrew name, Mark his Latin surname. His mother's (Mary's) house in Jerusalem was a resort for the believers (Acts xii. 12). He is called by Peter "his son" (1 Pet. v. 13), which makes it probable that he had been brought to the faith by Peter. He was a cousin of Barnabas (Col. iv. 10), and accompanied him and Paul on their missionary tour as far as Perga in Pamphylia (Acts xiii. 5, 13), whence he returned, against their will (Acts xv. 38), to Jerusalem. For this reason Paul refused to take him as his companion on his second missionary journey. This was the occasion of a separation between him and Barnabas, who took Mark to Cyprus (Acts xv. 36-39). Ten years later, Paul and Mark stand in friendly relations, and Paul calls him his co-laborer (Col. iv. 10; Philem. 24). Paul subsequently requested Timothy to send him to Rome (2 Tim. iv. 11). The last biblical notice connects his name with Peter in the vicinity of Babylon (1 Pet. v. 13). [Olshausen, Lange, Archbishop Thomson, and others, hold it probable that the nameless young man who followed Christ on the night of his betrayal (Mark xiv. 51, 52) was John Mark.] According to the testimony of the early church, the relation between Mark and Peter was a very intimate one. Papias (*Euseb.* 3, 39), who leans upon the presbyter John as his authority, informs us that he was Peter's interpreter. He says, "Mark was the interpreter of Peter, and wrote down accurately what he remembered; for he neither heard the Lord himself, nor followed him, but at a later time he followed Peter" (*Μάρκος μὲν ἐρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν. οὐτε γὰρ ἤκουσε τοῦ κυρίου οὐτε παρηκολούθησεν αὐτῷ, ὑστέρον δὲ Πέτρῳ*). A later tradition, that he resided with Peter in Rome, is less reliable, as it is open to the

suspicion of being founded on the interpretation of Babylon (1 Pet. v. 13) as Rome (*Euseb.*, 2, 15; *JEROME: Catal.*, 8). Further traditions state, that, after Peter's death, he went to Alexandria, established a congregation, became its first bishop, and suffered a martyr's death.

II. THE GOSPEL. — The early church placed the second Gospel of the canon in a very intimate relation to Peter, as it did the Gospel of Luke to Paul. Papias relates that Mark wrote down the things he heard from Peter, but did not observe any definite arrangement (*οὐ μέντοι τάξει τὰ ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ παραχθέντα*). At a later time, Justin (*c. Tryph.*, 106) calls the Gospel the "Reminiscences of Peter" (*τὰ ἀπομνημονεύματα Πέτρου*); and Tertullian (*c. Marc.*, 4, 5) says it is "called Mark because he edited the Gospel of Peter" (*evangelium Petri*). Irenæus (*Hier.*, iii. 1) adds, that Mark wrote it after the death (*ἐξόδου*) of Peter and Paul; and at the time of Eusebius (iii. 15) the opinion was universal, that Peter sustained a close relation to the Gospel; while Jerome says (*Catal.*, 8, etc.) that the "Gospel was composed, Peter narrating, and Mark writing." Against this universal testimony to the influence of Peter upon the second Gospel, no tenable objection can be urged. Some (Baur, Hilgenfeld, Köstlin) have argued, from the notice of Papias, that there was an original document by Mark, which contained aphoristic utterances of Peter, but has been lost. But this theory goes upon the arbitrary supposition that Papias, in the words *οὐ τάξει* ("did not follow a definite arrangement") meant a haphazard collection of sayings; but this cannot be made out to be his meaning. Another theory was set on foot by Griesbach, according to which Mark is a mere epitome of, or compilation from, Matthew and Luke. This view, with some modifications, has been advocated by Fritzsche, De Wette, Bleek, Delitzsch, [Davidson], and others, and looks for its confirmation to the contents (by far the largest portion of which is contained in Matthew and Luke) and to the arrangement of the contents; the compiler using Matthew and Luke alternately (Mark i. 1-20, comp. Matt. iii. 4; Mark i. 21 sqq., comp. Luke iv. 31-vi. 17; Mark iii. 23-35, comp. Matt. xii.; Mark iv., v., comp. Luke viii., etc.). Another argument is, that the Gospel shows its secondary origin by the prosaic reflections and additions which the author inserts in his narrative (comp. viii. 3, xi. 13), etc. But this theory likewise lacks all sound foundation. The arguments are deceptive. The first thing to be brought against it is the wide belief of the early church (Melito, Irenæus, Origen, Jerome, etc.) that the Gospels were arranged according to the date of their composition, Luke consequently following Mark. It cannot be shown that Mark had any partisan purpose in writing his Gospel; and, in the absence of this, no reasons can be given why he should have passed by the infancy of Jesus, the Sermon on the Mount, the raising of the widow of Nain's son, the great discourse against the Pharisees, and other narratives, if he was a mere compiler from Matthew and Luke. Again: the theory is made most improbable by the circumstance that Mark does not contain any of the characteristic peculiarities or excellences of Matthew and Luke.

No: the picturesque freshness and vividness of

detail, especially in the sections which are peculiar to this Gospel, betray the hand of an original author. He preserves striking Hebrew expressions (iii. 17; v. 41; vii. 11-34), adds numerous details (i. 20; iv. 38 sqq.; vii. 2, 5, 6, 17; viii. 14; xiv. 3, 5, etc.), and represents Christ's rebukes of his disciples as sharper than the other Gospels (iv. 13, 40; vi. 52; viii. 17 sq., etc.). But the main point is, that the sections which Matthew and Luke have in common, Mark has; whereas sections which are peculiar to them he has not. This circumstance would rather prove Mark to be the original from which the other two synoptists drew, than *vice versa*.

There remains only one more question in this connection: Is our canonical Mark identical with the Mark spoken of by Papias? Holtzmann (*D. synopt. Evangelien*) and Bernhard Weiss (*D. Marcusevangelium*, and also *D. Matthäusevangelium*), the representatives of the two principal classes of views, both accord to Mark much originality, but hold that this is not the original Gospel. Holtzmann thinks the Mark of Papias was the original from which our canonical Mark was derived, after the destruction of Jerusalem, and for the Church in Rome. Weiss, on the other hand, regards the *λόγια* ("discourses") of Matthew (see MATTHEW) as the original source of our Gospels, and derives our Mark partly from them, and partly from the reminiscences of Peter. That Weiss's modification of the so-called "Mark-theory" (*Marcus-Hypothese*) involves more intricate complications than that of Holtzmann, there can be no doubt; and for this reason it has found less acceptance than the labor and skill that have been spent upon it would otherwise seem to warrant.

The purpose of the Gospel of Mark is best expressed in its first words, "The beginning of the gospel of Jesus Christ, the Son of God." It brings out the divine glory of the person of Christ, its divine individuality and sublimity, with which his incomparable and superhuman *deeds* impressed an astonished world. The discourses of our Lord are not ignored, but it is the daily deeds of healing and power which the second Gospel emphasizes. A school of critics, denying this purely historical aim, claim that Mark was written for a partisan purpose. Baur affirms his purpose was to preserve a position of studied neutrality between the Judaizing and Gentile types of Christianity. Hilgenfeld held that it leaned towards Petrinism; Volkmar, towards Paulinism, etc. Most strange! These critics come, with their fixed theories of apostolic Christianity, to the Bible, and there pick out the arguments for their positions. There is only one possible conclusion: if Mark serves neither the Gentile nor the Judaizing type of Christianity, and shows no polemical leaning to either, it follows that he was not led to write by any partisan purpose.

The Gospel was written for Gentile Christians, more especially for Roman readers, as is evident from the absence of appeals to the Old Testament, except in chap. i. 2 (xv. 28 being of very doubtful authenticity), and of those passages which would be of more especial interest to Jewish readers. The genealogies, passages referring to Christ's being sent to Israel, the continued efficacy of the law, etc., are all wanting. On the other hand, explanatory observations are added,

which were unnecessary for Jewish readers (vii. 3, 4, 34; xii. 42; xv. 42). Christ brought the gospel (i. 15), whose destination is a universal one; and the temple itself was to be a house of prayer for all the nations (xi. 17).

The date of the Gospel has been put down by some (Keim, Hilgenfeld) to the latter part of the first century: Holtzmann says, shortly after the destruction of Jerusalem; Weiss, about the year 70. The Gospel itself contains no details which enable us to fix the date with certainty, not even the eschatological discourses of chap. xiii. The testimonies of the early church writers have already been given. Irenæus says it was written after the deaths of Peter and Paul; but, from Clement of Alexandria on, the tendency was to seek an earlier date, until Eusebius at last fixed it at 43. Every thing points to a date prior to the destruction of Jerusalem: [Meyer, Hitzig, 55-57; Archbishop Thomson and Dean Alford, 63-70; Lange, 68-70; Riddle, 64, etc.].

The place of composition was, according to the ancient testimonies of Clement, Irenæus, Eusebius, and Jerome, the city of Rome; and there is no good ground for disputing them. On the other hand, this view is favored by the explanation of Greek by Roman expressions (ii. 4; v. 9, 15, 23; vi. 27, 37; vii. 4, 8; xii. 11, 42; xiv. 5; xv. 15, 39, 44), and is held by Gieseler, Tholuck, Schwegler, Hilgenfeld, Meyer, etc. The isolated notice of Chrysostom (*Hom. 1., in Matth.*), that it was written in Alexandria, is unsupported by any of the Alexandrian Fathers.

Among Mark's peculiarities of style are the use of *hapaxlegomena*, of diminutives, double negatives, the word *εὐθεὺς* ("straightway") forty-two times, the repetition of *καί* ("and"), the tautologies, etc. Hitzig's investigation of Mark's language brought him to the conclusion that it is closely related to that of the Apocalypse, and the author of the former the author of the latter [a view which he had the honor of being alone in holding]. Mark wrote in Greek. Baronius, on the basis of a notice at the foot of a copy of the Peshito and some Latin manuscripts, started the theory that he wrote in Latin; and even the Latin autograph was said to have been discovered in Venice; but the latter proved to be a fragment of a copy of the four Gospels, containing a preface by Jerome.

The genuineness of Mark has been left unquestioned, except xvi. 9-20. This passage seems to be more than suspicious. Not that the style is so different from the rest of the Gospel, as some have urged, but because the passage is wanting in the Sinaitic and Vatican manuscripts, because Eusebius, Jerome, Gregory of Nyssa, and others say the Gospel closed with the words *ἐφοβοῦντο γὰρ* ("for they were afraid," verse 8), and the repetition of the first verse, which is found in the eighth. The passage, however, is very old; for Irenæus refers to it (iii. 10, 6). Perhaps the original conclusion of the Gospel was lost: perhaps it remained unfinished. [The genuineness is denied by Griesbach, Lachmann, Tregelles, Tischendorf, Westcott and Hort (in their Greek text), also by Fritzsche, Ewald, Reuss, Meyer, Archbishop Thomson, Riddle, but affirmed by Mill, Hug, Scholz, Olshausen, Ebrard, Lange, Burgon, Scrivener, and Morison.]

[Lit. — *Commentaries* by PETTER (2 vols., London, 1661), FRITZSCHE ("a very elaborate philological commentary," Leipzig, 1830), KUINOEL, OLSHAUSEN, FORD (London, 1849), J. A. ALEXANDER (New York, 1858), WORDSWORTH (5th ed., 1866), ALFORD (6th ed., 1868), MEYER (revised by B. WEISS; 6th ed., Göttingen, 1878), LANGE (English translation by Professor SHEDD, New York, 1866), JAMES MORISON (London, 1873; 3d ed., 1882, one of the very best), PLUMPTRE (London and New York), McEVILLY (Dublin, 1876), MACLEAR (Cambridge, 1877), ANBA SEVÈRE (translated from Arabic by J. J. L. BARGÈS, Paris, 1877), C. A. KEIL (Leipzig, 1879), BONNET (Paris, 1880), SCHANZ (R. C., and excellent, Freiburg-i.-Br., 1881), Canon COOK, in *Speaker's Commentary* (New York, 1878), RIDDLE (New York, 1881); KNOBEL: *De ev. Marci Orig.*, Vratisl., 1831; HITZIG: *Ueber J. Marcus u. seine Schriften*, Zürich, 1843; HILGENFELD: *D. Marcus-Evangelium u. d. Marcus-Hypothese* (in *Zeitschr. f. wissensch. Theol.*), 1864; B. WEISS: *D. Marcus-Evang.*, Berlin, 1872; KLOSTERMANN: *D. Markus-Evangelium*, Göttingen, 1867; GODET: *The Origin of the Four Gospels*, in his *Studies on the New Testament*, English translation, London, 1876; SCHAFF: *Church History* (revised edition, vol. i. pp. 627-647); Archbishop THOMSON: art. "Mark," in SMITH'S *Bible Dictionary*. On the genuineness of the last twelve verses see Dean Burgon's monograph (Oxford and London, 1871), Tischendorf, ed. viii. major, Westcott and Hort, vol. 2, and Schaff, *l. c.* i. 643-647. See art. GOSPELS for further literature.] GÜDER.

MARK'S DAY, St., the 25th of April; celebrated in the Roman Church by a solemn supplicatory procession, — the so-called *Litania major*. The ceremony is mentioned by Gregory the Great. In those churches where Mark is patron, the priest wears blue at mass upon this day.

MARLORAT, Augustin, surnamed **Du Pasquier**; b. at Bar-le-duc in Lorraine, 1506; hanged at Rouen, Oct. 31, 1562. After the death of his parents, he was educated in an Augustine convent; entered the order in 1524; was ordained a priest, and became in 1533 prior of a monastery at Bourges. He enjoyed a great reputation as a preacher; but his connection with the Reformation soon became apparent, and in 1535 he was compelled to flee. He sought refuge in Geneva; was appointed preacher at Cressier, near Lausanne; married; removed to Vevay; and was appointed preacher to the Reformed congregation in Paris, in 1559, and in the following year to that of Rouen. Rouen was in that period the second city of France, the centre of great commercial and industrial interests. The Reformation had spread widely among its inhabitants; and, after the massacre of Vassy (March 1, 1562), the Reformed citizens took possession of the city (April 16), and established a government in accordance with their religious principles. Some outbursts of fanaticism took place May 3; and, though the Reformed pastors were entirely innocent of those excesses, they were made to suffer for them, when, on Oct. 26, the city was recaptured by the Roman Catholics. Marlorat was condemned to death, and executed in front of his own church. [Of his works, parts of his *Novi Testamenti catholica expositio*, Geneva, 1561, were

translated into English by Thomas Tymme, London, 1570 (St. Matthew), and by others (John) 1574 (Mark), 1583, etc.] THEODOR SCHOTT.

MARNIX, Philipp van (*Sieur de St. Aldegonde*), b. at Brussels in 1538; d. at Leyden, Dec. 15, 1598; one of the most prominent leaders of the Dutch rising in the sixteenth century. He was very carefully educated, and throughout life a zealous student. He understood Dutch, German, French, Spanish, Latin, Greek, and Hebrew. He was a good classical scholar, a learned theologian, and well versed in jurisprudence. His principal studies he made at Geneva, and there he became not only fully converted to the Reformation, but also deeply imbued with the political elements of Calvinism. After returning home in 1560, he lived for several years in domestic retirement, until the whirlwind of events carried him to the front. He drew up the so-called "compromise," by which the Dutch noblemen bound themselves to resist to the last the introduction of the Inquisition; and also the petition of April 5, 1566, to the regent, Margaretha of Parma, concerning the Inquisition. After the occurrence of the iconoclastic riots at Antwerp, in August, 1566, he published *Van de beelden afgeworpen en de Nederlanden* (1566), and *Vraye narration et apologie des choses passées aux Pays-Bas* (1567). But it was not with the pen alone he served the cause he had espoused. Valenciennes was heavily pressed by the Spaniards, and Marnix and Brederode undertook to re-enforce it. But they were defeated at Austrawel, March 13, 1567. Marnix escaped first to Breda, then to Germany; but all his property was confiscated, Aug. 17, 1568. He entered the service of the elector-palatine, Friedrich III., and for several years he was deeply engaged in theological affairs. Meanwhile he had made the acquaintance of William of Orange. An intimate friendship sprang up between the two men; and in 1569 Marnix composed the famous *William's Lay*, which contributed more than any thing else to concentrate the sympathy of the Dutch on William the Silent. Between 1572 and 1585 falls the great political and diplomatical period of Marnix's life. He headed the embassy which tarried in London from December, 1575, to April, 1576, in order to induce Elizabeth to accept the sovereignty over the Dutch republic; and he also headed the embassy which (1580) went to France to offer the crown of the Netherlands to the Duke of Anjou. The latter mission was successful; and Marnix drew up the *Acte de déchéance de Philippe II. de sa seigneurie des Pays-Bas*: see also his *Rapport fait au prince d'Orange et aux États Généraux*. But the foolish attempt of the duke (Jan. 15-17, 1583) to break the compact, and establish himself at Antwerp by a *coup d'état*, threw suspicion even on Marnix; and when, as burgomaster of Antwerp, he surrendered the city to Alexander of Parma (Aug. 17, 1585), after a siege of nearly two years, he fell a victim to calumny. He retired to his estate at Westsonburg, near Viessingen, and lived for several years in deep retirement. As a kind of reparation, the states-general charged him in 1596 with the translation of the Bible; and he moved the following year to Leyden. But he succeeded only in finishing the translation of Genesis before death overtook him. His principal theological work is *De Biencorfs der*

helige roomsche keerde, a satire on the Church of Rome, her organization, her institutions, and her practices, inspired, no doubt, by the *Epistolæ obscurorum virorum*, and often very striking and pointed. It was published in 1569, often reprinted, and translated into many foreign languages. His stand-point was that of strict Calvinism. It was due to his influence, that, at the synod of Antwerp (Aug. 20, 1566), the Wittenberg *concordia* was rejected; and in the same spirit he was active at the synods of Wesel (1568) and Emden (1571). A *Traité du sacrement de la sainte cène du Seigneur*, which was published after his death (Leyden, 1599), is very precise and definite in fixing the stand-point from which it is written; and so are his *Réponse apologétique* (1598), *Onderzoekinge ende grondelijke wederlegging der Geestdrijvische Leere* (1595), *Tableau des différends de la religion* (1601), etc. A complete edition of his works does not exist. A selection has been published by Edgar Quinet: *Œuvres de P. van M.*, Brussels, 1857-60, 8 vols. His theological writings have been published by J. J. van Toorenbergen, St. Gravenhage, 1871. Many of his letters are found in the *Werken der Marnixvereeniging*.

LIT.—His life was written by PRINS, Leyden, 1782; W. BROES, Amsterdam, 1838; EDGAR QUINET, Brussels, 1854; TH. JUSTE, Brussels, 1858; J. VAN HARE, Harlem, 1854 (popular); VOLKMAN, Harlem, 1875 (popular); ALBERDINGK-THYM, Harlem, 1878 (ultramontane). See MOTLEY: *Dutch Republic*. THEODOR SCHOTT.

MARONITES is the name of a Syrian tribe, which, within the Christian Church, forms a peculiar, half-independent community, or, to speak more correctly, a sect. Members of this sect live scattered all over Syria; larger congregations are gathered in Aleppo, Damascus, and the Island of Cyprus; but the proper home of the community is the Lebanon region, from Tripoli in the north, to Tyre and the Lake of Genesareth in the south. Especially the districts of Kefrawân near Beirut, and Bsherre near Tripoli, are inhabited exclusively by Maronites; while in other places Maronites, Jacobites, Druses, etc., live interspersed between each other. The total number of the Maronite inhabitants of Lebanon hardly exceeds two hundred thousand: at all events, the estimate of the *Notizia statistica delle Missioni cattoliche* (Rome, 1843), five hundred thousand, is much too high. They pursue agriculture and cattle-breeding: the cultivation of the silk-worm is also very flourishing among them. They speak Arabic, and have done so for centuries; but they are of Syrian descent. The liturgy employed in their divine service is in Syriac, though only a very few of them understand that language: the readings from the Gospels, however, are in Arabic. They like to consider themselves a distinct nation; and they have, indeed, always succeeded in vindicating for themselves a certain measure of political independence. They are governed by sheiks, elected from among their own nobility; and to the Ottoman sultan, who appoints a Christian pacha over them, they only pay a variable tribute. At the head of their church (the *Ecclesia Maronitarum*) stands a patriarch, who is elected by themselves, and wears the title of "Patriarch of Antioch and all the East." He resides during summer in the monastery Kannôbin, at Lebanon, and during

winter at Bkerke; and he is always named either Butrus (Petrus), or Bûlus (Paulus). But he receives confirmation from the Pope; for from the latter part of the twelfth century there has existed a certain relation between the see of Rome and the Maronites.

Name. — On the Orontes, between Hamath and Emesa, there lay an old monastery dedicated to St. Maron. In the sixth century it was repaired by Justinian, according to Procopius (*De ædific.*, 5, 9), and is often spoken of as the most prominent among the Syrian monasteries. The Maron after whom the monastery was named is generally considered identical either with the hermit whose life Theodoret has described (*Hist. Eccl.*, 16), or with the monk and presbyter of whom Chrysostom speaks so highly (*Ep.*, 36): both must have lived about 400. But the great age and the celebrity of the monastery make it more probable that it took its name from some saint much older; for instance, from Mârî, who converted Babylon, and died, at the age of eighty-one, in the monastery Deir Mâr Mârî, near Seleucia, on the Tigris. From whomsoever it may have taken its name, it is from the monastery that the Maronites themselves derive their name; and it needs only to be mentioned passingly that some scholars derive it from Maronea, a village thirty miles east of Antioch; and others from Johannes Maron, about whom see below. But it must be noticed that the name does not occur until the eighth century, in the writings of John of Damascus, and that it is used there to designate a heretical sect. Exactly in the same manner it occurs later on in the writings of the Christian authors in Egypt (who wrote in Arabic), — Eutychius (Ibn Batrik, from the beginning of the tenth century), Benassalus (Ibn el-Assâl, from the thirteenth century), and others. See RENAUDOT: *Hist. Patriarch. Alex.*, Paris, 1713.

The First Patriarch. — Johannes Maron, whom the Maronites acknowledge as their first patriarch, was born at Sirûm, near Antioch, and was educated in Antioch and the monastery of St. Maron. Later on he studied in Constantinople, became monk in St. Maron, was ordained priest, and wrote against the heretics. Having acquired a great reputation among the Syrians, he was introduced to the papal legate in Antioch, and by him appointed bishop of Botrus in 676. He then converted all the Monophysites and Monothelites in the Lebanon region to the Roman faith, ordained priests and bishops, and gave the Maronites their political and military constitution. When Theophanes, patriarch of Antioch, died, in the second year of the reign of Justinian II., he happened, we are told, to be present in the city, and was unanimously elected patriarch. We are furthermore told that he journeyed to Rome, and was consecrated by Pope Honorius. But Honorius lived nearly a century before that time; and, as no one else but the biographer of Maro knows any thing about a patriarch of Antioch of that name, the whole story of his patriarchate seems to be a fabrication. Renaudot even goes so far as to deny the very existence of Maron; but there is no reason to doubt that he really was elected bishop of Lebanon, and exercised great influence there in steady opposition to the Greeks, though it is apparent that his biography, derived from a

so-called Arabic chronicle of the fourteenth or fifteenth century, and first published in a Latin translation by Quaresmius (*Elucidatio terræ sanctæ*, i. 37), and then in the original text by Assemani (*Bibl. Or.*, i. 496), is much mixed up with legendary matter, and the product of some Maronite, converted to Romanism, and anxious to establish an early and intimate connection between Rome and his co-religionists. The Maronites are generally very jealous of their orthodoxy, and employ every means at their disposal in order to slur over the fact — related by William of Tyre in his History of the Crusades, and accepted by Jacob of Vitry, Baronius, Renaudot, and all modern church historians — that they were a heretical sect, Monothelites and Monophysites, until they, in 1182, joined the Church of Rome under the influence of the crusaders, through whom frequent communications took place with the papal see. Their principal defenders are Abraham Ecchellensis (*Chronicon orientale*, Paris, 1651), Faustus Nairon (*De origine Maronitarum*, Rome, 1679, and *Enoplia fidei*, Rome, 1694), I. S. Assemani (*Bibl. Orient.*, Rome, 1719), and Nicolas Murad (*Notice historique sur l'origine de la nation Maronite*, Paris, 1844).

Relation to Rome. — The great conversion to Romanism in 1182 was not complete. An anti-Roman re-action soon set in, and was punished by a papal interdict, from which the country was not absolved until 1215. Afterwards Rome took great pains to maintain the union. A national council was held in 1596, in the monastery of Kannobin; and P. Girolamo Dandini, a Jesuit, appeared at the council as papal legate, charged with the revision of all the Maronite affairs. According to his report (*Missione apostolica al Patriarca e Maroniti del Monte Libano*, Cesena, 1656; translated into French, and accompanied with notes, by Richard Simon: *Voyage du mont Liban*, Paris, 1685), the council resulted in a complete submission to the Roman see, and an almost complete agreement with respect to doctrines. The exceptions were not a few, however, nor were they unimportant. The Maronites retained the celebration of the Lord's Supper under both kinds, the Syriac liturgy, the marriage of the priests, their own fast-days, their own saints, etc. A new council was held in 1736 in the monastery of Mary, at Luweiza, in the district of Kesrewan. The celebrated Maronite scholar, J. S. Assemani, was sent from Rome as papal legate; and the great object was to enforce among the Maronites the canons of the Council of Trent. Assemani partly succeeded. The Roman Catechism and the Gregorian Calendar were introduced; the Tridentine exposition of the doctrine of transubstantiation was established; the marriage of the clergy was confined to the lower degrees; the name of the Pope was introduced in the prayers, and the mass, etc. The acts of the council were published in Arabic, from the printing-press of the monastery of Mar Hanna, on Lebanon, 1788; and large extracts from those acts have been given by Schnurrer, in his two programmes: *De ecclesia Maronitica*, Tübingen, 1810–11. See also *Nouveaux mémoires des missions de la compagnie de Jésus dans le levant*, Paris, 1745, viii. and S. E. Assemani: *Bibl. Medic.*, Florence, 1742, p. 118. In 1584 Gregory XIII.

founded the *Collegium Maronitarum* in Rome, and from that institution issued a number of celebrated scholars, — Georgius Amira, Gabriel Sionita, Abraham Ecchellensis, the Assemanis, and others. Meanwhile the people itself, at home on Lebanon, remained in a semi-barbarous state. Two printing-presses were established among them, — at Mar Hanna in 1795, and at Kashia in 1802; but they awakened no interest in reading. For a long period the Maronites maintained a kind of supremacy over the Druses; but after 1840 their power became greatly weakened, feuds arose between them and the Druses, by which the country was often fearfully devastated. It was an attack by the Maronites on a Druse village, which in 1860 gave the first occasion to the frightful massacre of the Christians by the Druses throughout Syria, especially in Damascus.

LIT. — CORANCEZ: *Itinéraire*, Paris, 1816; BROCCHI: *Giornale delle osservazioni*, etc., Bassano, 1842, tom. iii.; G. GUY: *Relation d'un séjour dans le Liban*, Paris, 1847. E. ROEDIGER.

MAROT, Clément, the poet; b. at Cahors about 1497; d. at Turin in 1541; led an adventurous life at the courts of Francis I., Marguerite of Valois, and Renata of Este; staid for some time at Geneva in friendly intercourse with Calvin, having been compelled to flee from Paris, suspected of inclining towards the Reformation; and settled finally in Turin. In 1538 he began, with the aid of the learned Vatable, to translate the Psalms into French verses; and his undertaking succeeded so well, that it became fashionable, even at the court, to sing them. The first edition dates from 1541, and contains only thirty psalms; but the second, of 1543, with a preface by Calvin, contains thirty more. See, on this whole matter, the excellent works by FÉLIX BOVET: *Histoire du psautier des églises réformées*, Neuchâtel, 1872; O. DOUEN, *Clément Marot et le psautier huguenot, Étude historique, littéraire, musicale et bibliographique*, Paris, 1878, 1879, 2 vols., and the art. PSALMODY. C. SCHMIDT.

MARRIAGE is that union of a male and of a female human being, without which there could be no family, no parental care, no developed political communities, no general society of mankind. It is, in its essence, not only a union of hearts, but a physical union also. In the first book of the Hebrew Scriptures it is written, "For this cause shall a man leave his father and his mother, and shall cleave to his wife, and they shall become one flesh." This passage our Lord has sanctioned, as expressive of what his views of marriage are; and he adds to it the words, "What, therefore, God hath joined together, let no man put asunder." It is thus a religious ordinance, contrived and instituted by God, which is to control the whole human race as long as the present laws of earth and man shall continue.

The inferences from the passage of Genesis are very important. One is, that the marriageable man leaves his father and mother, and cleaves (or is glued) to his wife. In other words, marriage is the beginning of a new family, involving a separation from his parents and home, and implying, in the fact that a wife is to be found away from home, a condemnation of the marriage union with near relatives. Another inference is, that the closeness of the tie to the wife prevails over the

closeness of the tie to the parents. Another still to be drawn from calling the union "one flesh," is, that neither of the parties can be united at the same time to another person; so that polygamy is condemned by the very nature of marriage. And, still further, the expression "shall cleave" (adhere, or be devoted to) denotes a moral and social union; while "one flesh" implies that they are also bound together in an exclusive sexual fellowship. The permanence also of the union is implied in this closeness.

The apostle Paul, by his parallel comparing the husband and wife with Christ and his church, confers the highest possible honor on marriage, and shows the closeness of the union: "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it." "Even so ought husbands also to love their own wives as their own bodies" (Eph. v. 25, 28).

Polygamy is not only contrary to the earliest idea of marriage, but both the laws of nature and the experience of the world condemn it. As far as statistics reach, the sexes, at the marriageable age, maintain, on the whole, an equality, or a near approach to equality, of numbers; more males being born, and more females surviving the perils of early and middle life. In the higher races polygamy is almost unknown: elsewhere it cannot be indulged in to any great extent, unless men are killed off in war, while women are spared; or unless the rich and powerful have many wives, and the poorer classes of men lead lives of profligacy. Polygamy, again, makes men sensual, and fills the wives of the same man with jealousy and hatred towards each other. The idea of the family cannot be realized in the harem; and its inmates are often all but slaves, being first acquired by war or money.

Yet polygamy, although contrary to the idea of marriage as set forth in Gen. ii. 24, was in the world at an early date. Lamech, of the posterity of Cain, had two wives (Gen. iv. 19), which seems like a record of the first known bigamy; after which polygamy may have soon sprung up. We find it in the family of Abraham: both his grandchildren, Esau and Jacob, had a plurality of wives, — the first, three; the other, four, of whom two may be called, like Hagar, concubines, being given by Leah and Rachel to Jacob, as Sarah gave Hagar to Abraham, to be a substitute for herself. From this it may be conjectured that bigamy depended at first on the original wife's consent. Afterwards it became more common among the men of power and wealth. And yet Nabal had one wife only (1 Sam. xxv.); and the same is true of the prophets, where we have any notices of their family relations. Moses also may have lost his first wife when he married the Cushite woman (Num. xii. 1; comp. Knobel *in loco*). In the last chapter of Proverbs, only one husband and one wife are thought of. No law forbade polygamy, but it faded out of manners without the aid of legislation. All the peoples in the west, of a higher civilization, discarded it, or never had it; and no direct prohibition of it is to be found in the Christian Scriptures.

Marriage, unless begun at too early an age, is shown by modern statistics to be decidedly a healthier, as it is a more moral, condition than that of remaining single. M. Michel Chevalier

remarks, that if we compare the deaths of celibates, married persons, widowers, and widows, in their sum total, it is found that there is in France an exceptionally great mortality in the class of persons of either sex, married under the age of twenty; but that, in all succeeding periods of life, the death-rates of the married fall below those of the unmarried. In the French census of 1861 the deaths of celibates for a hundred celibates are given as 6 males and 5.72 females between the ages of twenty and sixty, but, of married persons between the same ages, they are 4.02 per cent of males and 4.40 of females. An increase of marriages in our country, says M. Lagoyt, cited by M. Cadet (*Mariage*, p. 13), would have for its effect, not only a greater fecundity of legitimate births, but also a greater mean duration of life.

The question here comes up, What persons are forbidden in the Scriptures, or upon ethical grounds, to form marriage unions with one another? It must have been discovered in primeval times, that the children of the same family, and others nearest of kin to one another, needed to have the utmost sexual reserve maintained between them, in order that the family might not become a hot-bed of vice. Everywhere we find laws prohibiting marriages of near relatives under heavy penalties. The word *incestus* (that is, *incastus*, unchaste, impure) shows how the Romans branded it in their language. Even a parent and an adopted child could not marry, nor an uncle and a sister's daughter. There could be no *conubium* there between very near relatives; and the parties to such a union, or the man at least, were visited with penalties such as *deportatio*. In the Hebrew Scriptures three of the curses to be uttered on Mount Ebal (Deut. xxvii. 15-26) relate to incestuous marriages. Compare for unlawful or incestuous marriages Lev. xviii. 6-17, and, for incestuous intercourse, Lev. xx. 11-21. In a number of cases, death is made the penalty.

Another reason has been assigned for prohibiting marriage between cousins; namely, that such unions are unfruitful. Thus Gregory the Great, in 601 A.D., writing to the missionary Augustin in England, makes the remark that Roman law had permitted first cousins to marry, but adds, "We have learned by experience that offspring cannot grow up from such a marriage."

It ought to be added, however, that, in very early times, children of the same father, but not of the same mother, were united in wedlock. This was Abraham's relation to Sarah. Of the strictness of the early Christian church we may have occasion to speak again. Here we mention the tendency of some modern legislation to depart from the standard of church law, and allow quite near relatives to marry. By French law, aunts and nephews, uncles and nieces, first cousins, brothers and sisters in law, can thus intermarry. By the law of the German Empire of Feb. 6, 1875, nearly the same descriptions of persons have liberty of marrying one another opened to them.

The entrance of the daughter into the marriage state depended in great measure upon the will of the father. It was natural that he should make it a condition of parting with his daughter,—who at once was held to be his property, and was his help in the household,—that some compensation should be made to him by a suitor, for his loss of

her services. To this *mohar*, as the Hebrews called it, there are several allusions in the Hebrew Scriptures. Shechem was willing to give any amount of *mohar* and *matthan* to Jacob and his sons in exchange for Dinah as a wife (Gen. xxxiv. 12), in which passage the second word may denote a *gift* made to the betrothed by the suitor. Jacob paid for his wives in labor; David paid for Michal in evidences of having killed a hundred Philistines (1 Sam. xviii. 25; 2 Sam. iii. 14); Hosea, in a symbolical prophecy, gave for a wife fifteen pieces of silver and a quantity of barley,—the usual price for a slave. The price paid to the next of kin for a wife may have, in time, been given by the father to his daughter as her dowry. The very ancient practice of bride-stealing, of which traces remained, in many parts of the world, long after the proper seizing of a wife from another tribe ceased, is not shown by any thing in the Old Testament to have been indigenous among the Hebrews. The expedient to supply the Benjamites with wives, in Judg. xxi., seems to have been suggested by the necessity of the case.

The natural feeling that marriage is a most important and a religious institution found expression among the Israelites in a solemn covenant between the man and the woman, to which there are several references. One of these is in Prov. ii. 17, "Who forgetteth the covenant of her God;" and another, in Mal. ii. 14, "Yet she is thy companion, and the wife of thy covenant;" i.e., of thy covenant made with her solemnly before God. Still more full is the expression in Ezek. xvi. 8, where God as a husband enters into a covenant with Jerusalem as a wife, so that she becomes his. Of the other ceremonies of marriage very little is said in the ancient scriptures. At Athens the man made known to the members of his *phratia* the marriage into which he had entered; and a sacrifice followed, together with a feast. And so, in early patrician times at Rome, a cake of spelt was eaten by the man and his bride, with auspices and offerings, in the presence of twelve witnesses (two of whom were the *pontifex maximus* and a *flamen dialis*). And there can scarcely be a doubt that religious rites, with a festival, accompanied marriages among the Hebrews.

The New Testament in its precepts shows a high idea of marriage; and, while it teaches that this state of life is not superior to its opposite, regards it also as a doctrine of false teachers that they place it among forbidden things. Our Lord, in Matt. xix. 11, when the apostles had said that it was not expedient to marry, if divorce was allowed only for one cause, replied that it was not given to all to receive this saying (of theirs) in practice, and that some abstain from marriage for the kingdom of heaven's sake. He shows that he thought individual duties and ethical capacities to be the determining considerations when marriage became a personal question. The apostle Paul lets us know that Peter and the Lord's brethren had wives, and considered his right to marry, if he wished, to be as good as theirs; he wishes the younger widows to marry (1 Tim. v. 14); he makes it essential (iii. 2-4) that the overseers in the churches should live a family life; and he regards forbidding to marry as part of an ascetic heresy (iv. 3). One passage only (Rev. xiv. 4)

seems to look upon marriage as a state of life inferior to celibacy. But whether the words, "were not defiled with women," and "for they were virgins," denote absolute chastity in the monastic sense, or absolute purity in the moral sense, and especially freedom from defilements accompanying idolatry, it is not altogether easy to decide. (Comp. Düsterdieck and De Wette *in loco*).

Want of purity in thought, speech, and action, was the great vice of heathenism, and is especially denounced in a number of places in the New Testament; and, at the time when Christianity was spreading, an ascetic doctrine invaded the western parts of the civilized world, the leading idea of which was that victory over bodily desires was the principal attainment for man. In reference to marriage, Tertullian could say that second marriage is nothing but a species of fornication (*stupri*). Thus a state of virginity began to be regarded as one of superior sanctity; and what Origen did is well known. At the Council of Nice, opinions were thrown out that bishops, presbyters, and deacons should refrain from sexual communion with their wives. The good judgment of an Egyptian bishop, who was himself unmarried, prevented this rule from being enacted. Ere long, however, the law became stricter, so as to require priests and deacons in the western church, if unmarried, not to marry, and, if married, to live apart from their wives. The eastern church allowed ordination in inferior ranks of the clergy without requiring such separation; but a married bishop was obliged to leave his wife when raised to this dignity. It took a long time for such laws to prevail in the western church, until Gregory VII., partly out of policy, in order to draw a broader line between the lay and the clerical members of the church, threatened excommunication against such laymen as should be present at masses celebrated by married presbyters. An unmarried clergy, thus secured, greatly aided the unity and ascendancy of that order amid all the evils which the rule of celibacy brought about.

The most important points connected with Christian marriage in the mediæval church are the including of it among the sacraments, and the power which the celebration of marriage with religious rites gave to the priests, of determining who could or could not marry according to Scripture and ecclesiastical canons. Upon the power of deciding questions touching the lawfulness of marriage depended the ecclesiastical jurisdiction of bishops, so far as it reached, over legitimacy, succession to inheritances, and the validity of testaments, — an immense power, which could be used to increase the amount of property held by dead hands. Another control which the mediæval church exercised in respect to marriage was that of deciding what impediments ought to prevent its being celebrated. Of these impediments there were various sorts; some from degrees of consanguinity or of affinity; others from special causes, such as fraud, precontract, clerical orders; others from the religion of one of the parties. In process of time, after the rise of Protestantism, when members of the Catholic Church and Protestants lived near one another, the question of *mixed* marriages arose, which has been a very troublesome one in some parts of Christendom;

and still later began the strife between states and the churches, especially the Catholic Church, growing out of the permission of civil marriage, as it is called. Each of these subjects — the early impediments to marriage in the Catholic Church (existing in part, also, in Protestant countries to a small extent), mixed marriages, and civil marriages — will call for some explanation.

I. *The Impediments* which early law in the western church, or canon law, sanctioned, may be divided into such as rendered marriage null, unless the party injured chose to have the marriage continue, and such as, on public grounds, without taking the wishes of the parties into account, absolutely dissolved it. (a) To the first kind belong force, fraud, error in regard to personal identity or in regard to freedom, antenuptial derangement of mind, crime or pregnancy, concealment of certain matters from the pastor, and seduction (which, however, might be included under force). By free consent all these impediments might cease to be binding, and the marriage thus be without a taint. (b) There were public impediments involving a sentence of nullity: such are differences of religion, one of the parties being a heretic, Jew, or heathen. If the party causing the impediment becomes a Catholic, the difficulty then ceases. (c) A marriage opposing existing obligations, such as a marriage already existing, or a previous vow of chastity. (d) Previous crime, as adultery between the parties, or marriage with a murdered person's wife or husband by the murderer. But a penance could remove this obstacle. (e) Blood-relationship, affinity, and even spiritual affinity, as that of a godfather or godmother. This impediment started from the prohibitory rules of Roman law, and perhaps of Levitical law, until it grew into a prodigious and annoying system, both in the Latin and Greek churches, from the prohibition against first cousins' intermarriage (which was the second degree), onward, until a remedy, in part, was found in the lucrative practice of dispensation. The cause may have been, in part, the feeling that such an alliance was something like incest, and in part from the supposed discovery (which Gregory the Great gives as a reason), that marriages between such near relatives are not prolific (601 B.C.). Things went on until sixth cousins, or persons in the seventh degree of relationship, could not marry. But Innocent III. brought about a change in the law at the Fourth Lateran Council, so that the prohibition should not thenceforth exceed the fourth degree of consanguinity and affinity; that is, the relation of fourth cousins. Yet a marriage between third and fifth cousins came into use. Affinity extended as far in prohibiting marriage as consanguinity, but in time this was very much abridged in its power. The same is true of the relation created between godfathers and godmothers and their kindred. Dispensations were pretty freely granted. The third canon of the Council of Trent on the sacrament of matrimony is as follows, rendered into English: "If any one shall say that only those degrees of consanguinity and affinity which are expressed in Lev. xviii. 6 sq. can prevent the contracting of marriage, or separate it when contracted, or that the church cannot give a dispensation in regard to some of them,

or enact that others besides shall not prevent and separate [marriage], let him be anathema." There is silent reference here to the marriage of Henry VIII. with his deceased brother's wife, which was declared unlawful by some during the controversy on that marriage and his divorce.

II. *Mixed Marriages*, or those, especially, between Catholics and Protestants. The Reformation, in many respects, substituted the civil power of the State for the old Church power. Laws concerning marriage were thenceforth enacted in all Protestant states. But many states had subjects of different religions, and among the Catholics in such countries the marriage laws still continued. The neighbors of different confessions, occasionally, would desire to form marriage connections with one another. But the Catholic Church forbade the clergy to solemnize such marriages, unless the offspring should be instructed and brought up in the Catholic religion; and for this, before marriage, guaranties were required from the persons concerned. For some time the difference of religions prevented marriage unions between the persons adhering to them; but in the eighteenth century the feeling on this point became freer or laxer, and at present mixed marriages form, in a few countries, an appreciable percentage of the annual marriages. It is readily understood that the Catholic Church is very averse to yield at all on the question of guaranties, but considerations of policy have called forth a certain degree of concession in some Protestant countries from the Catholic Church. The treatment of such marriage—as Walter, a Catholic writer, describes it in his *Kirchenrecht* (seventh edition, § 318, 1839)—is as follows, unless changes of policy have been introduced in more recent times: By a law of Benedict XIV., a mixed marriage not celebrated according to the rules of the Catholic Church—and thus canonically regarded as a state of concubinage, although it were not entered into in the form prescribed by the Council of Trent, but in a form having legal validity in the place in question—could be regarded as a really and fully valid marriage. This concession, however, was limited at first to the Netherlands, and, by a brief of Pius VIII., to the western part of the Prussian monarchy. These concessions related only to the form of marriage. "But," adds Walter, "in some places, in order to avoid greater evil, even although the necessary guaranties are not given, the Catholic pastor may be present, and may enroll in the church book the declaration that is made. He must refrain, however, from all prayers and solemnities whereby he could have the appearance of approving such a union begun against the requirements of the church." And for proof our author cites a brief of Pius VIII. to Prussian bishops in 1830, and of Gregory XVI. to Bavarian bishops in 1832 (*Kirchenrecht*, § 318, page 634 of seventh edition).

III. *Civil Marriages*.—These are marriages entered into according to a form, or in a way, prescribed by the State, and have a validity which is independent of any ecclesiastical solemnization. Such marriages arose out of the unwillingness of dissenting sects in Protestant countries to have the marriages of their members celebrated by ministers of the Established churches, or, per-

haps, celebrated according to forms which they could not approve. It is significant of the feeling of some English colonies, as of the Puritan ones in Connecticut and Massachusetts, that at first they required all marriages to be celebrated by a justice of the peace, or other civil officer. The reason of this evidently was, that they had felt what they considered tyranny from the Church of England, or eschewed it as not a true church. In process of time, ministers of the gospel, of any denomination, were allowed to solemnize marriages; and registry laws required that they should have the proper certification. In Europe, civil marriage has been subjected to much opposition, especially on the ground that the religious nature of marriage is not properly provided for by laws which render marriage by a minister of religion unnecessary. There are different ways of uniting civil marriage with religious forms. One is to begin with the civil marriage, which is essential, while the religious celebrations are left to the individual's own choice. This is the *civilehe* of Germany since Feb. 6, 1875, according to a law of the empire. Of this many religious persons complain, and with reason. Civil marriage is introduced into the principal countries of Europe, and is destined to extend farther.

Marriage and religion being the two main supports of society in all its forms, from the family to the state, we may ask, in closing, whether marriage is now contributing all that it can to the social system. Our answer must be, first, that it is a bad sign where the number of marriages to a given number of persons is, for a long period together, on the decrease, and that such seems to be the condition of some of the most cultivated nations at the present time. And again: the reverence for the institution of marriage, either in society as a whole, or in certain classes, is tested by the annual number of breaches of its essential laws, and by divorces and separations. But it is a sad fact that the breaches, such as adulteries and desertions, are, on the whole, increasing, and that separations have still more increased within the present century. If the expense of maintaining families should increase as it has done, and the style of living go along with it at an equal pace, and the apparent desire of many not to have large families should become still more manifest, then we may expect that decay of family life to show itself which involves the decay alike of religion and the state.

LIT.—Marriage has such various and important relations to religion, morals, the family, the State, and the Church, that its literature is too copious to be fully exhibited. For Hebrew marriage we mention the work on *Mosaisches Recht*, by J. D. MICHAELIS (2d ed., 1775), that of SAAL-SCHÜTZ with the same title (2d ed., 1853), and the *Antiquities of Israel*, a translation of a work of EWALD by Solly, 1876. On marriage among the Greeks and Romans, consult especially K. F. HERMANN'S and SCHOEMANN'S *Griech. Alterthum*, MEIER and SCHOEMANN'S *Attische Process* (1824), ROSSBACH'S *Röm. Ehe* (1869), MARQUARDT, in his and MOMMSEN'S *Handbuch*, vol. i. of his *Privatleben d. Röm.* (1879). For the Roman law of marriage, see REIN: *Röm. Privatrecht*; and the writers on Roman law, as VANGEROW'S *Pan-*

dekten, i. § 201. For the ecclesiastical law of marriage we cite WALTER'S *Kirchenrecht*, PERMANEDER (R. C.), and RICHTER (*Prot. u. Evangel. Kirchenrecht*, where, in a note on § 262, sixth edition, a catalogue of authors is given). For the history of state law in all Christian states on the right of concluding marriage, FRIEDBERG (*das Recht der Eheschliessung*, 1865) is exhaustive. ERNEST CADET'S *Le mariage en France* is an excellent book (1870). We may mention also PAUL JANET'S *La Famille*, and TROPONG'S *De l'influence du Christianisme sur le droit civil des Romains*, 2d ed. (1855); C. THÖNES: *Die christliche Anschauung der Ehe u. ihre modernen Gegner*, Leiden, 1881. Writers on morals, public law, and the state, naturally speak of marriage; but we here close our list. T. D. WOOLSEY.

MARRIAGE among the Hebrews. From the beginning, fathers selected for and gave to their sons a bride (Gen. xxiv. 3, xxxviii. 6). Where the wishes of the son were consulted, the proposal was made by the father (Gen. xxxiv. 4, 8; Judg. xiv. 2). Where there was no father, the mother selected the bride for her son (Gen. xxi. 21). Besides the customary presents given to the bride and her relations (Gen. xxiv. 53), a price was stipulated, which was to be paid to the father of the maiden (Gen. xxxi. 15, xxxiv. 12; 1 Sam. xviii. 23, 25; Exod. xxii. 17). This price could be paid either in money (Deut. xxii. 29), or by services rendered (Gen. xxix. 20; Josh. xv. 16; 1 Sam. xvii. 25, xviii. 25). A dowry was very seldom given to the bride. The Mosaic law introduced no changes into these usages. It contains no rules as to the marriage contract. Only from incidental notices we see, that, in older times, the marriage contract was made between the parents orally, perhaps in the presence of witnesses (Ruth iv. 11), or by sworn promises (Mal. ii. 14). Only in the post-exile period do we meet with written marriage contracts (Tob. vii. 14), concerning which more minute rules and regulations were laid down in the Talmudic treatise *Kethuboth*.

Polygamy was allowed among the ancient Hebrews (Gen. iv. 19; 1 Chron. ii. 18), which at a very early period seems to have been restricted to two wives (1 Sam. i. 2; 2 Chron. xxiv. 3), and which seems to have been customary with kings (2 Sam. v. 13, xii. 8; 1 Kings xi. 3; 2 Chron. xi. 21, xiii. 21; Joseph., *Antt.*, XVII. 1, 3) and prominent persons (Judg. viii. 30). Although the Mosaic law did not forbid polygamy, and only restricted it in the case of kings (Deut. xvii. 17), yet its many enactments tended to discourage, and finally to abolish, polygamy (Exod. xxi. 8 sq.; Lev. xv. 18). By degrees, monogamy gained a strong foothold in the people, especially through the powerful influence of religion; and marriage was finally regarded as a sacred covenant made before God (Prov. ii. 17; Mal. ii. 14; Hos. ii. 20). Hence marriage is very often used by the prophets as a true emblem of the relation between Jehovah and Israel. This *religious* conception of monogamic marriage became more and more prevalent in Israel; its basis being the divine institution of marriage, especially monogamic marriage, at the creation of man (Gen. i. 27 sq., ii. 18 sq. 24; note especially the expression in ver. 24, unto "his wife," and the addition of the Septuagint, made

in the interest of monogamy, "they twain," which is also retained in Matt. xix. 5; Mark x. 8; 1 Cor. vi. 16; Ephes. v. 31). To regulate marriage, — partly in accordance with ancient usages, and partly with the spirit pervading the law of Moses, — degrees were prescribed within which a man was permitted to marry. Out of aversion to consanguinity and the evil consequences resulting from it on the one hand, and in opposition to the then existing Canaanitish and Egyptian usage on the other hand, marriages between a certain number of near relatives were forbidden (comp. Lev. xviii. 7 sq., xx. 11 sq.; Deut. xxvii. 20 sq.; Joseph., *Antt.*, III. 12, 1). He that trespassed against it was to be burnt (Lev. xx. 14). Yet these laws were not always strictly kept (2 Sam. xiii. 13 sq.; Ezek. xxii. 10 sq.); and how little the magnates cared for it we see from the example of the Herodians (Joseph., *Antt.*, XVII. 1, 3; 13, 1, XVIII. 5, 1, 4; comp. Matt. xiv. 4; Mark vi. 17 sq.). Ancient usage, however, favored marriages among more distant relatives (Gen. xxiv. 4, 48); and only in the case of the inheritance of daughters the law provided that they should only marry in their own tribe (Num. xxxvi. 6 sq.), and made it incumbent upon the brother of a deceased husband who died childless to marry his widow (Gen. xxxviii.; Deut. xxv. 5 sq.; Ruth iv. 1 sq.; Matt. xxii. 24 sq.). The priests, especially the high priest, were not allowed to marry a divorced or profane woman, nor a whore (Lev. xxi. 7); and, whilst the priest could marry the widow of a priest (Ezek. xlv. 22), the high priest was even prohibited from the latter. Only maidens were allowed to the high priests. Out of theocratico-religious reasons, the marriage of an Israelite with the daughter from one of the accursed seven Canaanitish nations was forbidden (Exod. xxxiv. 16; Deut. vii. 3; Josh. xxiii. 12); but this command was not always heeded (Judg. iii. 6, xiv. 1; 1 Kings xi. 1 sq.). Marriages with other foreign men and women were permitted (Lev. xxiv. 10; 1 Chron. ii. 34 sq.), since they could acquire the Jewish civil right. After the exile, however, mixed marriages, in consequence of the sad experiences which the people had made as touching their faith, were interdicted, and the more rigorous view became prevalent (Ez. ix. 1 sq., x. 3; Neh. xiii. 23 sq.). A second marriage was permitted, although it was regarded as a higher degree of sanctity not to marry again (Luke ii. 36 sq.). In general, the Jews thought very highly of the married state, and many children were regarded as a great blessing (Ps. cxxvii. 3, cxxviii. 3 sq.).

Marriage Ceremonies. — The betrothal having previously taken place, the bridegroom on the wedding-day, accompanied by his friends (Judg. xiv. 10 sq.; Matt. ix. 15; John iii. 29; 1 Macc. ix. 39), and attired in his wedding-dress, went to the house of the bride, and conducted the veiled one, accompanied by her companions, under song (Jer. vii. 34, xvi. 9), music, and dancing (1 Macc. ix. 37), by the light of torches (Matt. xxv. 1), into his father's house, where the marriage-feast was kept for seven days (Judg. xiv. 10, 12), and where the many friends were entertained with song (Jer. xxv. 10; 3 Macc. iv. 6) and riddles (Judg. xiv. 12). The bridegroom was crowned (Song of Songs, iii. 11; Isa. lxi. 10; 3 Macc. iv. 8). In the evening the couple was conducted to

the bridal chamber: and after coition it was ascertained whether the bride had preserved her maiden purity; if she had not, she was stoned (Deut. xxii. 13 sq.).

[Modern Jews celebrate marriages in the following manner. A silk or velvet canopy, about three or four yards square, supported by four long poles, is held by four men out of doors on the day of the wedding. Under this canopy the bridegroom is led by his male friends, preceded by a band of music, and welcomed by the joyous spectators with the exclamation, *Barûch Habâh*! i.e., "Blessed is he that cometh!" The bride, with her face veiled, is then brought to him by her female friends, and led three times round the bridegroom, thereby fulfilling the command, "The woman shall compass the man" (Jer. xxxi. 22); when he takes her round once amid the congratulations of the by-standers, and then places her at his right hand, both standing with their faces to the south, and their backs to the north. The rabbi then covers the bridal pair with the *talith*, or fringed wrapper, which the bridegroom has on, joins their hands together, and pronounces over a cup of wine the benediction of affiance, "Blessed art thou, O Lord our God, King of the universe, who hast created the fruit of the vine. Blessed art thou who hast sanctified us with thy commandments, and hast forbidden to us consanguinity, and prohibited us the betrothed, but hast permitted us those whom we take by betrothal and marriage. Blessed art thou, O Lord, who hast sanctified thy people Israel by betrothal and marriage." Whereupon the couple taste of the cup of blessing, and the bridegroom produces a plain gold ring, and, in the presence of all the party, puts it on the bride's finger, saying, "Behold, thou art consecrated unto me with this ring, according to the rites of Moses and Israel." The rabbi then reads aloud, in the presence of appointed witnesses, the *kethubah*, or marriage contract, and concludes by pronouncing over another cup of wine the seven benedictions, which are given in the Talmudic treatise *Kethuboth* (Col. 7, col. 2; 8, col. 1). With this the ceremony ends amid the shouts, *Mazal tov!* i.e., "Good luck!"

Divorce.—The Mosaic law does not institute divorce, but, as in other matters, recognizes and regulates the prevailing patriarchal practice. The ground on which the law allows a divorce is termed *croath dabar*, any "shameful thing" (Deut. xxiv. 1). Whatever this *croath dabar* meant was much discussed at the time of Jesus in the schools of Shammai and Hillel; [and according to Hillel only the burning of food in cooking was a sufficient reason for putting away a wife]. The husband had to give his divorced wife a bill of divorcement (Isa. l. 1; Jer. iii. 8; Matt. xix. 7; Mark x. 4), thus enabling her to marry again. Without such a bill, she was regarded as belonging still to her former husband. A husband who had divorced his wife could not remarry her, even if her second husband had died, or had divorced her (Deut. xxiv. 2 sq.): otherwise the husband was in duty bound to provide his wife with food and raiment, and to fulfil the duty of marriage (Exod. xxi. 10), but was released from the latter duty during the time of her menstruation (Lev. xviii. 19, xx. 18; Ezek. xviii. 6, xxii. 10).

Adultery.—Although connection with another

married woman, or with a betrothed, or with any female, was not regarded as adultery so long as polygamy existed, yet at a very early period both parties committing such a sin were punished with death, probably by stoning (Deut. xxii. 20 sq.; John viii. 5, 7) or burning (Gen. xxxviii. 24; Lev. xxi. 9). The very fact that the Decalogue already forbids adultery (Exod. xx. 14) proves that the ancient law of Israel regarded the marriage relation as something sacred. When a man violated a woman in the field, where she could not get help, the seducer only was killed. When a husband suspected his wife of adultery, he had to bring her unto the priest, who subjected her to the ordeal of the waters of jealousy (Num. v. 12 sq.). If a man seduced a maid, he had to marry her, or, in case her father refused to give her unto him, the seducer had to pay money according to the dowry of virgins (Exod. xxii. 16 sq.). In spite of all these strict injunctions, the prophets spoke often against this sin (Jer. vii. 9, xxiii. 10; Hos. iv. 2; Mal. iii. 5); and at the time of Jesus immorality was very great in Israel (Rom. ii. 22), which was especially fed by the influence of the then ruling Herodians. Notwithstanding the prohibition in Lev. xix. 29, Deut. xxiii. 17 sq., there existed public prostitutes at all times among the Hebrews (Gen. xxxviii. 14; Judg. xvi. 1; 1 Kings iii. 16; Prov. ii. 16 sq., v. 3 sq., vi. 26, vii. 10, xxiii. 27; Amos ii. 7, vii. 17). Prostitution was especially propagated through the lascivious, sensual Syro-Phœnician cultus, and with it found its way into Israel (Num. xxv. 1 sq.; 1 Kings, xiv. 24, xv. 12, xxii. 46; 2 Kings xxiii. 7; Hos. iv. 13 sq.).

LIT. — MICHAELIS: *Mosaisches Recht und Von den Ehegesetzen Moses*, 2d ed., 1768; STÄUDLIN: *Geschichte der Vorstellungen und Lehren von der Ehe*, 1826; SAALSCHÜTZ: *Mos. Recht*, pp. 725 sq.; EWALD: *Alterthümer des Volkes Israel*, pp. 171 sq.; FRANKEL: *Das mos. talmud. Eherecht*, [Breslau], 1860; [SAALSCHÜTZ: *Archäologie der Hebräer*, ii. 173 sq.; HAMBURGER: *Real-Encyclopädie*, i. pp. 255–264; SALVADOR: *Histoire des institutions de Moïse et du peuple hebreu*, 1828, ii. pp. 319–384; CELLÉRIER: *Esprit de la législation de Moïse*, i. 252, 256, 324 sq.; the art. *Mariage*, in LICHTENBERGER'S *Encyclopédie des Sciences Religieuses*; BENARY: *De Hebr. Leviratu*, Berlin, 1835; REDSLOB: *Leviratsehe*, Leipzig, 1836; KURTZ: *Ehe des Hosea*, Dorpat, 1859]. On marriage laws and ceremonies among the Mohammedans, comp. LANE: *Modern Egypt*, London, 1836, i. pp. 115 sq., 193 sq.; VON KREMER: *Culturgeschichte d. Orients*, 1875, i. pp. 519 sq. [See also J. BERGEL: *Die Eheverhältnisse der alten Juden im Vergleiche mit den griechischen und römischen*, Leipzig, 1881, 33 pp.] RÜETSCHI (B. PICK).

MARRIOTT, Wharton Booth, b. 1825; d. at Eton College, December, 1871. He was graduated at Oxford; fellow of Exeter College; from 1850 till death, assistant master of Eton College. He wrote a work of great learning upon church vestments (*Vestiarium Anglicanum*, London, 1867), and contributed extensively to SMITH and WACE, *Dictionary of Christian Biography*, and to SMITH and CHEETHAM, *Dictionary of Christian Antiquities*.

MARROW CONTROVERSY, so called because it was occasioned by the republication of Edward Fisher's *Marrow of Modern Divinity*. This author was an English High Calvinist of the seventeenth

century, noted for spirituality and learning; and his book was originally issued in 1644. It consists of religious dialogues of an original and sprightly kind, discusses the doctrine of the atonement, and guides the reader safely between the Scylla and Charybdis of Antinomian error and Neonomian heresy (see arts.). A copy of it was brought into Scotland by an English Puritan soldier, and years afterwards found by Thomas Boston (see art.), who was much pleased with it, and spoke of it to several; and so it was republished in 1718, with a commendatory preface by Rev. James Hog of Carnock. The book displeased the Neonomians very much, and they were the leading men in the Church of Scotland. One of their number, principal Haddow of St. Andrews, assailed it in his opening sermon at the synod of Fife, April, 1719; and a "committee for preserving the purity of doctrine" was chosen at the Assembly that year, whose business really was to discredit the book. This was attempted by garbled extracts. In their report in 1720 the committee condemned the book as Antinomian, and the Assembly approved. Then the friends of the book rallied to its defence. Twelve men, who were called "the Representers," formally called the attention of the Assembly to the anomaly that it had condemned, because taught in the book, propositions which were couched in Scripture language, and others which were expressly taught in their symbolical books. The Neonomians, however, carried the day; and in the Assembly of 1722 the twelve Representers were solemnly rebuked; and subsequently every effort was made by the Neonomians to prevent the settlement of ministers holding the *Marrow* doctrines. No action was taken against the Representers, and so in the church courts the controversy ended. But the irritation lasted, and ultimately led to the formation of the Secession Church. See HETHERINGTON: *History of the Church of Scotland*, chap. ix., American edition, pp. 342, 344-347.

MARSAY, Charles Hector de St. George, Marquis de, b. in Paris, 1688; d. at Ambleben, near Wolfenbüttel, 1746. His parents belonged to the Reformed faith, and early emigrated to Germany. He himself began his career as a lieutenant in an Anglo-Hanoverian regiment, serving in the Spanish War of Succession; but in 1711 he retired to Schwarzenau in the countship of Wittgenstein, and devoted his life to asceticism and religious meditation. From 1735 to 1742 he lived in the castle of Hayn as the spiritual guide of the family Von Fleischbein. He afterwards also visited Arolsen, Altona, and other places. His writings (*Freimüthige und christliche Diskurse, oder Zeugnisse eines Kindes: Über die Magie; Wider die Herrnhuter*, etc.) are of less consequence; but by transplanting the quietistic mysticism of Bourignon, Guyon, Berbot, etc., to Germany, he exercised an influence which became visible in the Berleburg Bible. An autobiography, letters, etc., are found in manuscript in the church archives of Coblenz. See GOEBEL: *Christ. Leben*.

M. GOEBEL.

MARSDEN, Samuel, the "Apostle of New Zealand;" b. in England, 1764, of humble parentage; d. in Australia, May 12, 1838. He was a tradesman at Leeds, and at first a member of the Wesleyan Church, but, uniting with the Church of England, studied at St. Joseph's College, Cam-

bridge. In 1794 he went out as chaplain to the penal colony at Paramatta, near Sydney, Australia. Deviating from the usual course of missionaries, he established a farm, and sought to train the convicts to habits of industry. On a visit to England in 1809, he appealed for missionaries for the Maoris in New Zealand. The Church Missionary Society was deaf to his appeals; but two laymen, William Hall and John King, offered themselves, and accompanied him on his return journey. Arriving in Australia, Marsden purchased a small vessel, "The Active," at his own expense, and with it cruised to New Zealand, and established a mission; and, though he retained his residence in Australia, visited the island often, and contributed much by his appeals and advice to the christianization and civilization of the people. See Miss YONGE: *Pioneers and Founders*, pp. 216-240.

MARS' HILL, so called because Mars was judged upon it (Pausan., i. 28, 5), north-west of the Acropolis, is commonly called the Areopagus, and forever associated with Paul, who therefrom delivered a memorable address (Acts xvii. 22-31). It was the seat of the highest of the Athenian courts.

MARSH, Herbert, D.D., Bishop of Peterborough; b. Dec. 10, 1757, at Faversham, Kent; d. at Peterborough, May 1, 1839. He was educated at St. John's College, Cambridge, and took a fellowship in 1782. In 1807 he became Lady Margaret professor of divinity at his *alma mater*; bishop of Llandaff 1816; transferred to Peterborough 1819. He was a vigorous opponent of Calvinism and Roman Catholicism. While professor, he substituted English for Latin in the delivery of his lectures. His biblical works are still valuable: *The Authenticity of the Five Books of Moses considered*, Cambridge, 1792; *Lectures on the Criticism and Interpretation of the Bible*, London, 1828, new edition, 1838; *Lectures on the Authenticity and Credibility of the New Testament, and on the Authority of the Old*, new edition, 1840. But best of all is his translation, with notes, of J. D. MICHAELIS: *Introduction to the New Testament*, 1792-1801, 4 vols.

MARSH, James, D.D., b. at Hartford, Vt., July 19, 1794; d. in Colchester, Vt., July 3, 1842. He was graduated at Dartmouth College 1817, and at Andover Theological Seminary 1822; in 1824 was professor of modern languages in Hampden-Sidney College, Virginia. From 1826 to 1833 he was president of the University of Vermont. In 1829 he edited Coleridge's *Aids to Reflection*, prefixing a remarkable essay upon the poet. He also translated Herder's *Spirit of Hebrew Poetry*, Burlington, 1823, 2 vols. His *Remains*, with memoir, appeared, Boston, 1843, 2d ed., 1845.

MARSHALL, Stephen, b. at Godmanchester in Huntingdonshire, Eng., at an unknown date; educated at Emmanuel College, Cambridge; became minister at Wethersfield, and then at Finchingfield in Essex, where he was silenced for nonconformity. In 1640 he was made lecturer at St. Margaret's, Westminster. He was one of the chiefs in the Smectymnuan Controversy (see EDMUND CALAMY) with Bishop Hall in 1641; was made a member of the Westminster Assembly of Divines in 1643. He was the greatest preacher of his times and the most popular speaker. He

was an active man, and a judicious adviser in all ecclesiastical affairs. He preached before Parliament, the Lord-Mayor, and the Assembly, more frequently than many others combined. He was the most influential member of the Westminster Assembly in ecclesiastical affairs. He represented the English Parliament in Scotland in 1643; attended the commissioners of Parliament at the treaty of Uxbridge in 1644; was one of the Committee of Accommodation in 1645; attended the commissioners sent to the king at Newcastle for the accommodation of peace in 1646; attended the commissioners at the treaty of the Isle of Wight in 1647. He was a moderate and judicious Presbyterian under Cromwell's administration, and as an acknowledged chief was appointed one of the committee to draw up a catalogue of fundamentals as a basis of toleration, to be presented to the House of Commons in 1654, and became one of the Tryers. He died in November, 1655; and his remains were interred in Westminster Abbey, but were shamefully dug up at the Restoration.

Large numbers of his sermons on special occasions were published. These, notwithstanding the faults in method and style characteristic of the times, are models of eloquence and fervor. Among these we will mention, *A Peace-Offering to God*, Sept. 7, 1641; *Reformation and Desolation*, Dec. 22, 1641; *Meroz cursed*, Feb. 23, 1641 (2); *Song of Moses the Servant of God, and the Song of the Lamb*, June 15, 1643; *Sacred Panegyrics*, 1644; *Sermon of the Baptizing of Infants*, 1644; *Right Understanding of the Times*, Dec. 30, 1646; *Unity of the Saints with Christ the Head*, April, 1652. The only systematic work he published was *A Defence of Infant Baptism* against John Tombes, London, 1646, 4to, pp. 256.

C. A. BRIGGS.

MARSHMAN, Joshua, one of the first Baptist and most distinguished missionaries to India; b. at Westbury Leigh, Wiltshire, Eng., April 20, 1768; d. in Serampore, India, Dec. 5, 1837. He had a scanty education, but early developed an insatiable thirst for reading. He was sent to the loom, and continued till his twenty-sixth year a weaver (his father's occupation). In 1794, having previously been married to Miss Hannah Shepherd, he took charge of a school in Bristol, where he found time to acquire a knowledge of the classic, Hebrew, and Syriac languages. Under Dr. Ryland's influence, he joined the Baptist Church, and in 1799, with Mr. Ward and two others, sailed for India. Not being permitted to disembark at Calcutta, they landed (Oct. 13) at Serampore, then under the Danish flag, but destined, by their labors and those of William Carey, to become the most conspicuous spiritual centre in the country. Here for nearly forty years he continued to labor in the pulpit and the school, and through the press, for the moral and intellectual elevation of the natives.

In 1800 Mr. and Mrs. Marshman opened two boarding-schools, the incomes of which were to be devoted to the support of the mission. At the close of two years, their annual revenue amounted to one thousand pounds, and in 1811 to two thousand pounds, only a hundred pounds of which Mr. Marshman reserved for himself. He began preaching in Bengalee Oct 1, 1800. His services in the department of education were conspicuous; and in 1818 he issued, with Carey and Ward, the

prospectus of a college for the "instruction of Asiatic, Christian, and other youth, in Eastern literature and European science," which was established and fostered amidst many discouragements. It was chiefly due to him that the Serampore missionaries undertook the publication of the first periodical work in February, 1818, in the Bengalee (the *Dig-durpun*), and on May 31, 1818, the first native newspaper (the *Sumachar-Durpun*, or "Mirror of News"). The same year, he began the monthly publication of the *Friend of India* in English (in 1820 changed to a quarterly). Mr. Marshman likewise contributed to the literature of the native tongues by the preparation of dictionaries of the Mahratta (1 vol., 1811) and Bengalee (3 vols.) languages. In 1806 he undertook the study of the Chinese, with the purpose of translating the Bible into that language. After fifteen years of labor, he published in 1822 a Chinese version of the New Testament. In 1814 he had published *Clavis Sinica*, or "Key to the Chinese Language."

In 1826 Mr. Marshman visited England. The relations of the Baptist Missionary Society and the Serampore Mission had been strained for many years; the former seeking to secure control of the missionary property, which the missionaries, who had won it by their self-denial, and contributed at least fifty thousand pounds to the mission, properly refused to relinquish. These circumstances deprived his visit of much of the pleasure he would otherwise have had; and he gladly returned in 1829 to India, but still pursued by the suspicions and attacks of the Missionary Society, which imbibed not only his own last years, but those of Carey and Ward. On June 9, 1834, his old associate William Carey died, and he was left the patriarch of the famous Serampore Mission. His health was completely broken up after that event, and his mental faculties partially failed. In his last hours he prayed in Bengalee, and conversed in that language upon spiritual subjects.

Dr. Marshman stood in close relations with Lords Hastings, Bentinck, and other governors-general of India, whose sympathies and protection he secured for Serampore and its enterprises. Brown University conferred upon him in 1811, as it had previously done on Carey, the degree of D.D. One of his daughters, the wife of Gen. Havelock, died in 1882. See J. C. MARSHMAN: *Life and Times of Carey, Marshman, and Ward*, 2 vols., London, 1859; and art. INDIA.

MARSILIUS PATAVINUS, b. at Padua between 1270 and 1280; studied canon law and philosophy in his native city; and was rector of the university of Paris in 1312, which presupposes that he had taken a degree, and delivered lectures there. The latter part of his life he spent in Germany, at the court of Lewis the Bavarian, and there he died, probably in 1342. While in Paris he witnessed the contest between Boniface VIII. and Philip the Fair, and no doubt conversed with many, who, in that conflict between Church and State, sided with the king. When, then, in 1333, the contest broke out between John XXII. and Lewis the Bavarian, he himself appeared in the arena with his *Defensor pacis*, — a most audacious attack on the papal fabric, which just at that moment stood towering victorious in all its splendor and power. The work (which was first printed

at Basel, 1522, then at Frankfurt, 1592, and afterwards often) consists of three books. The first book develops the idea of the State; the second, the idea of the Church; and the third sums up the whole exposition in the form of theses. The polemical centre of the work lies in the second book, which, by a series of trenchant arguments, undermines the whole foundation on which the papal power is built up. The priest, the author says, has no secular power,—no power to enforce obedience. The administration of the Word and the sacraments is his only business. All his power is spiritual, all his influence moral. All priests, he further says, are essentially equal in power and dignity. The New Testament knows no difference between a presbyter and a bishop, and no difference between Peter and the other apostles. The sole head of the Church is Christ, and the highest representation of this Church is the Œcumenical Council. The work was by the author presented to Lewis the Bavarian, and exercised a decisive influence on his policy; but his policy was not successful. Once more Marsilius stepped forward, opposing the Pope on occasion of the divorce of Margaretha of Tyrol from Johann Heinrich of Luxemburg, and her marriage with Lewis of Brandenburg, the son of the Emperor Lewis. He defended the emperor's right to dissolve her first marriage; while William Occam defended the legitimacy of her second marriage, in spite of her relation to her husband. Both treatises have been considered spurious, but without sufficient reason. See RIEZLER: *Die literarischen Widersacher der Päpste zur Zeit Ludwig des Bayern*, 1874; and CARL MÜLLER: *Der Kampf Ludwigs des Bayern mit der rom. Kurie*, 1879. G. LECHLER.

MARTÈNE, Edmond, b. at St. Jean de Lône, in the diocese of Dijon, Dec. 22, 1654; d. at St. Germain-des-Prés, in Paris, June 20, 1739. In 1672 he entered the order of the Benedictines at Rheims, but was soon after removed to St. Germain-des-Prés, where he enjoyed the friendship and advice of D'Achery and Mabillon, and which continued his headquarters, though at various times he resided at Marmontier and in the monastery of St. Caen in Rouen. His first works, *Commentarius in regulam S. P. Benedicti* (Paris, 1690), *De antiquis monachorum ritibus* (Lyons, 1690), and *De antiquis ecclesiæ ritibus* (Rouen, 1700), were much appreciated; but it was especially as a collector and editor of old literary documents that he acquired his great reputation. *Veterum scriptorum et monumentorum collectio nova* (Rouen, 1700), a continuation of D'Achery's *Spicilegium*, was his first work of the kind; but after a journey of several years through various parts of France, in company with Dom Ursium Durand, he published his great works, *Thesaurus novus anecdotorum* (Paris, 1717, 5 vols. fol.) and *Veterum scriptorum et monumentorum amplissima collectio* (Paris, 1724–33, 9 vols. fol.). He also continued Mabillon's *Annales ordinis S. Ben.* (tom. vi. 1117–1157, Paris, 1739) and *Act. Sanct. ordinis S. B.* See TASSIN: *Histoire littéraire de la Congrégation de St. Maur*, Paris, 1750–65, 6 vols. ALBRECHT VOGEL.

MARTIANAY, Jean, b. at St. Sever-Cap, in Gasconne, Dec. 30, 1647; d. at St. Germain-des-Prés, in Paris, June 16, 1717. He entered the order of the Benedictines in 1668. In the controversy with Pezron, which was brought to a sudden end

by the peremptory order of the Archbishop of Paris, he wrote *Défense du texte hébreu et de la chronologie de la Vulgate* (Paris, 1689) and *Continuation de la défense*, etc. (Paris, 1693). His edition of Jerome (Paris, 1693–1706, 5 vols. fol.), of which the first volume attracted much attention, while the others proved a disappointment, implicated him in a very bitter controversy with Richard Simon (*Lettres critiques*, Basel, 1699) and Johannes Clericus (*Questiones Hieronymianæ*, Amsterdam, 1700). A complete list of his works, most of which refer to the translation and exposition of the Bible, is found in TASSIN: *Histoire littéraire de la Congrégation de St. Maur*, Paris, 1750–65, 6 vols. G. LAUBMANN.

MARTIN is the name of five popes. — **Martin I.** (649–653) was ordained, in the beginning of July, without having obtained the confirmation of his election from the emperor of Constantinople, Constans II.; and as he shortly after, at a synod of the Lateran, condemned not only monothelism, but also the imperial edict which forbade all further discussion of the subject, the emperor ordered Olympius, the exarch of Ravenna, to send the Pope a captive to Constantinople. Olympius also entered Rome with an army; but for some reason or other—probably because the exarch dreamed of the establishment of an independent Italian empire, and hoped for the aid of the Pope—Martin remained free and unhurt. Olympius died soon after, however; and his successor, Theodore Calliopa, dragged the Pope from the Church of the Lateran, and sent him in chains to Constantinople. After an imprisonment of ninety-three days, he was summoned before the imperial court, and with great brutality condemned to death. On the instance of the Patriarch of Constantinople, the sentence was commuted to banishment; and in March, 655, he was carried to Cherson, where he died, Sept. 16, same year. His letters are found in MANSI: *Con. Coll.*, x. pp. 790 and 1170; JAFFÉ: *Regesta Pont. Rom.*, p. 161; BARONIUS: *Annales*, a. a., 649; his life, in MURATORI: *Reperit. Ital. Script.*, iii. pars i. — **Martin II.** See MARINUS I. — **Martin III.** See MARINUS II. — **Martin IV.** (Feb. 22, 1281–March 28, 1285). Simon de Brion, a native of Touraine, an occupant of various ecclesiastical positions, first in Rouen and afterwards in Tours, was in 1260 appointed chancellor of France by Louis IX., and in 1261 made a cardinal by Urban IV. As papal legate he carried on the negotiations with Charles of Anjou concerning his assumption of the crown of Sicily; and it was due to the influence of Charles, then king of Sicily, that the turbulent conclave after the death of Nicholas III. elected Cardinal Simon pope. In honor of St. Martin of Tours, he assumed the name of Martin IV. One of his first acts was to appoint King Charles “senator” of Rome; and, in order to support his claim on Greece, he put the Byzantine emperor, Michael Palæologus, under the ban, though he thereby brought all negotiations for a union between the eastern and western churches to a sudden end. But March 31, 1282, the Sicilian vesper took place. Charles not only lost his crown, but also his influence in Rome, where a “tribune” was elected in his stead; and it was only by the most complete submission that the Pope escaped from the storm which overtook his ally. See his biographies in MURATORI:

Rer. Ital. Script., iii. pars i.; DUCHESNE: *Histoire de tous les cardinaux français* (Paris, 1660), and *Histoire de chanceliers de France* (Paris, 1680). — **Martin V.** (Nov. 11, 1417–Feb. 20, 1431). Oddo Colonna was made a cardinal by Innocent VII., and charged by Alexander V with the investigation of Hus's appeal. After the deposition of John XXIII., Gregory XII., and Benedict XIII., by the Council of Constance, he was unanimously elected Pope, and crowned in the Cathedral of Constance, Nov. 21, 1417. The reform of the church in head and members, which was the great task laid upon his shoulders, he very cunningly evaded, — by the appointment of a committee working according to peculiar regulations, by confining the discussion to certain general points, by concluding particular concordats with each state, etc. His solemn promise to call a new council within five years he also evaded; for, though the council was actually called and opened in Paris in 1423, it was dissolved in February, 1424, without having done any thing. To the city of Rome, which he did not enter until September, 1420, he brought peace and order; and in his personal habits he was unpretentious and parsimonious. He was, however, not so very scrupulous in his method of amassing wealth, and still less so in the way of using it. When he died, most of the great offices and benefices of the church were in the possession of his relatives. His bulls are found in **Mansi**: *Conc. Coll.*, xxviii. Biographies of him were written by **Cirotto** (Foligno, 1638), **Canclori** (Rome, 1641), and in **Muratori**: *Rer. Ital. Script.*, iii. pars ii. See arts. **Benedict XIII.**, **John Hus**, and **Council of Constance**. **R. ZÖPFEL.**

MARTIN OF BRAGA or DUMIA (*S. Martinus Bracarensis sive Dumiensis*). Of the life of this remarkable man, only a few notices have come down to us, scattered about in his own works and in those of Gregory of Tours (*Hist. Franc.*, v. 38: *Mirac. Mart.*, i. 11), Venantius Fortunatus (*Ad Martinum Gallic.*), and Isidore of Seville (*De Veris Ill.*, 22, and *Hist. Suevorum*). He was born in Pannonia about 510, became monk, acquired a great reputation for learning, visited Palestine, and, having fallen in with some Spanish pilgrims there, went in 551 as a missionary to north-western Spain, the present Galicia, at that time inhabited by the half-Arian, half-Pagan Sueves. There he founded the monastery of Dumia, of which he was first abbot, then bishop; and under Theodomir (559–570) he was made archbishop of Braga. The date of his death is unknown, but must fall somewhere between 580 and 589. (See *Act. Sanct.*, March 20.) He wrote on canon law and ethics: some letters and verses by him are also extant. His principal work is his *Collectio Orientalium Canonum s. Capitula Martini*, a collection of canons of Greek and Spanish synods, published by **Mansi** (*Conc. Coll.*, ix.), **Aguirre** (*Conc. Hisp.*, ii.), and others. See **Maassen**: *Geschichte der Quellen des kanon. Rechts*, 1870, i. pp. 862 sqq. His ethical works, *Formula honestæ vitæ*, *Libellus de Moribus*, *De Superbia*, etc., have had the peculiar fate that several of them for centuries have gone under the name of Seneca. See **Haase**, in his edition of Seneca's works, Leipzig, 1852. Of great interest are his treatise *De Pascha*, first published in **Tomaño Salazar**: *Martyrol. Hisp.*, ii., and the treatise accompanying his letter to Bishop Pole-

mius of Astorga, concerning the history of the baptismal formula, first published in **Florez**: *Espana Sagrada*, xv. See **Gams**: *Kirchengeschichte Spaniens*, ii. **WAGENMANN.**

MARTIN OF TOURS, Saint, b. at Sabaria, in Pannonia, 319; d. at Candes, in Gaul, 400. His parents were Pagans; and by his father, a *tribunus militum*, he was compelled to enter the army. But his inclination led him towards the Christian church and a life of asceticism and meditation; and, after a few years' service in Gaul, he gave up the military career, and was ordained a deacon by Hilary of Poitiers. On a visit to his home he converted his mother; but his zeal against the Arians roused persecution against him, both in his native country and in Milan. In 360, after living for some time as a hermit in the Island of Gallinaria, near Genoa, he returned to Gaul, and settled near Poitiers; from which settlement soon sprung up the *monasterium Locociagense* (Licugé), the oldest monastic institution in Gaul. In 375 he was elected bishop of Tours; and though as a bishop he carried on with energy and dignity all the secular business of his office, he continued to live as a monk, and founded on the bank of the Loire the famous monastery of Marmontier. His influence extended far beyond the pale of his diocese, and was, indeed, felt throughout the whole country. He is the founder of monasticism in Gaul, and he contributed very much to the extirpation of Paganism in the country. Thus he became the patron saint of France, also of Mayence and Würzburg; and the date of his death (Nov. 11) is celebrated not only in France, but also in Germany and the Scandinavian countries. See **J. Chr. Fromman**: *De ansere Martiniano*, Leipzig, 1720. He has left no literary monument: the so-called *Confessio* (**Gallandi**: *Bibl. patr.*, vii.) is evidently spurious. His life was written by his pupil, Sulpicius Severus, partially, as the author asserts, from his own notes, and forms a very curious specimen of ecclesiastical writing. Gregory of Tours describes in his *Miraculorum Sanctissimi Martini*, libri iv., no less than two hundred and six miracles which the saint wrought after his death. Poetical lives of him were written by Sidonius Apollinaris and Venantius Fortunatus. See **Martene**: *Thes. anec.* See also **Achilles Dupuy**: *Geschichte des heiligen Martins*, Schaffhausen, 1855 (Roman-Catholic). **Hermann Weingarten.**

MARTIN, David, b. at Revel in 1639; studied philosophy at Nismes, and theology in the academy of Puy-Laurens, but left France after the revocation of the Edict of Nantes, and was appointed minister of Utrecht, then professor of theology at Deventer, and finally minister at The Hague, where he died in 1721. He published three volumes of sermons, and several polemical and apologetical treatises; but his principal works are, *Le nouveau Testament expliqué par des notes courtes et claires* (Utrecht, 1696), *Histoire du vieux et du nouveau Testament* (Amsterdam, 1700), and his revision of the Genevan translation of the Bible (Amsterdam, 1707, 2 vols. folio), which, accepted by the synod of Leuwarden (1710), and afterwards revised by Osterwald, is still much used in France. **C. Schmidt.**

MARTIN MARPRELATE CONTROVERSY, **The**, was occasioned by a series of seven tracts, in which, with much wit, the prelacy of the English

Church was attacked. The tracts appeared between November, 1588, and July, 1589, under the manifest pseudonym of *Martin Marprelate, Gentleman*, and were printed secretly, and at the risk of life. Notwithstanding, or perhaps in consequence of, the mystery of their appearance, they obtained a wide circulation, and awakened a storm of opposition. Their author was a vigorous defender of the extremest independency. Dr. Dexter ascribes their authorship to Henry Barrowe, and their publication to John Penry. See his *Congregationalism as seen in its Literature*, Lect. iii. pp. 131-202.

MARTIN, Sarah, philanthropist, b. at Caister, near Great Yarmouth, June, 1791; d. at Great Yarmouth, Oct. 15, 1843. By trade a dressmaker, and destitute of the refinement, social position, and education of Mrs. Frye, she yet was able, almost unassisted, to do a great work among the pauper and criminal classes of Yarmouth. As early as 1810 her interest was excited by the prisoners there; but it was not until 1819 that she ventured to visit them, finally giving up one entire day in each secular week to that purpose. In 1820 she began Sunday services among them. Up to 1832 she read printed sermons to them, but from 1832 to 1837, original ones; but after, her boldness increasing, she preached extempore. She obtained work for the prisoners, collected a fund for their assistance upon discharge, taught them, and also those in the workhouse. In 1826 she fell heir to ten pounds yearly, whereupon she gave up dressmaking, and devoted her whole time to her philanthropic work. But she was compelled to live in great poverty. In 1841 the corporation of Yarmouth granted her an annuity of twelve pounds. See *A Brief Sketch of the Life of the Late Miss Sarah Martin of Great Yarmouth and her Private Journals* (Yarmouth, 1844), *Selections from the Poetical Remains of Miss S. M.* (Yarmouth, 1845), and especially *The Edinburgh Review* for April, 1847 (pp. 320-340).

MARTINALIA. See MARTINMAS.

MARTINIUS, Matthias, b. at Freienhagen, in the countship of Waldeck, 1572; d. at Kirchtimke, near Bremen, 1630. He studied theology at Herborn, under Piscator, and was appointed court-preacher at Dillenburg 1595, professor at Herborn 1596, preacher at Emden 1607, and rector of the gymnasium of Bremen 1610. He was a delegate to the synod of Dort 1618, and represented there the mildest form of the anti-Arminian party. As a theological writer he was very prolific (dogmatical, polemical, etc.); but his principal work is his *Lexicon philologico-etymologicum*, Bremen, 1623, which is still used. MALLETT.

MARTINMAS, Festival of, Nov. 11, in honor of St. Martin of Tours. In Germany the festival is called Martinalia. Luther derives his first name from his being born on St. Martin's Day. "In England and Scotland the winter's provisions were in olden days cured and stored up at that time of the year, and were hence called a *mart*."

MARTYN, Henry, one of the most devout and noble missionaries in the annals of the Christian Church; b. at Truro, Eng., Feb. 18, 1781; d. at Tocat, Persia, Oct. 16, 1812. His father, who had once been a miner, rose to a place of comparative ease as chief clerk in a store, and was able to send

his son to the grammar-school, which he continued to attend till 1797, when he entered St. John's College, Cambridge. He developed a remarkable talent for mathematics, and in 1801 achieved the highest academical honor, that of senior wrangler. This high distinction failed to satisfy his mind; and with regard to it he wrote, "I obtained my highest wishes, but was surprised to find that I had grasped a shadow." In 1802 he was chosen fellow of St. John's College, taking the first prize in Latin prose composition. His college subsequently elected him twice public examiner. In 1802 Mr. Martyn formed the resolution of devoting his life to missionary labors. To this state of mind he had been brought, in part, by the perusal of the biography and diary of David Brainerd, with whose life his own had much in common. They both developed a fervid piety, devoted themselves with their whole soul to the work of missions, wrote diaries which are replete with the records of rich spiritual experiences, and died at an early age, leaving behind examples which have been a fruitful source of stimulus and encouragement to others. Mr. Martyn offered himself to the Society for Missions to Africa and the East; but, suffering from pecuniary losses which gave him some anxiety about the welfare of a sister, he ultimately went to India as a chaplain of the East India Company. He had served from 1803 as the curate of Mr. Simeon at Cambridge; and July 17, 1805, sailed for his new home, actuated purely by spiritual motives, and leaving behind him rare opportunities for establishing a reputation as a scholar, and securing a position of ease and comfort. The words of his diary of Sept. 23, written as the vessel was passing out of sight of Europe, indicate well the measure of his consecration: "We are just to the south of all Europe, and I bid adieu to it forever, without a wish of ever revisiting it, and still less with a desire of taking up my rest in the strange land to which I am going. Ah, no: farewell, perishing world! To me to live shall be Christ," etc.

On April 21, 1806, Mr. Martyn's "eyes were gratified with the sight of India." The impression made upon his mind by idolatry was very painful. "The sight of men and women all idolaters makes me shudder, as if in the dominion of hell." On another occasion he writes, of seeing natives bow before a hideous image: "I shivered as if standing, as it were, in the neighborhood of hell." He did not go to his station, Dinapore, till Sept. 13. In the mean time he remained at Calcutta. His tolerant Christian spirit was displayed in the cordial friendship which sprung up between himself and the Serampore missionaries. In 1806 one of them, Mr. Carey, wrote, "A young clergyman, Mr. Martyn, is lately arrived, who is possessed of a truly missionary spirit. We take sweet counsel together, and go to the house of God as friends" (Marshman's *Life of Carey*, etc., i. p. 246). At another time, writing in regard to sending a Baptist missionary to Patna, he said, "Wherever Mr. Martyn is placed, he will save us the expense of a missionary" (i. p. 250).

Mr. Martyn's work in India was accomplished at the military stations of Dinapore and Cawnpore, and within the space of less than four years and a half. In addition to his labors among the

soldiers and English residents, he preached to the natives, and prepared translations in the vernacular. Endowed with rare linguistic talents, and fully consecrated to his work, he speedily became fluent in the Hindostanee; and his preaching was so attractive, that, at the time his failing health obliged him to quit Cawnpore, he had as high as eight hundred in his audiences.

Mr. Martyn's most permanent influence was exerted through his translations. He had by Feb. 24, 1807, already completed a translation of a part of the Book of Common Prayer into the vernacular, which was soon followed by a Commentary on the Parables. In March, 1808, he completed a Hindostanee version of the New Testament, which is said to be very idiomatic. At the urgency of his friends, Mr. Martyn also undertook the supervision of a Persian version of the New Testament. In this task he was not so successful, and his version was referred back to him for revision. He lived to make it, but the effort cost him his life. Never strong, his health gave way in 1810; so that he determined to take a trip back to England in the hope of restoring it, when the rejection of his Persian version induced him to follow the hint of combining, in a journey to Persia, recreation and the prosecution of the revision of the Persian Testament. Starting with alacrity in January, 1811, Mr. Martyn reached Shiraz, where he not only finished the Persian New Testament (Feb. 12, 1812), but made a Persian version of the Psalms, which he calls "a sweet employment that caused six weary moons, which waxed and waned since its commencement, to pass unnoticed." The learning of this faithful Christian translator, and his courage and skill in disputing with the Mohammedans, awakened a profound sensation in the city, and aroused the *Moojtuhid*, or professor of Mohammedan law, to engage in a public dispute with him. The professor followed the discussion up with a tract in defence of Mohammedanism, to which Mr. Martyn replied in an equally spirited and more learned defence of Christianity. Anxious to present a copy of the New Testament to the king of Persia, Mr. Martyn directed his steps to Tebriz, with the purpose of securing a letter of introduction from the British minister, Sir Gore Ouseley. On this journey his body was racked with fever and chills, and he barely escaped with his life. In Tebriz he was kindly cared for, and here, likewise, engaged in animated discussion with the Mohammedans, risking his life by the fearless confession of Christ as the Son of God. Mr. Martyn failed to put his Testament into the hands of the Persian monarch, but left it with Sir Gore, who did it for him, and afterwards saw it through the press. Mr. Martyn then turned his horse's head toward Constantinople, fifteen hundred miles away. This journey under the burning sun of Central Asia possesses a singular interest. It was a race for life. His diary contains the pathetic notes he jotted down by the way. "I beguiled the hours of the night by thinking of the Fourteenth Psalm, especially the connection of the last three verses with the preceding." Such are some of the records. Fever and ague had his system completely in their grasp, and pierced it with unspeakable pains and weariness. With unflagging heroism the sufferer pushed on;

but he lost the battle, dying in Tocat amongst strangers, and with no friendly hand to care for his wants. His early death at thirty-one deprived India of one of her most zealous benefactors, and England of one whom she has no reason to refuse a place among her many great dead. Mr. Martyn's body rests in the Armenian cemetery at Tocat. Mr. Rich, English resident at Bagdad, raised in 1823 a monument over the grave, bearing the inscription, "To Rev. Henry Martyn, an English clergyman and missionary, a pious, learned, and faithful servant, whom, as he was returning to his native land, the Lord here called to his eternal joy, A.D. 1812." See *Sermons of Henry Martyn*, American edition, Boston, 1822; SARGENT: *Memoir of Rev. Henry Martyn*, B.D., London, 1819, and often since, e.g., 1881; J. B. WILBERFORCE: *Journal and Letters of Henry Martyn*, Lond., 1827, 2 vols.; C. D. BELL: *Henry Martyn*, New York, 1881. D. S. SCHAFF.

MARTYR and CONFESSOR. The Greek word *μάρτυρ* or *μάρτυς* denotes simply "a witness," and is often used in that sense in Scripture (Matt. xviii. 16; Mark xiv. 63, etc.). But when the conflict between Christianity and Paganism began, and a Christian at any moment might be called upon to testify to the truth of his convictions by sacrificing his life, the word rapidly assumed that technical sense in which it is now generally used (Acts xxii. 20; Rev. ii. 13, xvii. 6). As, however, the conflict extended, and the State officially placed itself at the head of Paganism, the mere profession of Christianity might expose a man to the dangers of torture, banishment, etc.; and those who underwent such sufferings willingly and unhesitatingly, without retracting, or concealing, or prevaricating, were honored as "confessors." Both terms are of frequent occurrence in the writings of the early Fathers.

MARTYRS, The Forty, a title in the martyrologies, referring to those forty soldiers at Sebaste in Armenia, who in 320, during the reign of Licinius, were placed, by the order of Lysias the commander, naked, on a pond covered with ice, and kept there during the whole night, because, as Christians, they would not sacrifice to the gods. Their corpses were then burnt, and the ashes strewn on the waters. Basil of Cæsarea, Gregory of Nyssa, Chrysostom, Gaudentius of Brescia, and Ephraim Syrus often mention the event in their homilies. See PETRUS DE NATALIBUS: *Catalogus Sancti*, Lyons, 1508; BARONIUS: *Martyrologium Romanum*, Mayence, 1631; RUINART: *Acta Martyrum*, Amsterdam, 1713; GÖRRES: *Licinius Christenverfolgung*, 1875. L. HELLER.

MARUTHAS, the famous Bishop of Tagrit in Mesopotamia. In 403 he journeyed to Constantinople to urge Arcadius to come to the rescue of the Christians persecuted by the Persian emperor Yezdegerd, and again, in the year following, on behalf of his banished friend Chrysostom. Later on, Theodosius II. sent him to Yezdegerd to urge the cessation of persecution, and an alliance with the Roman Empire. Maruthas made such an impression upon the Persian monarch, that the latter was almost converted. He is the reputed author of a history of the Persian martyrs, published by Assemani, *Acta Martyrum Orientalium*, Rome, 1748, translated into German by Zingerle, Innsbruck, 1838. E. NESTLE.

MARY *Μαρία*, or *Μαριάμ*, is the Greek form of the Hebrew *Miriam*, which occurs (Exod. xv. 20; Num. xii. 1; Mic. vi. 4) as the name of the poetess and prophetess, sister of Moses.

1. The mother of our Lord. She is not often spoken of in the Gospels; and the worship of which she afterwards became the subject has no foundation in the New Testament. She is first mentioned as the espoused of Joseph the carpenter, of the house of David (Luke i. 27). The real meaning of the words of her son (Luke ii. 41) she understands as little as Joseph. At Cana she tries to induce Jesus to show his power, and is severely rebuked (John ii. 1-12). In the face of the open disbelief of the brethren of Jesus, she remains passive; and his words of blame touch also her (Matt. xii. 46-50; Mark iii. 31-35; Luke viii. 19-23). Deeply impressive, and genuinely moving, she appears when standing under the cross; and the words with which Jesus recommends her to John prove the tenderness he felt for her (John xix. 25-27). After the ascension, she moves in the circle of the apostles as one of the faithful (Acts i. 14). The question whether, after the birth of Jesus, she lived in a real marriage with Joseph, and bore children to him, must be answered in the affirmative; and there is nothing in the Gospels, not even the angel's greeting (Luke i. 28), which raises her above the purely human sphere. On the contrary, the words of Jesus (Luke xi. 27, 28) contain a warning against any exaggerated enthusiasm for her.

Various reasons may be alleged for the rise of such an enthusiasm. First, there was a christological interest at play. The clearer the idea of the god-man developed in the consciousness of the church, the more natural, not to say necessary, it must seem, that the reverence for him was extended also to his mother. She was the condition of his humanity, and on his humanity depended the whole work of redemption. Next, the passion for asceticism, more especially for unmarried life (which, after the fourth century, spread rapidly in Christendom), found in Mary its type of virginity. Tertullian says, without any qualification (*De monogam.*, viii.), that it "was a virgin, about to marry once for all after her delivery, who gave birth to Christ in order that each title of sanctity might be fulfilled in Christ's parentage, by means of a mother who was both virgin, and wife of one husband." Basil acknowledges (*Hom. in Chr. Generationem*, 5) that the literal sense of Matt. i. 25 is in favor of that view; but he adds that the view itself has something repulsive to the pious feeling. Epiphanius goes still farther (*Hær.* 78), attacking, under the name of Antidicomarianites, those who maintained, that, after the birth of Jesus, Mary lived in true wedlock with Joseph, and bore children to him; and Jerome designates (*De perpetua virginitate Mariæ*) Helvidius, who held the Antidicomarianite view, as a Herostratos, destroying the temple of the Holy Spirit; that is, the virginal womb of Mary. In opposition to such heretical notions, the marriage of Joseph and Mary was explained as a merely formal marriage to conceal the mystery of the virginal birth from the prince of this world, and the brethren of Jesus were considered either as chil-

dren of Joseph by a first wife (Epiphanius), or as cousins of Jesus, sons of Mary, the sister of the mother of our Lord (Jerome). While Tertullian (*De carne Christi*, 23) and Origen (*Hom. 14 in Luc.*) maintain that the birth of Jesus was a natural process, by which the womb of Mary was closed, the church-fathers after the fourth century assert (probably occasioned by Jovinian) that Mary was and remained a virgin, as well after as before his birth, and that she bore her son "with closed womb." The prototype of this wonder they found in the eastern gate of the temple, which, according to Ezek. xlii. 1-3, should remain closed forever, because Jehovah once passed through it (AMBROSE: *De institut. Virginis*, c. 8, No. 52; *Ep. ad Siricinum*, Nos. 4, 5; JEROME: *Adv. Pelagianos*, ii. 4); and the miraculous in the process they explained by referring to the entrance of the risen Christ through the closed door into the room where the disciples were assembled (GAUDENTIUS OF BRESCIA: *Sermo ix.*; GREGORY THE GREAT: *Hom. in Evangel.*, ii. 26).

These views were embodied in a series of apocryphal narratives intended to supplement the meagre information given by the Gospels concerning the infancy and youth of Christ. The most important of those narratives is the *Prot-evangelium Jacobi*, printed in *Cod. Apocryph.*, New Testament, by Thilo (i. 159) and by Fabricius (i. 66). But though, in the Roman-Catholic Church, this whole literature of legends was condemned by the decrees of Gelasius, many of its details, nevertheless, crept into the tradition of the church,—such as the names of Joachim and Anne, the education of Mary in the temple, the formal marriage between Joseph and Mary when Joseph was already ninety years old, etc.,—and all traits which served to support the belief in the perpetual virginity of Mary were eagerly adopted. In spite, however, of all the glorification which was lavished on her character and history, at the end of the fourth century people were not yet prepared to worship her, or to pray to her. She was a saint, but she was not without her faults and shortcomings. The *Quest. et Respons. ad orthodoxos*, of the fifth century, is, indeed, the first attempt of retouching, by means of a tricky exegesis, the picture drawn of the mother of our Lord in the Gospels. As, at the same time, the Pagans began to enter the church in great masses, naturally carrying along with them the great bulk of their Pagan ideas, a general though instinctive demand for a female principle in the deity became active in the church. The Gnostic doctrine of syzygies is an evidence: the sect of the Collyridians is another. The real turning-point, however, in the development of Mariolatry, was the Nestorian controversy. It began with the question whether Mary could be called *θεοτόκος*, "mother of God," or only *χριστοτόκος*, "mother of Christ." Nestorius denied her right to the title *θεοτόκος*; but he was condemned by the synod of Ephesus, 431. And when the Fathers who had defended the "mother of God" left the assembly-room, they were accompanied through the illumined city to their stopping-places with torchlights and incense-burning. From that moment the worship of Mary may be considered as established, and it increased with

every century. In one of his laws (*Lib. I., Cod. tit. 27 de offic. draet. Afric.*, i. 1) Justinian prays to her for the restoration of the Roman Empire. Narses, the general, expected from her the designation of the right moment of making an attack (*EVAGRIUS: Hist. Eccl.*, iv. 24). In 608 Boniface IV dedicated the Pantheon of Agrippa to *Maria ad Martyres*, and thus the Christian Olympus superseded the Pagan.

The iconoclastic controversies contributed still further to the spreading and consolidation of the worship of the Virgin. After the Council of Nicea (787), images of her became very frequent in churches and houses, in the streets, and along the roads. Candles were lighted, and incense was burnt in front of them. Real portraits of her also existed. The most celebrated was that painted by St. Luke. Spain and Italy possessed several painted by angels. Some of them were black, according to Canticles i. 5: most of them wrought miracles. In the eleventh century a romantic element was added to the reigning Mariolatry, — the issue of the peculiar character and development of the Germanic nations. In his sermons, Peter Damiani describes Mary, not as a humble maid, but as a commanding queen, endowed with a celestial beauty, which raises her above all other creatures, and brings her nearer to God. The enthusiasm of the preacher was shared by the poet and the artist. The minnesinger and the troubadour offered their homage; and the hymnologist sometimes went so far as to awaken a suspicion of travesty. (See *Psalterium Mariæ Magnum*.) The painter generally represented her as a maiden between fifteen and twenty years old, and of ideal beauty. The statuary gave her a crown, with twelve stars on her head and a sceptre in her hand. In the liturgy she won a prominent place. Saturday was consecrated to her, as Sunday was consecrated to Christ; and the twenty-fifth canon of the synod of Toulouse (1229) fixed a fine for every house-father or house-wife, who, on a Saturday eve, neglected to visit the church in honor of the Virgin. Towards the close of the eleventh century, more than one hundred monasteries, and a still greater number of cathedrals, were dedicated to her. Her relics were numberless, as were the miracles they wrought. One church possessed a skirt of hers; another, a drop of her milk; a third, a bit of her veil, etc. The emperor, Charles IV., had a whole museum of such relics. The most wonderful of all her relics was, of course, her House of Loreto. See art.

In Roman-Catholic countries the worship of the Virgin experienced only a passing disturbance from the Reformation. The Jesuits were immediately on hand; and they succeeded in imbuing that, like so many other mediæval institutions, with new life. Salmeron, Ant. Possevin, and others taught that Mary was the mystical point of unity in the Scriptures; and it was even insinuated, that, in the composition of the New Testament, she had been more active than the Holy Spirit. In the practical sphere, the foundation of quite a number of new female orders in the honor of Mary — such as the *Sorores Theatinæ Conceptionis Immaculæ, Religiosæ Annunciationis, Visitationis, Præsentationis, Septem Dolorum*, etc. — also give evidence of a kind of revival. Of

much greater influence was the liberal tendency, which, in the seventeenth century, arose within the pale of the Roman-Catholic Church itself. Adam Baillet, in his *De la dévotion à la Ste. Vierge* (Paris, 1693), declared the doctrines of the church concerning Mary to be empty flattery, and demanded great limitations and modifications of her worship. Muratori, in his *Esercizi spirituali* (1723), admits that the worship of the Virgin may be useful, but asserts that it is not necessary. In 1784 the emperor, Joseph II., ordered all the hearts, hands, and feet of gold and silver, which had been presented on the altars of Mary as votive offerings, removed from the churches. But by a singular coincidence, which shows how close by each other light and darkness may lie, in the very same year Alfonso da Liguori published at Venice his *Le glorie di Maria*, which probably goes farther than any other book on the subject in fantastical assertions and visionary fictions. [For the later development of Mariolatry, see the article on the IMMACULATE CONCEPTION.]

Of the festivals instituted in honor of the Virgin, the principal are, — *Annunciatio*, celebrated nine months before Christmas, on March 25, and first mentioned in the seventh century by Andreas Cretensis (650), the tenth Council of Toledo (656), and the Council of Trullo (692); *Purificatio*, celebrated forty days after Christmas, on Feb. 2, and instituted by Justinian I.; *Nativitas*, celebrated on Sept. 8 (the reason not known), and first mentioned in the Orient by Andreas Cretensis, in Rome by the *Calendarium Frontonis*, in France by Paschasius Radbertus; *Assumptio*, derived from legends, and first mentioned in the Orient by Andreas Cretensis, in Rome by the *Calendarium Frontonis*, and in France by the councils of Mayence (813) and Aix-la-Chapelle (818); *Præsentatio*, mentioned in the ninth century in the Homilies of George of Nicomedia, established throughout the Greek Empire in the twelfth century by Emanuel Comnenus, and introduced into the French Church in 1372 by Gregory XI., after the wish of King Charles IV; *Visitatio*, first mentioned in the catalogue of festivals in the Acts of the Council of Mans, 1247 (*Mansi. Com. Coll.*, 23, 764); *Immaculata Conceptio*, see article. Among the minor festivals are *Festum Rosarii, Desponsationis, Septem Dolorum*, etc. [See F. A. VON LEHNER: *Die Marienverehrung in den ersten Jahrhunderten*, Stuttgart, 1881.] STEITZ.

2. **Mary Magdalene**, i.e., Mary of Magdala (a town on the west side of the Lake of Galilee), has been unhappily confounded, not only with Mary of Bethany, sister of Lazarus, but also (indeed, well-nigh universally) with the penitent fallen woman, who, in Simon's house, anointed Christ's feet (Luke vii. 37, 38). Both identifications lack the least support. The former is disproved by the dissimilarity of the names of their respective towns no less than by the dissimilarity of their dispositions; for Mary of Bethany was quiet and deep, Mary of Magdala, passionate and fiery. The latter identification is the most mischievous. A continuous reading of Luke vii. and viii. will show that the evangelist is speaking of two entirely different persons. The woman who was a sinner was morally weak, though sound in health: Mary of Magdala (Luke viii. 2) had seven demons. Our Lord delivered her, and

secured her unwavering allegiance and constant attendance. She followed him from place to place; was at his crucifixion (John xix. 25) and burial (Mark xv. 47); prepared spices, and came on Easter morning, with other female friends, to embalm his body (Mark xvi. 1); told Peter and John of the empty tomb, lingered after they had gone, and was honored with the first appearance of the risen Lord (John xx. 1-18). Mary of Magdala is mentioned fourteen times in the New Testament (Matt. xxvii. 56, 61, xxviii. 1; Mark xv. 40, 47, xvi. 1, 9; Luke viii. 2, xxiv. 10; John xix. 25, xx. 1, 11, 16, 18). CARL BURGER.

3. The sister of Lazarus and Martha; beloved by every Bible-reader for her devotion to Jesus, and earnest attention to his words. Besides the frequent mention in John xi., her name occurs only in John xii. 3, and Luke x. 39, 42.

4. The wife of Cleophas (John xix. 25).

5. The mother of John Mark (Acts xii. 12).

6. A Christian woman in Rome (Rom. xvi. 6).

MARY (TUDOR), Queen. See ENGLAND, CHURCH OF.

MASADA, an almost impregnable fortress on the western shore of the Dead Sea, south of Engedi, was built by Jonathan Maccabæus, and much strengthened by Herod the Great. In the final struggle of the Jews against the Romans, it was taken by Flavius Silva; but the whole garrison, comprising about one thousand persons, including women and children, had killed themselves, before the enemy entered. See the description by Josephus, in his *Jewish War*.

MASCH, Andreas Gottlieb, D.D., court-preacher, and superintendent of the Stargard circuit; b. at Mecklenburg, Dec. 5, 1724; d. at New Strelitz, Oct. 26, 1807. He was a famous preacher, but particularly noteworthy as the author of two volumes in continuation of LeLong's *Bibliotheca Sacra*, Halle, 1778-90.

MASON, Erskine, D.D., youngest child of John M. Mason; b. in New-York City, April 16, 1805; d. there May 14, 1851. He was graduated at Dickinson College 1823, and Princeton Seminary 1824; entered the Presbyterian ministry, and was pastor in Schenectady from 1827 to 1830, and of the Bleecker-street Church, New York, from 1830 to his death. He was one of the incorporators of Union Theological Seminary, New-York City, and from 1836 to 1842 acted as professor of church history in that institution.

MASON, Francis, missionary to Burmah; b. in York, Eng., April 2, 1799; d. in Rangoon, Burmah, March 3, 1874. In 1818 he emigrated to the United States, and, going at once to Missouri, worked at the shoemaker's trade until 1824, when he went to Massachusetts. At Canton in that State he married, united with the Baptist Church, studied at the Newton Theological Seminary, and in 1830 was despatched by the Baptist Missionary Union to Burmah. He became the successor of Dr. Boardman in the work amongst the Karens. He edited for many years *The Morning Star*, a monthly periodical in the native language, and published a number of books for the Karens, the first of which was the *Sayings of the Elders*. Among his English works are a *Life of Kho-Thai-Byu, the Karen Apostle* (Boston), *Memoir of Mrs. H. M. Mason* (New York, 1847), *Burmah, its People and Natural Productions* (2d

ed., Rangoon, 1860), and an autobiography, *The Story of a Working-Man's Life, with Sketches of Travel* (New York, 1870). He received the degree of D.D. from Brown University.

MASON, John, b. at Dunmow, Essex, 1706; d. at Cheshunt, Hertfordshire, 1763, where he had been pastor since 1746. He is widely known (formerly much better than now) as the author of *Self-Knowledge, a Treatise*, London, 1754, very often reprinted in England and America; edited, with *Life*, by John Mason Good, London, 1811. It has been styled "the best manual of practical Christianity," but is "somewhat sparing of evangelical peculiarities."

MASON, John Mitchell, D.D., b. in New-York City, March 19, 1770; d. there Sunday, Dec. 26, 1829. He was graduated at Columbia College, New York, 1789; until 1791 studied theology with his father, a minister of the Associate Reformed Church, but in the latter year went, for further study, to Edinburgh. His father died the next year, and he returned home; was licensed by the Associate Reformed Presbytery of Pennsylvania, Oct. 18, 1792; supplied the pulpit of his father's church for some five months, when, by the unanimous wish of the congregation, he became their pastor, April, 1793. He soon took a prominent place in his denomination, particularly by his earnest *Letters on Frequent Communion* (1798), directed against the Scotch custom of communing only once or twice a year. In 1801 he was sent to Great Britain and Ireland by the synod to procure additional ministers. But the manifest advantage of a departure from the plan of a foreign educated ministry led to the appointment, in 1802, of a committee of two, of which Dr. Mason was one, to draught a plan for a theological seminary. In 1804 they rendered their report, and Dr. Mason was unanimously appointed the professor. In 1804 he received the degree of D.D. from the University of Pennsylvania. In May, 1805, the plan was matured; and the seminary opened in November, with eight students. The Bible itself, in the original, rather than any body of divinity, was intended to be the text-book of the institution. The course extended over four years. Dr. Mason was "its life and animating principle." It had originated with him as early as 1796, and it was his darling project through life. "Dr. Mason's Seminary," as the institution was usually called, was the earliest American seminary. In 1807 he began the editorship of *The Christian's Magazine*, and wrote nearly the whole of each number. The contents were mainly polemical, directed against Bishop Hobart's claims for episcopacy. The Magazine was dedicated to the defence of Presbyterian doctrines and polity, but was only maintained a few years. In 1809 Rev. James M. Mathews was appointed assistant professor in the seminary, and served until 1818. On March 12, 1810, Dr. Mason called a meeting of his congregation, and announced his firm intention to resign. The reasons he assigned were the impossibility of his performing parochial duties among them, owing to the multiplicity of his outside duties, especially the seminary, and their unwillingness both to provide him an assistant and to build a new church. On May 25 the presbytery released him from his charge; but, with a part of the congregation, he began a new

church. While they were seeking a temporary church home, prior to building the new church in Murray Street, which was finished in 1812, they were in the habit of meeting in the Cedar-street Presbyterian Church (Dr. Romeyn's), and thus led to unite at communion. This action was looked upon with great disfavor by some in the Associate Reformed Church; but the sober judgment was, in general, favorable. Dr. Mason defended his conduct before the synod in a speech of remarkable power, and later (in 1816) by his *Plea for Sacramental Communion on Catholic Principles*. In 1811 he became provost of Columbia College, but resigned in 1816. He was one of the founders of the American Bible Society (1816), and its first secretary for foreign correspondence. In this year he sought recreation and health in Europe, and was gone until November, 1817. In 1821 he was called to the presidency of Dickinson College, Carlisle, Penn., but resigned in 1824, and returned to New-York City to end his days in retirement, — a mere wreck of once splendid powers. He suffered little bodily pain, and was able to the last to conduct family worship, but could not preach. In 1822 he had transferred his ecclesiastical relations to the Presbyterian Church, and became a member of the presbytery of New York.

Dr. Mason was "of a more princely mould than the majority of even great men who were brought into competition with him upon the theatre of action." He was about six feet in height, portly, yet pleasing in appearance, with a face expressing thought, feeling, and courage: his eyes were blue and deep-set, his forehead high, and his face oval. He was indeed, in appearance and in fact, a remarkable man, filling with conscientious care and unflagging zeal many offices in the Church, and doubtless wearing himself out in devotion to her interests. As a teacher he was particularly successful in impressing the students with the necessity of familiarity with the word of God in the original, and in accustoming them to think for themselves. It is, however, as a preacher, that he is best remembered. He stood forth pre-eminent in America. On occasion, he rose to an extraordinary height, as in the two famous sermons, *Messiah's Throne* (preached in London, 1802, before the London Missionary Society) and *Living Faith* (in Edinburgh, the same year, before the Society for Relief of the Destitute). He preached extempore, out of a full mind and loving heart, with a great flow of apposite language. "Always master of his subject, and deeply interested in it, he was naturally led into expressions, tones, and gestures at once the most significant and the most becoming. His imagination was both powerful and vivid, but under the control of a sound judgment and good taste. He sought, not to please, but to save." He possessed originality and power. Notwithstanding his denominational restrictions, and lack of means, he inaugurated a system of ministerial education which has since been extensively followed. He thus rid his denomination of dependence upon foreign-instructed ministers. But he also led his brethren to broader views in respect to communion and fellowship. He was associated with every good scheme; e.g., he was one of the earliest and ablest advocates of foreign missions and of the

American Bible Society. Even in church architecture he showed his originality in designing a pulpit, which, although ridiculed when proposed, has been accepted substantially ever since. Besides the books already mentioned in the course of this article, a number of sermons, etc., were collected and published by his son, Rev. Ebenezer Mason, New York, 1832, 4 vols., new ed., 1849. His *Life* was written by his son-in-law, Rev. J. Van Vechten, New York, 1856.

MASON, Lowell, b. in Medfield, Mass., Jan. 8, 1792; d. in Orange, N.J., Aug. 11, 1872. He began to give public musical instruction in Savannah, Ga.; but in 1827 he removed to Boston, Mass., whence he ultimately went through all New England, bent upon exciting popular taste for music. By his instrumentality the Boston Academy of Music was established, and an enormous impetus given to musical education. He early (1828) became an advocate of what is called the Pestalozzian method of teaching music. In 1837 he visited Europe for purposes of study. But while he did much to increase the love for music by the organization of choirs, and also by fostering congregational singing, he did little to advance the art, or to raise the popular standard. His collections, from his first (*Handel and Haydn Collection of Church Music*, Boston, 1821) to his last (*The Song Garden*, 1866), number more than forty. In the line of church and Sunday-school music he did more than any one of his day. In 1855 the University of New York made him a "doctor in music," the first degree of the kind given in the United States. His musical library has passed into the possession of Yale Seminary.

MASORAH. See MASSORA.

MASS, The (the designation of the Lord's Supper, as understood and practised in the Roman-Catholic Church), has the significance not only of a sacrament, but of a sacrifice which the priest offers for the living and the dead, and in which the atoning sacrifice of Christ on Calvary is daily repeated.

I. HISTORY OF THE DOCTRINE.—Jesus nowhere released the Israelites who believed on him from the sacrificial ritual of Moses. His words in Matt. v. 23 rather presuppose their participation therein. But when he places mercy above sacrifice (Matt. ix. 13, xii. 7), declares love to be the highest commandment, and proclaims a worship of God in spirit and in truth, apart from Jerusalem (John iv. 21-24); and when, finally, the apostles testify that Christ was the true sacrifice (1 Cor. v. 7; Eph. v. 2; 1 Pet. i. 18, 19; Rev. v. 6, etc.), given for the sins of the world,—we have the premises from which the abrogation of the Mosaic ritual of necessity follows. The Epistle to the Hebrews carries out this argument in detail, and shows that the offering of Christ as the eternal High Priest was made once for all, and needs not to be repeated.

On the other hand, the apostles were far from discarding the idea of spiritual sacrifice from religion. This idea was included in the idea of the priesthood of all believers (Exod. xix. 6; 1 Pet. ii. 5, 9). In this sense the Epistle to the Hebrews (xiii. 15, 16) calls the praise of the Lord, and doing good, sacrifices. And likewise Paul (Rom. xii. 1) calls the sanctification of the body, and the gift he had received from the Philippians

(Phil. iv. 18), sacrifices, and compares the faith of the Philippians to a sacrifice, and his life to a drink-offering (Phil. ii. 17).

The oldest church-fathers likewise saw in the Mosaic sacrificial ordinances only a temporary system, and regarded as the true sacrifices a heart consecrated to God, faith, obedience, righteousness (Iren., iv. 17, 4), and prayer; and only the spiritual priesthood can offer them up acceptably to God.

It was in this sense that the idea of sacrifice was at first associated with the Lord's Supper. In the apostolic age the *agapæ*, or "love-feasts," were connected with the communion; and to these, even after they were separated, the members of the congregation brought offerings of bread and wine, which were used, not only at the communion, but in the support of the clergy and for the relief of the poor. These gifts, which were called "oblations" (*oblaciones*) and "sacrifices" (*sacrificia*), the Apostolic Constitutions in one instance distinguishing the former as gifts, the latter as prayers (ii. 25, 11), were offered by the bishop with a prayer of thanksgiving, and invocation for the blessing of the Holy Ghost. This prayer of thanksgiving (*εὐχαριστία*) was itself a sacrificial act (Iren. iv. 18, 3); and the difference between this offering and the Mass is at once apparent. Not the body and blood of Christ, but bread and wine as such, were offered; and the offering was not an atoning sacrifice, but a sacrifice of thanksgiving, made, not by the clergyman alone, but by the congregation. It was called a "bloodless sacrifice," not in distinction to the sacrifice of Calvary, but to the bloody sacrifices of the ancient world.

A new meaning was given to these offerings when the bishops and presbyters came to be clothed with the functions of a clerical priesthood, of which the Mosaic priesthood was the type. It was Cyprian who first advocated the priestly idea with full earnestness. He regarded priesthood and sacrifice as correlative notions, and treated the whole service of communion as an offering wherein not only oblations of wine and bread, but of Christ's body and blood, even to his sufferings, were made. Cyril of Jerusalem speaks of an atoning sacrifice (*θυσία τοῦ ἱλασμοῦ*) in the Lord's Supper, and explains himself by saying, "We offer up the slain Christ in order to reconcile God to ourselves" (*Cat. Myst.*, v. 8-10), but afterwards adds, that the consecrated elements were merely antitypes of the blood and body of Christ (20). Augustine saw in the Lord's Supper a memorial of an accomplished sacrifice (*memoria peracti sacrificii*). It is, notwithstanding, a most true (*verissimum*) sacrifice; and the elements are the body of Christ; not the glorified Christ, however, but his Church, in which many become one bread and one body, and again vow to remain in the communion of Christ's body. To eat of Christ's body and drink his blood is nothing more than to be in Christ (*In Joann. tract.* 26, 18). Augustine, therefore, used interchangeably the expressions, "to offer the bread and wine" and "to offer Christ's body and blood."

The Eastern Church continued to hold to the spiritual nature of Christian sacrifice; and even Chrysostom makes the sacramental meaning more prominent than the sacrificial; while Theodoret

declares the Lord's Supper to have only a commemorative significance. On the other hand, the Latin Church laid an increasing emphasis on the sacrificial notion. Gregory the Great (*Hom. in Evang.* 37, *Dial.* iv. 58) saw a victim (*victima*) on the altar, through which the sufferings and death of Christ are repeated: Christ is anew sacrificed (*immolatus*).

The effects of the communion were regarded as expiatory, but at first only for venial sins; for mortal sins were to be expiated by penance. But it conferred blessings in every relation of life. In the Gregorian *Sacramentarium* there are masses against drought and too much rain, storms, sickness, etc. Its effects were magical. According to Gregory, a prisoner's chains had been loosed as often as his wife prayed for his soul; and a ghostly appearance offered a shipwrecked sailor bread at the moment that a bishop who thought him drowned offered a mass for his soul (*Hom. in Evang.* 37, *Dial.* iv. 57). Masses were offered for the dead; and Augustine (*Serm.*, 172, 2) hoped God would deal with them less severely than their sins merited. Gregory, by his doctrine of purgatory, established a final warrant for this custom, and taught that the dead were helped out of purgatory by the prayers, and especially the masses, of the living. He even knew a monk who was so delivered by thirty masses (*Dial.* iv. 55); whence the so-called *trigesima*.

The celebration of the Lord's Supper, which in the early church was, for the most part, confined to the Lord's Day and the anniversaries of the martyrs, at a later period was repeated every day, and, after the time of Leo the Great (*Ep.*, ix. 2, etc.), was repeated several times on the same day. In the eighth and ninth centuries, when the number of chapels was greatly increased, the priest often found himself without a congregation at the time of the celebration. Hence arose private masses, against which Theodulf of Orleans, in his *Capitulary* of 797 (c. 7), and the synods of Mainz (813, c. 43) and Paris (829, c. 48), protested, but which Wallafried Strabo (d. 849) advocated. In this disjunction of the eucharistic celebration from the congregational communion was involved the idea of a priestly sacrifice; that is, an act independent of the sacrament. But this isolation of the sacrificial notion did not gain full currency till the thirteenth century; Robert Pulleyn (d. about 1150), in his *Sentences*, treating of the Lord's Supper as a sacrament, and Peter Lombard (d. 1160) himself not going beyond the figurative significance. The latter says (*Sentent. lib.* iv. *dist.* 12, G.), That which is consecrated by the priest is a sacrifice (*sacrificium et oblatio*), because it is a memorial and representation of the true sacrifice on the cross (*memoria et representatio veri sacrificii et sanctæ immolationis factæ in cruce*).

The beginning of the thirteenth century marks a new epoch in the history of the doctrine of the Eucharist. The doctrine of transubstantiation was fixed in 1215; and, in proportion as the sermon was neglected, the sacrificial functions of the priesthood were emphasized. Thomas of Aquinas said openly that the priest, like Christ, was the mediator between God and the congregation, and that the consummation of the sacrament of the Lord's Supper did not lie in the participation of

believers, but in the consecration of the elements (*perfectio hujus sacramenti non est in use fidelium sed in consecratione materiae*, Summa iii. qu. 80, art. 12). The real founders of the doctrine of the Mass were Thomas, and Albert the Great. The former makes a sharp distinction for the first time between sacrifice and sacrament. The participation of the sacrament effects for the believer what the sufferings of Christ had accomplished for humanity as a whole, and consumes venial sins. The Mass, however, regarded as a sacrifice, is propitiatory, and removes even mortal sins. The benefits of the Mass are not confined to the participants, but extend *ex opere operato* to the absent, among whom the dead are included. Albert the Great said the Mass was not merely a representation, but a true immolation by the hands of the priest (*Comm. in 4 Sent. dist. 13, art. 23*).

In the Greek Church private masses have not been introduced: no church has more than one altar; and the Mass is celebrated only on Sundays and festivals, and is not repeated.

II. THE TRIDENTINE DEFINITION. — The Council of Trent gave the doctrine of the Mass its final form on Sept. 17, 1562, at its twenty-second sitting, and defined it as at once a sacrament which is received and a sacrifice which is offered. The keenest interpreter of this definition has been Bellarmine. He appealed for its confirmation (1) to Christ's eternal priesthood (Heb. vii. 11), which implies that his sacrifice was to continue to all times; (2) to the prophecy of a pure sacrifice to be made amongst all peoples (Mal. i. 11); (3) to the meaning of "This *do* (*facere*) in remembrance of me," as meaning sacrifice both in the Latin and Hebrew usage, etc. With such arguments he seeks to prove that in the Mass a real sacrifice is offered up.

This doctrine of the Mass follows legitimately from the doctrine of transubstantiation; and, if the body of Christ is truly offered up in the Eucharist, it follows that it is the same as the body offered on the cross, except that in the one case it is bloodless. The Mass has also a propitiatory power in effecting the forgiveness of sins, and preserving from the commission of mortal sins. It is also useful for all the perplexities and difficulties in life.

In the Tridentine Decrees the idea of sacrifice in the Mass is brought out in all its baldness; and that which alone is indispensable to its efficacy is not the participation of communicants, but the act of consecration by the priest interceding for the living and the dead. We mention also the practice, which the council confirmed, of mixing the wine with water as a representation of the union of the church with its head, and before its consecration. The act is the sole act of the celebrating priest, who, for that reason, utters the larger number of the prayers in an undertone; for he is acting for the church, but speaking only to God. The words of consecration are likewise uttered in an undertone; for they are spoken only to the elements, and to change them into Christ's body and blood. Thus in the Mass the central idea of Catholicism is involved; namely, the mediatorial and propitiatory functions of the church, which believes that the incarnation and sacrifice of Christ are repeated every day.

Against this doctrine, Protestantism sharply protested; but it lost nothing thereby, for the atoning death of Christ on Calvary, and his high priestly intercession, effect all that the Mass pretends to offer. It secures their blessings by prayer, the proclamation of the Word, and the communion. The immediate effects of the Mass, on the other hand, are inconsistent with God's Word, and are absolutely unattainable.

III. THE CELEBRATION. — In the apostolic age the celebration of the Lord's Supper consisted in teaching, breaking of bread, and prayer (Acts ii. 42), and singing (Eph. v. 19). At a later period Justin (*Ap. maj.*, 65, 67) describes the public services thus: "On Sunday the Scriptures are read, followed by a homily and prayer. After the fraternal kiss, bread and a mixture of wine and water are taken from the gifts of the congregation, the leader offers a prayer of thanksgiving and consecration (*εὐχαριστία*), the congregation responds with an amen, and then follows the distribution; the elements being carried to the houses of those who are absent."

Under the influence of the *disciplina arcana*, the didactic and sacramental portions of the service were distinguished, — the former part called the *Missa catechumenorum*; the latter, *Missa fidelium*. The service was closed by the deacon, with the word *ἀπολύετε*, or *ite, missa est (ecclesia, "Depart, for service is dismissed")*. A third period in the development is marked by a change of the earlier part of the service into a mere preparatory service.

Gregory the Great established the liturgy of the Latin Church. Notwithstanding this, however, many distinct books for the Mass were prepared during the middle ages. The Tridentine Council appointed a commission to prepare a new book for universal use; but, failing to act, a commission appointed by Pius V prepared one on the basis of the Gregorian. It was promulgated July 14, 1570, but was revised by Clement VIII. and Urban VIII.; and by the appointment of Sixtus V., 1587, a congregation of rites, whose duty it is to watch over the purity of the ritual, still exists.

The Mass falls into two main parts, the first being a preparatory celebration (*introitus, gradual*); the second, the sacramental (*offertorium, canon missæ*), followed by the *post-communio*. Each of these five services is introduced by the words of the priest, "The Lord be with you," and the response of the congregation, "And with thy spirit;" which proves that the early idea included the presence of a congregation. It was at the celebration of the *offertorium*, that, in the ancient church, the gifts were offered; and a relic of this practice still exists in the Ambrosian ritual of the church in Milan, where, on festal occasions, two old men and two matrons take up vessels of wine and bread to the ministering priest at the altar. It was also the custom for the congregation to sing psalms while the gifts were being offered; but in the middle ages this practice was likewise abandoned, and a single verse of a psalm substituted, and five priestly prayers, which bear the name of *offertorium*; and this is all that remains of the ancient custom of congregational gifts. The first of these five prayers implores the Father to receive the immaculate host (*immaculatam hostiam*),

which "I offer to thee for my innumerable sins, and for all circumstances, and also for all faithful Christians, both the living and the dead," etc. The second is offered at the mixing of the water and wine. The third asks that the sacrifice being consummated may be well pleasing in God's sight. In the fourth and fifth the priest asks the Sanctifier to bless the sacrifice, and to accept it. In the fourth part of the service, or the *canon missæ*, occur the words "This is my body," after uttering which the priest bows his knees, and prays to the Christ, who is present in the host, and then shows it to the congregation, that it may do the same. He then places it on the *corporale*, and again kneels before it. He does the same with the cup; and the whole process is called "the elevation and adoration of the host." In 1203 Cardinal Guido, papal legate in Cologne, ordained, that, when the host was elevated, the congregation should fall on its knees at the ringing of a bell, and remain kneeling until the consecration of the cup. Honorius III. in 1217 raised this enactment to the dignity of a permanent and universal obligation. This portion of the service is concluded by the celebrant's breaking the host over the mouth of the cup, and allowing a piece to fall into the cup, thus signifying both Christ's suffering and the reunion of his soul and body, and communicating himself, with the words, "The body of our Lord Jesus Christ keep my soul unto eternal life," and dispensing the bread to the communicants, if any are present. The fifth part of the service, called the *post-communio*, consists of prayers, responses, and the reading of John i. 1-14. All these various services are prescribed in the Book of the Mass or missal.

A distinction is made between public and private, sung or spoken, most solemn, solemn, and less solemn masses. Practically the public mass is both a solemn and sung mass. Private masses are those said at side-altars. The public and solemn-mass is said in all churches on Sundays and festivals, and every day in cathedrals. Masses are also distinguished into *Missæ de tempore*, celebrated on the usual Sundays, Christmas, and other festivals; *De sanctis*, on saints' days; *Votive*, on special occasions, at the appointment of ecclesiastical superiors, or at the request of private parties; and *Pro defunctis* ("masses for the dead"), which alleviate the pains, and curtail the duration, of purgatorial punishment.

The Mass in the Roman-Catholic Church takes the place of prayer, and meditation upon the Word, in the Protestant, and binds the people indissolubly to the priest, without whom the principal part of her worship cannot be performed. A mysterious and pompous ritual is connected with its celebration; and Roman-Catholic theologians refer to the contrast which the beauty of this worship presents to the baldness of the Protestant service, with a sermon and a few hymns. The service is in Latin; and not only have Protestants denounced this, but even some Roman Catholics have regretted it. Eugene of Würtemberg in 1786, with the permission of Pius VI., introduced the German Mass into his chapel; and in 1806 the diocese of Constance began the use of the German tongue. But in neither case did the custom last long.

LIT. — The most important works on the liturgical and archæological aspects of the Mass are

those of BONA, GERBERT, GAVANI, BINGHAM, AUGUSTI, BINTERIM; also the histories of the doctrine of the Lord's Supper, of KAHNIS, EBRARD, RÜCKERT; HIRSCHER (a Roman-Catholic, who proposed reforms in the celebration, and the change of the language, of the Mass): *Missæ genuina notio*, Tübingen, 1821; [DU MOULIN: *Anatomie de la messe*, 1636-39, etc., 1872; DERODON: *Le tombeau de la messe*, Genève, 1659; LEBRUN: *Expl. littér., histor., et dogm. des prières et des cérémonies de la messe*, 1726; ET. HENRY: *Thèses sur le sacrif. de la messe*, Genève, 1845; ANDERSON: *The Mass*, London, 1851; WHITBY: *Absurdity and Idolatry of the Mass*]. STEITZ.

MASSA CANDIDA, a term used by ecclesiastical writers from the fourth and fifth centuries, and referring to a multitude of martyrs (three hundred) who in 258 were put to death at Utica in Africa, by being thrown into a burning lime-kiln. Augustine, however, does not derive the name from the peculiar form of the martyrdom, but simply from the great number (*massa*) of the sufferers and from the splendor (*candida*) of their heroism.

MASSALIANS. See MESSALIANS.

MASSILLON, Jean Baptiste, one of the most brilliant pulpit orators of France, the son of a poor notary; was b. at Hières in the Provence, June 24, 1663; d. at Clermont, Sept. 18, 1742. In 1691 he entered the congregation of the Oratory, where, at the request of his superiors, he pronounced some funeral orations and eulogies. In 1696 he became head of the seminary of St. Magloire in Paris, the most distinguished school of the Oratory. In 1699 he preached the Lenten sermons in Paris and Versailles, before the king; and again he preached before the king, in 1701 and 1704. [Bourdaloue, on hearing him, is said to have remarked, "He must increase, but I must decrease."] These sermons are his best; and one of them, on the small number of the elect [*Le petit nombre des élus*], is said to have struck terror to the distinguished auditory by its evangelical boldness and magnificent descriptions. Louis XIV. said to him, "I have heard more than one great orator in my chapel, and was very well satisfied with them; but, whenever I hear you, I am always dissatisfied with myself." Massillon did not preach before Louis XIV. again, but at his death pronounced the funeral oration over him, [on which occasion one of the most impressive oratorical effects was made of which we have record. Looking over the vast audience, and then at the coffin, the preacher turned his face upwards, and, breaking the solemn silence, exclaimed, *Dieu seul est grand, mes frères* ("God only is great, my brethren"). In 1717 Massillon was made bishop of Clermont, and preached in the following year before Louis XV. (then eight years old) ten sermons, known as *Le petit carême*, in which he urged upon the youthful sovereign and his court the obligations of morality and just government. In 1719 he was elected a member of the French Academy, and two years afterwards was called upon to pronounce the funeral discourse of the Duchess Elizabeth Charlotte of Orleans, which is one of the best of six *oraisons funèbres*. From this time until his death he resided on his diocese, and was recognized as a model of Christian gentle-

ness and virtue. D'Alembert pronounced his eulogy in the French Academy.

Cardinal Maury, in his *Essai sur l'éloquence de la Chaire*, ascribes the decline of French pulpit eloquence to the influence of Massillon. But this decline had begun before his time, and was due to the growing corruption of morals and taste. Massillon was the last great pulpit orator of France, and in some respects he stands higher than Bossuet. With him, in its full sense, eloquence was a virtue, an earnest effort to lead men to peace in God. He was more simple and sympathetic than the brilliant and courtly Bossuet, and more sincere and warm-hearted than Bourdaloue (who was the more opulent of thought), and therefore more edifying than both. The purity and unadorned beauty of his style were unsurpassed. He was acquainted with the secret movements of the heart, and made his appeals to it. [His memory was unreliable; but he committed his sermons, calling those the best which were memorized the most accurately.]

LIT. — The first complete edition of Massillon's works appeared in 15 vols., Paris, 1745; and since then they have appeared often, in many forms. The best work on Massillon is THEREMIN: *Demosthenes u. Massillon*, Berlin, 1845. [See also D'ALEMBERT: *Éloges des savants*; LA HARPE: *Cours de littérature*; SAINTE-BEUVE: *Causeries du Lundi*; B. CAMPIGNON: *Massillon d'après des documents inédites*, Paris, 1879. A convenient edition is *Petit Carême, Sermons et Morceaux choisis*, Paris, 1853. For translations of his sermons see DODD: *Sermons on the Duties of the Great*, London, 1776; *Sermons, with a Life* by D'ALEMBERT, London, 1839.]

C. SCHMIDT.

MASSINGBERD, Francis Charles, b. in Lincolnshire, 1800; d. at South Ormsby, Lincolnshire, December, 1872. He was graduated at Magdalen College, Oxford, 1822; took orders in the Church of England, and became rector of South Ormsby 1825; in 1847 prebendary of Lincoln, and in 1862 chancellor of the cathedral. He distinguished himself by his efforts to revive the powers of convocation. He wrote, besides many pamphlets, *History of the English Reformation*, London, 1842, 3d ed., 1857; *Law of the Church and State*, 1857; *Lectures on the Prayer-Book*, 1864.

MASSORA denotes, in general, tradition, as "Moses received the law on Mount Sinai, and delivered it to Joshua" (*Aboth*, i. 1); but more especially it denotes the tradition concerning the text of the Bible: hence those who made this special tradition their object of study were called "Massoretes." In the latter sense the word will be treated here.

The period of the theocracy and monarchy in Israel was succeeded by the period of legalism. After the return from the Babylonish captivity, the law of Moses was the centre of Jewish life, and its preservation was the main object of the leaders. Ezra is often called the "scribe," and once he is even styled "a ready scribe in the law of Moses" (*Ez.* vii. 6). At a very early age the children were instructed in the law; and the public reading of the law was an ancient institution (*Acts* xv. 21). From the prophets, also, sections were publicly read (*Acts* xiii. 15); and the Hagiographa soon rose to a high authority. In order to preserve the text delivered from the

Fathers in as pure a state as possible, the minutest rules were laid down for the writing of manuscripts: besides, the verses, words, letters, of the entire Bible, or of its parts, were numbered. Catalogues were prepared of words *written*, but not *read*, and *read*, but not *written*; of words which the scribes ordained (*tikkun sopherim*), and of letters which they removed (*ittur sopherim*). Rules were laid down concerning the *puncta extraordinaria* found over some letters in the Hebrew text [cf. *Gen.* xviii. 9, xix. 33; *Num.* iii. 19, ix. 10; *Deut.* xxix. 28; *Ps.* xxvii. 13], the inverted *nun* (as in *Num.* x. 35), the suspended *nun* (as in *Judg.* xviii. 30), [the *Vau Ketia*, i.e., the cut-off *Vau* in *Num.* xxv. 12, the final *mem* in *Isa.* ix. 6], the plene and defective writings, etc. We find nowhere in the Talmud that these rules were written down; and we are therefore led to the assumption that all these rules were orally transmitted from generation to generation. When the text was finally settled, and the vowel-points were introduced to the text, annotations concerning the writing of the latter were either put in the margin or at the end of the manuscripts. From that period the most important period of the Massora commences.

As there was an Eastern and Western, or Babylonian and Palestinian, Talmud, so, likewise, there developed itself a twofold Massora, — a Babylonian or Eastern, and a Palestinian or Western: the more important is the former. At Tiberias the study of the Massora had been in a flourishing condition for a long time. Here lived the famous Massorete, Aaron ben-Moses ben-Asher, commonly called Ben-Asher, in the beginning of the tenth century, who finally fixed the so-called Massoretic text. Those who came after him, and paid special attention to the text, are called "Naqdanim."

The most important Massoretic manual is the *Oclah ve-Oclah*, so called from the first two words with which it begins [comp. Pick, *Oclah ve-Oclah*, in McClintock and Strong's *Cyclopædia*, s.v.]; the *Manuel du lecteur*, by I. Derenbourg, Paris, 1871; and the Massoretic notes of Meir ha-levi ben-Todros of Toledo (d. 1244) to his edition of the Pentateuch, Florence, 1750 (less correct, Berlin, 1761).

The first who undertook to collect and sift the entire Massoretic apparatus was Jacob ben-Chajim ibn-Adonia (cf. GINSBURG: *Jacob ben-Chajim ibn-Adonijah's Introduction to the Rabbinic Bible*, London, 1867); and the result of his labors is found in the second Rabbinic Bible, published by Bomberg at Venice, 1524. This Massora text must be regarded as the *textus receptus*.

The Massora is divided into the *Massora magna* and *Massora parva*. In the Rabbinic Bibles, where the Chaldee is printed side by side with the Hebrew, the *Massora parva* occupies the empty space between these two columns and that of the outer margin. Above and below the text, the *Massora magna* is given. At the end of the fourth volume the *Massora finalis* (which must be distinguished from the *Massora marginalis*, and which is a kind of Massoretic lexicon alphabetically arranged) is given. The *Massora finalis* is followed by a list giving the differences between Ben-Asher and Ben-Naphtali, and those of the Western and Eastern Jews. The *Eastern Massora* differs from the Western not only with re-

spect to vowels and accents, but also in the system of punctuation (cf. STRACK: *Prophetarum posteriorum codex Babylonicus Petropolitanus*, Petersburg, 1876, p. vii.).

LIT. — GINSBURG: *The Massoreth ha-massoreth of Elias Levita*, London, 1867; by the same, *The Massorah compiled from manuscripts alphabetically and lexically arranged*, vol. i., London, 1880; FRENSDORFF: *Massoretisches Wörterbuch*, Hannover u. Leipzig, 1876, and Strack's notice of this work in *Studien u. Kritiken*, 1878, pp. 354–370; BUXTORF: *Tiberias sive Commentarius masorethicus triplex*, Basle, 1620–65; STRACK: *Prolegomena critica in Vetus Testamentum*, Leipzig, 1873; by the same in connection with S. BAER: *Die Dikduke ha-teamim des Ahron ben-Moscheh ben-Ascher*, Leipzig, 1879; DILLMANN's art., *Bibeltext des A. Test.*, in HERZOG's *Real-Encyclopädie*, vol. ii. pp. 381–400 (2d ed.); [the art. *Bible Text—Old Testament*, in this *Encyclopædia*, vol. i. pp. 264–267; PICK: *The Old Testament in the Time of the Talmud*, s.v. Talmud in MCCLINTOCK and STRONG's *Cyclopædia*; SAVOUREUX's art. *Massore*, in LICHTENBERGER's *Encyclopédie des Sciences Religieuses*]. H. L. STRACK (B. PICK).

MASS-PRIESTS were anciently secular priests, as distinguished from regulars; afterwards priests kept in chantries (i.e., chapels endowed by wealthy persons, in which masses were said for the souls of the donors), or at particular altars, to say mass for the dead.

MASSUET, René, b. 1665, at St. Ouen in Normandy; d. in Paris, Jan. 11, 1716. He entered the congregation of St. Maur in 1682, and made his literary *début* in the controversy with the Jesuits concerning the edition of *Augustine* which the congregation had published. In 1699 he answered Langlois' anonymous attacks by his *Lettre d'un Ecclésiastique*, etc., also anonymous. In 1703 he settled at St. Germain-des-Prés in Paris, the principal centre of Benedictine learning; and in 1710 he published his edition of *Irenæus*, his chief work. After the death of Ruinart, he continued the *Annales Ordinis S. Benedicti*, and published in 1713 the fifth volume. Five interesting letters from him to Bernh. Pez are found in J. G. SCHELHORN's *Amœnitates Literariæ*, xiii. 278–310. See TASSIN: *Hist. littér. de la congrégation de St. Maur*, Paris, 1750–65. G. LAUBMANN.

MATAMOROS, Manuel, a devoted Spanish Protestant, whose imprisonment, personality, and early death aroused an interest in Holland, Switzerland, and Southern Germany, in the evangelization of Spain; b. Oct. 8, 1835, at Lepe in the Province of Huelva; d. at Lausanne, July 31, 1866. His father was a captain in the Spanish artillery, and at his wish he entered in 1850 the military school at Toledo. But, conceiving a dislike for a military life, he returned to Malaga, where his mother, then a widow, was residing. On a visit to Gibraltar he casually attended a service held by Francisco de Paula Ruet, who had been brought to a knowledge of the gospel by the sermons of Luigi de Sanctis in Turin, and had been banished from Spain for preaching the gospel in Barcelona. The sermon made an indelible impression upon his mind; and he bought a New Testament, which opened his eyes to the errors of the Roman Church. Through Ruet, Matamoros came into relations with a committee

in Edinburgh, and, later, with one in Paris, which prosecuted the evangelization of Spain. He went, under commission of the latter, to Granada, Seville, and Barcelona (1860). At Granada he became acquainted with Alhama, a hat-maker, who had been converted through the instrumentality of an American tract, and was preaching the gospel. Thrown into prison, letters were found on his person from Matamoros, Marin, Carrasco, and Gonzalez, all of whom were likewise thrown into prison. Matamoros laid there two years, awaiting trial, and contracted the disease (consumption) which caused his death. Through the influence of a deputation of the Evangelical Alliance he was released (May 28, 1863), and condemned to nine years' labor in the galleys, which was afterwards changed to nine years of banishment. Matamoros then made a visit to England, where he was cordially welcomed, and afterwards went to Lausanne, where he attended the theological seminary. On a visit to Pau in Southern France, in the interest of his health, he established, through the liberality of an American lady, a Spanish school. Returning to Lausanne, he died just a few days before the time set for his ordination, and two years before his country was opened to Protestant missions (1868). In his last days he exhibited an undiminished interest in the evangelization of Spain; and his rich spiritual experiences have been to this day an incentive to the Swiss to aid in that work. His name will not be forgotten. F. FLIEDNER (Madrid).

MATER DOLOROSA (*the mourning mother*), a term denoting a certain class of pictures of the Virgin Mary, which represent her alone, without the child, generally as a middle-aged woman, weeping and mourning. See Mrs. JAMESON: *Legends of the Madonna*, London, 1852.

MATERIALISM, as its name indicates, is the theory which seeks to trace all things in nature to matter as their sole and ultimate source; or, in other words, the theory which professes to explain the universe in terms of matter. This definition may appear clear and precise. The thing defined is, however, essentially obscure and vague, owing to the number and diversity of the conceptions formed as to the nature of matter. Materialism never answers strictly to its name, because it always attributes to matter properties which have not been proved to belong to it. Instead of being a single system, which advances from stage to stage by a self-consistent development, it comprises a crowd of heterogeneous and discordant hypotheses.

The ruder tribes of men are unable to conceive either of mere matter or of mere spirit; and hence their religious beliefs are, to a large extent, materialistic. Anti-religious materialism makes its appearance only when thought has become speculative and sceptical. Such materialism was propagated in ancient China by Yang Choo (about B. C. 300), and in ancient India in the Charvaka system. Materialism, in a form entitled to be called philosophical, was originated by the Greek thinkers Leucippus and Democritus, developed and popularized by Epicurus, and "wedded to immortal verse" by the Latin poet Lucretius. All things, according to their theory, were explicable by "the empty" and "the full,"—the limitless and immeasurable void of space and numberless atoms which are ungenerated, infrangible, unchangeable, and

indestructible, which possess no merely qualitative differences, but vary quantitatively in form, magnitude, and density. The general neglect of physical science, and the general acceptance of Christianity, secured the rejection of materialism during the middle ages. In the period of transition from mediæval to modern times it began to re-appear. Gassendi gave it currency in France, and Hobbes in England. The so-called "materialism" of Coward, Dodwell, Hartley, and Priestley, denied the spirituality of the soul, but not the existence of God. La Mettrie and Von Holbach first advocated the atheistical materialism which has since become so common. This form of materialism has never had more advocates than at present. The causes of its prevalence are such as these,—the still operative influence of the thought of the eighteenth century, re-action from the excessive idealism of the transcendental philosophies, political and social disaffection, the spread of rationalism and of unbelief in the supernatural, the predominance of material interests, and the rapid progress of physical, and especially of biological, science, widely engrossing attention, to the comparative neglect of mental and spiritual truth, and also largely engendering undue confidence in a particular class of hypotheses. The materialism of the present day claims to be distinctively scientific; and, of course, it largely incorporates, and freely applies, modern scientific theories. As to its primary principles or assumptions, however, it has no more title to be deemed scientific than the materialism of earlier times. In fact, contemporary materialism shows a manifest tendency to represent matter as essentially endowed with qualitative differences, and even with spontaneity, life, intelligence, "mind-stuff," "soul-organs," etc., which is surely a tendency, not towards science, but towards feticism.

Mr. Herbert Spencer, Professors Huxley and Tyndall, and some other authors, while tracing back all life, intelligence, and history, to matter or to physical force, object to being classed as materialists, on the ground that they acknowledge that matter in its ultimate nature is unknown, and can no more be conceived of, except in terms of mind, than mind can be conceived of otherwise than in terms of matter. Were the objection admissible, we must equally cease to speak of Democritus and Epicurus, Hobbes and Von Holbach, as materialists, seeing that they as fully recognized the truth on which it is rested. It is, however, quite inadmissible. Whoever holds that matter, or material force, is eternal, and originates all mind and mental force, is a materialist.

Materialism claims to be the most rational and philosophical theory of the universe on the following grounds. First, that it best satisfies the legitimate demands of the reason for unity. It professes to be the only self-consistent and adequate system of monism,—the only philosophy which traces all things back in a satisfactory manner to a single ultimate substance as their cause. Theism, materialists hold, is a kind of dualism, because it refers some things to mind, and other things to matter, and maintains matter and mind to be distinct; and idealism they represent as erroneously trying to account for general facts and properties by such as are special, and failing to explain the physical world. Secondly, materi-

alism claims to be the only theory which explains all things in a *natural* manner, or without having recourse to any arbitrary factor, any transcendent cause, any supernatural will. Thirdly, it claims to be a peculiarly *intelligible* explanation,—the only explanation which can be realized in imagination and conception, which the mind can picture or figure to itself. In opposition to these claims, however, it is urged that matter has not been shown to be one even in kind, as it has not yet been resolved into less than about sixty elements; that, if it could be reduced to a single homogeneous physical element, that element would not be one, since each of its parts would be as much a substance as the whole; that force has never been shown to be an effect of matter, while, if co-ordinate with matter, every atom must be dual, and, if the cause of matter, materialism must be abandoned; that it is the reverse of scientific to assume without proof that matter and force are eternal, and explain every thing; that it is a violation of the law of causality to account for the lower by the higher; and that truly scientific thought is seldom figurate or pictorial thought.

Materialism involves the affirmation that matter is eternal, but it has as yet entirely failed to produce any good reasons for the opinion. The conditionate character of the atoms and elements of matter strongly favor the contrary view. The relationship of matter to force presents difficulties which materialism has likewise failed to overcome. Force cannot be accounted for by aggregation, or self-determination, of matter, and thus shown to be an effect: yet to represent it as co-ordinate with matter is to fall into the dualism which materialism professes to despise; and to suppose it the cause of matter involves the surrender of materialism. Life must be shown to be either a property or an effect of matter, before materialism is entitled to be accepted. It has certainly not been shown to be either the one or the other. The attempts of M. Pouchet, Dr. Bastian, etc., to prove experimentally the hypothesis of spontaneous generation, have utterly failed. Materialism finds mind still more difficult to explain than life, there being a greater unlikeness between mental and physical facts than between vital and mechanical facts. Matter, in its transformations, never loses properties which mind never possesses in any of its phases. Molecular changes in the nerves and brain not only have not been shown ever to pass into mental states, but cannot even be conceived to do so. Such facts as the unity of consciousness, the consciousness of personal identity, self-consciousness, self-activity, and the moral sentiments, cannot be resolved into states of matter. The universe as a system of law and order presupposes a Supreme Intelligence. On these and other grounds it may be held that materialism is far from a satisfactory doctrine.

The mass of literature on materialism is enormous. F. A. LANGE's *Geschichte des Materialismus* is the only able general history of the subject. It has been translated by Mr. Thomas. BÜCHNER's *Matter and Force and Man's Place in Nature*, VOGT's *Lectures on Man*, HECKEL's *Natural History of Creation and Anthropogenie*, and *The Old and New Faith* of STRAUSS, may also be named as English translations of German works devoted entirely or mainly to the advocacy of materialism.

H. SPENCER'S *First Principles*, HUXLEY'S essay on *The Physical Basis of Life*, and TYNDALL'S *Bel-fast Lecture*, need only to be mentioned. In England, materialism has been combated by Beale, Birks, Carpenter, Elam, MacVicar, Martineau, Clerk-Maxwell, Mivart, Balfour Stewart, Hutchison Stirling, Stokes, Tait, Thomson, Duke of Argyll, etc.; in America, by Bowen, Bowne, Chadbourne, Cocker, Joseph Cook, Dawson, Fisher, Hickok, Hodge, Le Conte, McCosh, Porter, etc.; in France, by Caro, Janet, Pasteur, etc.; in Germany, by Fabri, J. H. Fichte, Harms, Hoffmann, Huber, Lotze, Bona Meyer, Schaller, Ulrici, Weiss, Wigand, Zöckler, etc. The chief works relating to particular periods of the history, and special points of the theory, of materialism, will be found indicated in notes v.-xix. on Lectures ii.-iv. of *Antitheistic Theories*, by the author of this article. R. FLINT (University of Edinburgh).

MATERNUS, Julius Firmicus, is, according to the signature of the only manuscript of the work still extant, the name of the author of the book, *De errore profanarum religionum*, dedicated to the sons of Constantine, — Constantius and Constans. According to xxviii. 6 and xxix. 3, the book must have been written after the expedition of Constans to England, and before the defeat of Constantius at Singara; that is, between 343 and 348. Its purpose was to induce Constantius and Constans to adopt a policy of active suppression of Paganism: the apology is here transformed into polemics. The work is not complete: the leaves 1, 2, 7, and 8, of the manuscript, are missing. The plan of the composition, however, is perfectly clear. The manuscript, formerly in Minden, is now in the Vatican. It was first edited by M. Flacius, 1562, then by Münter, Copenhagen, 1826; reprinted in MIGNE (*Patrol.*, xii.) by Bursian, Leipzig, 1856, and C. Haln, in *Corp. Scr. Eccl. Lat.*, ii. Of the author's personal life and character nothing is known: he is nowhere mentioned. According to Bursian's investigation, he is not identical with the Maternus who wrote the *Libri Matheseos*. HAUCK.

MATHER FAMILY, The. **Richard Mather**, the son of Thomas and Margaret; b. in 1596 at Lowton (Winwick), about midway between Liverpool and Manchester, Eng.; d. at Dorchester, April 22 (May 2), 1669. He was sent to the Winwick grammar-school, and at fifteen was chosen teacher of a school at Toxteth Park. Here he became acquainted with an Aspinwall family, by whose influence he was led to devote himself to the ministry, and went to Brasenose, Oxford, to prepare for the same. But the people at Toxteth were so unwilling to wait for him, that he left the university before taking his degrees, and late in 1618, when only twenty-two, preached his first sermon at Toxteth Park. The Bishop of Chester ordained him; and in September, 1624, he married Katherine, daughter of Edmond Holt of Bury. Becoming warmly a Puritan, and being for a time suspended, he left — travelling in disguise to Bristol — for New England, May 23 (June 2), 1635; landing at Boston, after being very nearly shipwrecked, Aug. 17 (27) following. The First Church at Dorchester having emigrated with its pastor, Warham, to Connecticut, Mr. Mather gathered a new (the present First) church there Aug. 23 (Sept. 2), 1636; he being chosen

its teacher, which office he held until his death, at the age of seventy-three. He married John Cotton's widow for his second wife, and by his first wife left six sons, of whom four — Samuel, Nathaniel, Eleazer, and Increase — followed their father's profession. He was one of the ablest and most influential among the early ministers of New England, a powerful preacher, and a specially wise counsellor; being, in fact, seized with his mortal illness while moderating that ecclesiastical council in Boston out of whose deliberations the Old-South Church was born. He was skilled in the New-England plan of church government; being the author of three or four of the best early tracts in its exposition and defence, and the chief composer of the "Cambridge Platform." His son **Samuel** graduated at Harvard College in 1643, went to England in 1650, and was ordained at Dublin, where he preached until his death, Oct. 29 (Nov. 8), 1671, at the age of forty-five. **Nathaniel** graduated at Harvard in 1647, and, immediately on gaining the degree of M.A., returned to England, where he preached in Devonshire until ejected by the Act of 1662, when he went to Rotterdam, where he spent some time as minister of the English Church, returning, on the death of his brother Samuel, to succeed him at Dublin. In 1688 he removed to London to take charge of the Lime-street congregation, and to be one of the Merchants Lecturers at Pinner's Hall. In London he died, July 26 (Aug. 5), 1697, at the age of sixty-seven, and was interred in Bunhill Fields. **Eleazer** graduated at Harvard in 1656; in 1658 went to Northampton, and gathered the first church there, over which he was ordained in June, 1661. There he labored successfully till his early death, July 24 (Aug. 3), 1669, aged thirty-two. **Increase** proved the flower of the family. He, too, graduated at Harvard in 1656, in the same class with his brother Eleazer, though, on account of physical weakness, for a time a pupil of John Norton. On his nineteenth birthday he preached at Dorchester; twelve days after, sailed for the old country; took his M.A. at Trinity College, Dublin; and, after preaching variously, returned to New England in 1661, intending, when times should more favor, to return to England, but was ordained May 27 (June 6), 1664, over the Second Church of Boston, in which pastorate he remained until his death, Aug. 23 (Sept. 4), 1723, at the advanced age of eighty-five. For seventeen years (1685-1701) of this pastorate he was also president of Harvard College; and in 1688 he went to England as special agent of the Massachusetts Colony, where — "his expenses in the mean time greatly exceeding his compensation, and he pledging all his property for money which he borrowed to support himself while he was working for his country" — he remained in this public service about four years. It is related of him that it was his habit to study sixteen hours out of the twenty-four. It is matter of record that he was acceptable not merely, but highly honored, for nearly sixty years, in one of the two most important pulpits on this side of the sea; and he left behind him publications of various sorts to the number of a hundred and sixty. It is in no way, therefore, strange, that he should have been almost unanimously held to be the foremost minister of his day in this new country, and

that he should have exercised an influence as vast as it mainly was salutary. In 1662 he married Maria, daughter of John Cotton, by whom he had three sons and seven daughters. His sons — Cotton, Nathaniel, and Samuel — graduated at Harvard in 1678, 1685, and 1690 respectively. Of these, **Cotton**, the eldest, — b. Feb. 12 (22), 1662 (1663); d. Feb. 13 (23), 1728 (1729), — became the most renowned of the lineage; although, conceding his omnivorous scholarship and exceptional labors, it may be doubted whether he were even the peer of his father or grandfather in intellectual ability. He took his B.A. when less than fifteen years and six months old; taught for a time; overcame an impediment of speech which had threatened to interfere with his success in the family profession; acted as his father's assistant at the Second Church, Boston; and was ordained, as joint pastor with him, May 13 (23), 1685, — a place which he surrendered only at his death, at the age of sixty-five. During these nearly three and forty years he was indefatigable as a preacher, systematic and thorough as a pastor, eminent as a philanthropist, — at great personal risk successfully introducing and defending the inoculative prevention of small-pox, — and amazing as an author; being known to have printed three hundred and eighty-two separate works, of which several were elaborate volumes, and one a stately folio of eight hundred pages; while, to his sore and amazed grief, the great work of his life (in his own esteem), his *Biblia Americana*, remains in manuscript to this day, in six big volumes. It was his misfortune that the weak and whimsical side of his multiform greatness most impressed itself on many of his generation, and that, for sharing with other good and eminent men of his day in the witchcraft delusion, he has most unfairly been singled out for a specialty of censure and contumely which in no degree fairly belongs to him. He was no more guilty for not being, as to that, in advance of his age, than were Richard Baxter and Sir Matthew Hale in England, or Judge Sewall, or Gov. Stoughton, or Sir William Phips, or scores of others in New England. Cotton Mather married three times. His fourth son (by the second of these ladies), and the only one who lived to manhood, was **Samuel**. He graduated at Harvard in 1723, before he was seventeen; and four years after his father's death, June 21 (July 2), 1732, was ordained colleague with Rev. Joshua Gee over that same Boston church which his father and grandfather had served for sixty-four years before him. Of considerable learning and fair abilities, he did not, however, fill the ancient place; and in less than ten years was dismissed, and, with a not very large following, labored with a new church (which did not survive him) until his death, in 1785. He, too, was an author, of less than a score of books however, only one of which, *An Apology for the Liberties of the Churches of New England*, deserves, or has, remembrance. Neither of his three sons studied for the ministry.

It may be doubted whether history can parallel this family, of which eleven were trained for the sacred office in four generations, of whom the seven who wrought in New England expended, in two months less than a century and a half, about two hundred and fifty years of ministerial

labor upon it, besides publishing more than five hundred different works, and some of them exerting a popular influence never surpassed, and seldom equalled. For its distinguished services in each of its four generations, in reducing to rigid system, illustrating, defending, and chronicling the way of the churches of New England, if it had done nothing else, this Mather group would deserve, as it will receive, perpetual remembrance. See C. ROBBINS: *History of Old North Church in Boston*, Boston, 1852. A well-printed and indexed edition of COTTON MATHER'S famous *Magnalia Christi Americana, or The Ecclesiastical History of New England*, with memoir, and translations of the Hebrew, Greek, and Latin quotations, was printed in 2 vols. at Hartford, 1855.

HENRY M. DEXTER.

MATHESIUS, Johann, b. at Rochlitz, Saxony, June 24, 1504; d. at Joachimsthal in Bohemia, Oct. 8, 1565. He studied at Ingolstadt; came in Bavaria in contact with the Anabaptists; was converted by the study of Luther's writings; went in 1529 to Wittenberg; was in 1532 made rector of the school in Joachimsthal; returned in 1540 to Wittenberg, where he lived in Luther's house; and was in 1541 appointed deacon at Joachimsthal, and in 1545 pastor. He published several volumes of sermons, one of which, containing seventeen sermons on Luther (delivered 1562-64, published at Nuremberg, 1566, and often republished), is of great interest, because they constitute the first complete and reliable biography of Luther. His life was written by a descendant of his, J. B. Mathesius, Dresden, 1705. See G. PLITT: *Die vier ersten Lutherbiographien*, Erlangen, 1876.

G. PLITT.

MATHEW, Theobald, the famous "Father Mathew," the Apostle of Temperance in Ireland; b. at Thomastown (five miles west of Cashel), Tipperary, Oct. 10, 1790; d. at Queenstown, Dec. 8, 1856. He studied for a year at Maynooth, 1807-08; was ordained 1814; entered the Capuchin convent at Kilkenny, but the same year went to the Capuchin convent at Cork; attained a wide popularity; was appointed a member of the Board of Direction of the House of Industry (workhouse), Cork. One of his fellow-governors was William Martin, a Friend, and one of the pioneers in the total-abstinence cause. It was he who first impressed Father Mathew with the fearful curse drink entailed, and how it was the cause of the wretchedness the workhouse so strikingly exhibited; and he urged the priest to start a crusade against the evil, maintaining firmly that he was just the man to do it. On April 10, 1838, Father Mathew, who was then in his forty-eighth year, definitely committed himself to the work. His success was phenomenal. Twenty-five thousand signed the total-abstinence pledge inside of three months; and, by January of the next year, two hundred thousand persons, most of whom lived in Cork and its vicinity, had embraced the new gospel. Father Mathew extended his labors over all Ireland, visited Scotland and England (1842-43), and spent two years in America (1849-51), going as far west as St. Louis, everywhere making converts by the hundreds. Much of his success was due to the man, — his exhaustless flow of animal spirits, his humor and wit, his downright earnestness, his courage and high character. To

put down drunkenness was his enthusiastic, intermittent endeavor. In business matters he was a child, and managed them so badly, that he quickly, and well-nigh permanently, was sunk in debt. This galled him intensely, conscious though he was of integrity. He was the greatest benefactor to the Irish people since St. Patrick; and, if he were obeyed as constantly as he is revered by them, the Irish question would be a far simpler one. A fine statue has been erected to his memory at Cork. Of the several lives of him, perhaps the best is by J. F. Maguire, London, 1863, people's ed., 1865.

MATHILDA, Countess of Tuscany, b. 1046; d. in the monastery of Bondeno de' Roncori, July 24, 1115; a daughter of Count Boniface of Tuscany and Beatrice of Lorraine; inherited, while still a mere child, very extensive possessions in Northern and Central Italy, — Tuscany, parts of Lombardy, Mantua, Parma, Reggio, Piacenza, Ferrara, Umbria, Spoleto, etc. Her parentage was German, and her ancestors were firm adherents of the German emperors; but the treacherous manner in which Henry III. treated her father induced him to throw himself into the opposite camp; and during the reigns of Nicholas II., Alexander II., Gregory VII., Victor III., Urban II., and Paschalis II., the Countess Mathilda was the main stay of the Papacy. Specially intimate was her relation to Gregory VII., whom she sheltered more than once against the fury of Henry IV. She continued the war against the emperor, even after Gregory's death. She was twice married, — first to Godfrey of Lorraine, then to Duke Welf of Bavaria; but her first marriage seems never to have been completed; and from her second husband she was divorced. Her enormous wealth she bequeathed to the papal chair. It formed part of the so-called "Patrimonium Petri." See LUIGI TOSTI: *La contessa Matilde ed i romani pontefici*, Florence, 1859; and the arts. GREGORY VII. and PATRIMONIUM PETRI, with the literature there given.

MATHURINS. See TRINITARIAN BROTHERS.

MATINS. See CANONICAL HOURS.

MATTER, Jacques, b. at Alt-Eckendorf, Alsace, May 31, 1791; d. at Strassburg, June 23, 1864. He studied at Göttingen and Paris, and was appointed professor of history in the college of Strassburg in 1819, and in the following year also professor of church history in the theological faculty. In 1832 he was called to Paris as inspector-general of the university, but returned in 1846 to Strassburg as professor of the philosophy of religion. Of his works the following have specific theological interest: *Histoire critique du Gnosticisme*, Paris, 1828, 2 vols.; *Histoire universelle de l'Église Chrétienne*, Paris, 1829–32, 3 vols.; *Schelling et la philosophie de la nature*, 1842; *Histoire de la philosophie dans ses rapports avec la religion*, 1857, 2 vols.; *Le Mysticisme en France aux temps de Fénelon*, Paris, 1864.

MATTHEW (*Ματθαῖος*, or, according to the Sinaitic manuscript, B and D, *Μαθθαῖος*). I. THE MAN. — Matthew was one of the twelve apostles, and is mentioned in the lists of the disciples in Matt. x., Mark iii., Luke vi., Acts i. He was a publican, and was sitting at the receipt of custom when Jesus called him to be his disciple (Matt. ix. 9). In Mark ii. 14, Luke v. 27 sqq., he is

called Levi. The circumstances in these three cases are the same, and there can be no reason for doubting that the same person is meant. Levi, no doubt, was his original name, which was subsequently exchanged for Matthew. This apostle is not mentioned in the Acts, except once (i. 13); and the early traditions about his career are often contradictory to each other. According to Clement of Alexandria (*Pædag.* 2, 1), Irenæus (*Adv. Hæc.* 3, 1), Eusebius (*H. E.*, 3, 24), and others, he remained in Jerusalem for fifteen years after the ascension, preaching to the Jews. At the end of this period, he went to other peoples (Euseb., *H. E.*, 3, 1; *Hieron. catal.*, 4), — to the Ethiopians (Rufinus, *H. E.*, 10, 9; Socrates, *H. E.*, 1, 19), the Macedonians (Isidor. *Hisp.*, *De Sanc.*, 77), the Persians (Ambrose, in *Psalms xlv.*) etc. The Roman-Catholic and Greek churches celebrate his martyrdom; but there are no notices of it till after Heracleon, Clement, Origen, and Tertullian; and the tradition is at variance with the representations of these authors.

II. THE GOSPEL. — One of the oldest, least questioned, and most generally believed church traditions is, that Matthew was the author of a Gospel written in Hebrew. Papias (Euseb., *H. E.*, 3, 39) testifies that "Matthew wrote (or arranged) the discourses (*τὰ λόγια*) in the Hebrew dialect, and each [probably the evangelists] interpreted them as he was able." Irenæus (*Adv. Hæc.*, 3, 1) says, "Matthew brought a writing of the Gospel among the Hebrews in their own dialect." Eusebius (*H. E.*, v. 10) relates that Pantænus, the contemporary of Irenæus, who made missionary journeys in India, says that Bartholomew "had left to the Indians Matthew's writing in the language of the Hebrews." According to Origen (Euseb., 6, 25), "the first Gospel was written by Matthew, and arranged for believing Jews in the Hebrew language." Not to mention other and later testimonies, Jerome (*Catal.*, 3) says, "Matthew composed the Gospel of Christ in Hebrew letters and words, but it is not made out who it was who afterwards translated it into Greek. Further: this very Hebrew text is preserved unto this day in the Cæsarean Library." He then says that this volume was used by the Nazarenes in Berea, a city of Syria. He speaks of the Gospel in other places (*Proleg. in Matth.*; *Pref. in IV Evv. ad Damas.*, etc.), but in the main point abides by what he here has said. In spite of these explicit testimonies, Calvin, Beza, John Lightfoot, Fabricius, Wetstein, Hug, Fritzsche, Credner, De Wette, Bleek, Ewald, Ritschl, Hilgenfeld, Köstlin, and many others (see below) have advocated the theory that the Greek Gospel was the original one. But from an historical standpoint the view which is attested so constantly and unequivocally, from the first half of the second century on, cannot be overthrown, that Matthew wrote a Gospel in Hebrew; and in this opinion agree Mill, Michaelis, Storr, Corrodi, Eichhorn, Bertholdt, Olshausen, Sieffert, Guericke, Ebrard, Baur, Thiersch, Delitzsch, Meyer, and others. No copy of the Hebrew Gospel is extant. Some of the old scholars identified the Hebrew Matthew with the *Gospel to the Hebrews* often mentioned by Irenæus (*Adv. Hæc.*, i. 26, 2; iii. 11, 7), Jerome (*c. Pelag.*, 2; *Ad Matth.*, 12, 13), and also called the *Hebrew Gospel* (*τὸ ἑβραϊκόν*), or the Gospel of the Ebionites, the

Nazarenes, etc. But Origen (*Tract.* 8 in *Matth.*, xix. 19), Eusebius (*H. E.*, 3, 25), and Jerome (*De vir. ill.*, 3; *Ad Mich.*, 7, 6), who appeals to his own personal observation, distinctly deny it. The divergence in the testimonies seems to point us to a common original, from which the Hebrew Matthew and the other work were derived. And certainly there is no sufficient ground for regarding (with Schneckenburger, Schwegler, Baur) our present Gospel according to Matthew as a translation of this *Gospel to the Hebrews*; and Jerome, the translator of the latter, specially distinguishes it from our Matthew.

But what relation does our Greek Matthew hold to the original Hebrew Gospel of the apostle? We do not believe, with some, that the author of the original Hebrew Gospel (Matthew) translated it into our present Greek version, or revised it. An apostle who had been an eye-witness of the events would not be the author of the account as we now have it. Many of the discourses are placed out of the environment in which they were uttered. The discourses and miracles are given in groups, and in connection with notices of time such as an eye-witness would not have given (comp. viii. 1, 5, 14, 18, 23, 28; ix. 1, 9, 14, 18, 27, 32; or xii. 38, 46; xiii. 1, 36). Here belong also such concluding statements as vii. 28; xi. 1; xiii. 53; xix. 1; xxvi. 1, at the end of discourses which make the impression that they were spoken in the connection reported, whereas this often was not the case.

But that our canonical Greek Matthew is a translation from the Hebrew, Jerome assures us (*Catal.*, 3), and in a way which leaves no doubt that he had good reasons for so doing. He moreover expressly says that the name of the translator was not ascertained; and later writers regarded him to be James, the Lord's brother, or John (Theophylact, *Prolog. in Matth.*). Nor does Jerome indicate that there was any difference between the Hebrew Matthew (a copy of which he made) and the Greek or canonical Matthew. It cannot be denied, therefore, that an exceedingly close relationship must be assumed to have existed between our canonical Matthew and the Hebrew Matthew. To this assumption we are forced by the view which the early church had of the first Gospel in our canon. Nowhere do we find a breath of suspicion of its genuineness. The very superscription, "According to Matthew," is weighty in this connection, as no reason can be thought of for ascribing a Gospel to an apostle who left behind no traces of his activity in the church, unless he really was its author. Barnabas (*Matt.* xx. 16; xx. 14, etc.), Polycarp (ii. 6, 7), and Ignatius (*Ad Polyc.*, 2, etc.) seem to have traces of Matthew. According to Epiphanius (*Hær.* 24, 5), Basilides made a false use of *Matt.* vii. 6. Celsus and others seem also to have used the Gospel. After the middle of the second century, we find many evidences of its use in Justin, Athenagoras, Hegesippus, etc. From these testimonies and quotations it is evident that the first of our Gospels was considered to be canonical after the first quarter of the second century. This testimony of the ancient writers is confirmed by the contents of the Gospel itself.

The canonical Gospel, as we have already stated, does not seem to us to be a literal translation of

the Hebrew Gospel of Matthew, but was derived from a Gospel which stood in very intimate relations to the Hebrew Matthew. Papias speaks of the *τὰ λόγια* (the Lord's discourses) which Matthew arranged. Schneckenburger, Lachmann, Credner, Wieseler, Ewald, Köstlin, Reuss, Meyer, and other critics, following the lead of Schleiermacher, have concluded from this statement that Matthew in the first instance made only a collection of the Lord's discourses, the narratives of events being inserted afterwards. But we cannot agree with this view, and hold that there is more to favor the opinion that the expression *τὰ λόγια* included narratives of events, than to favor the contrary opinion, limiting it to discourses. Papias denominated his own work an *Exposition of the Lord's Discourses* (*λογίων κυριακῶν ἐξηγήσεις*). It contains historical details; and, if he had written an account of the Lord's life, he would no doubt have called it *Discourses of the Lord* (*λόγια κυριακά*). A conclusive argument for this view is, that, immediately after characterizing the contents of Mark as "what was said or done by the Lord," he designates the same thing by *τὰ κυριακὰ λόγια* ("The Lord's Discourses"). The original Gospel of Matthew, which Papias calls *τὰ λόγια*, was more than a collection of the Lord's sayings.

The quotations from the Old Testament which have been used to confirm the theory of a Greek as well as a Hebrew original, seem to favor our view. Just those quotations (ii. 6, 15, 23; viii. 17; xii. 18-20; xiii. 35, etc.) which are added by the writer himself are independent of the LXX.; while those (about thirty) which occur in the discourses of Christ agree almost unanimously with the LXX. From this circumstance we draw the conclusion that the Hebrew writer used the Hebrew text of the Old Testament in his quotations, and the translator of our Greek Gospel took these quotations from the LXX.; whereas, when he added his own reflections, he went immediately to the Hebrew for his quotations, and translated into Greek.

[The view of the writer of this article is certainly not strengthened by the explanation to which he is forced of the quotations of Matthew from the Old Testament. There are three views historically possible in regard to our canonical Greek Matthew: (1) It is a close translation of a Hebrew original (by Matthew himself, or another), called by Papias *τὰ λόγια*, and referred to by many of the Fathers; (2) It is a free reproduction and enlargement (either by Matthew himself,—as Bengel, Guericke, Schott, Olshausen, Thiersch, Schaff, and Godet hold,—or by another) of these same *λόγια*; (3) Papias made a mistake (as did the other Fathers who are in this case regarded as having followed him), and our canonical Greek Gospel is the original. This last view, held (in addition to the scholars above mentioned) by Keim, Alford, Ellicott, Roberts (*Dissertations on the Gospels*), Davidson, Archbishop Thomson, is affirmed on the ground of the quotations, so many of which are from the LXX., and its "too decidedly Greek character" (Keim), etc. The tendency seems to be rather in favor of this view. But we prefer to hold to the opinion that a Hebrew Gospel of Matthew did exist, and that our canonical Gospel is a reproduction and enlargement of it (by his own hand), on the ground of the strong

and unquestioned testimony in favor of a prior Hebrew Matthew, the inherent probability that a Gospel for the Jews would be written in their own language, and the universal regard in which it was held by the early Christian writers.

The date of the Gospel is put (on the ground of xxvii. 8; xxviii. 15, etc.) down quite a time below the ascension, yet (on the ground of v. 23; xxiii. 36; xxiv. 29, etc.) before the destruction of Jerusalem, and between 60 and 70 (Alford, Archbishop Thomson, Godet, 64; Schaff, Keim, 66; Lange, 67-69, etc.). Volkmar puts it down to 105-110; and Güder, while assigning the Hebrew Gospel to a date before the destruction of Jerusalem, assigns the Greek Gospel to a date subsequent to that event.]

The Gospel, as Irenæus, Eusebius, and Jerome observed long ago, was meant for Jewish Christians in Palestine. A knowledge of Jewish customs, topography, etc., is presupposed in the readers (comp. Matt. xv. 1, 2, with Mark vii. 1 sq., etc.); the method of reckoning time is Jewish, etc. The aim of the Gospel was to be a comprehensive proof that Jesus was the promised Messiah. He is represented as David's and Abraham's son (i. 1; ix. 27, etc.), was born in Bethlehem, fled as the new-born king from Herod's wrath (ii. 13-15), was brought up in Nazareth (ii. 23), had John for his forerunner (iii. 3; xi. 10), labors in Galilee (iv. 14 sq.), heals the sick (viii. 17; xii. 17), speaks in parables (xiii. 1 sqq.), enters in triumph into Jerusalem (xxi. 5-16), was rejected by his people (xxi. 42), and forsaken by his disciples (xxvi. 56). All these things occurred according to prophecy.

In the disposition of his matter he follows an arrangement based upon the matter, giving the discourses (v.-vii.) and parables (xiii.) in groups, as also the miracles (viii., ix.). The Gospel is divided into three main divisions: (1) The early history of our Lord (i.-iv.); (2) His activity in Galilee (v.-xviii.); (3) The continuance of this activity in Judæa, and the termination of the Lord's career by death and the resurrection (xix.-xxviii.).

[Lit. — *Commentaries*. The principal commentaries are by ORIGEN, JEROME, CHRYSOSTOM, MELANCHTHON (Strassburg, 1523), FRITZSCHE (Leipzig, 1826), DE WETTE (4th ed., Leipzig, 1857), ALFORD, WORDSWORTH, SCHEGG (R. C.) (1856-58, 3 vols.), GOODWIN (Cambridge, 1857), J. A. ALEXANDER (New York, 1861), LANGE (2d ed., Bielef., 1861; English translation by SCHAFF, New York, 1864), MORISON (London, 1870), MEYER (6th ed., 1876), WICHELHAUS (Halle, 1876), McEVILLY (Dublin, 1876), KEIL (Leipzig, 1877), MANSEL, in *Speaker's Commentary* (London, 1878), PLUMPTRE (London, 1878), CARR (Cambridge, 1879), SCHANZ (R. C., and excellent, Freiburg-im-Br., 1879), BONNET (Paris, 1880), NICHOLSON (London, 1881), SCHAFF (New York, 1882); also THOLUCK: *Commentary on Matt. v.-vii.*, Hamburg, 1833 (English translation, Edinburgh, 1860). See also HARLESS: *De Compositione Ev. quod Matthæo tribuitur*, Erlangen, 1842 (translated by Professor H. B. SMITH, in *Bibliotheca Sacra*, February, 1864); LUTHARDT: *De Compos. Ev. Matth.*, Leipzig, 1861; ROBERTS; *Discussions on the Gospels*, 2d ed., 1864, pp. 319-448; GODET: *Studies on the New Testament*, pp.

1-84, London, 1876; B. WEISS: *D. Matthæus-Evang.*, Halle, 1876; Archbishop THOMSON: *Introduction to the Gospels* (in *Speaker's Commentary on the New Testament*, vol. i.); SCHAFF: *Church History*, pp. 612-627; G. P. FISHER: *Beginnings of Christianity*, pp. 256-286. For further literature, see art. GOSPELS.] GÜDER.

MATTHEW BLASTARES. See BLASTARES.

MATTHEW'S DAY, St. (Sept. 21 in the Roman and Anglican churches, Nov. 16 in the Greek), was first generally observed in the eleventh century.

MATTHEW OF BASSI (*Matteo di Basio*). See CAPUCHINS.

MATTHEW OF PARIS (*Matthæus Parisius*), b. in the beginning of the thirteenth century; d. 1259; one of the most learned men of his age, — a poet, orator, theologian, and historian. His surname he received, according to some, from his having been born in Paris; according to others, from his having studied there. He entered the order of the Cluniacenses at St. Albans in 1217. Innocent IV. sent him to Norway to reform the monastery of Holm. At his instance, King Henry III., who held him in great esteem, granted several privileges to the university of Oxford. Besides biographies of the founder of St. Albans and of several of its abbots, he left a history of England from 1066 to 1259. The first part (to 1235) is simply a transcription of the Chronicle of Roger of Wendover; but the latter part of the work is original, and forms one of the principal sources, not only to the history of England, but to the general church history of the time. It was continued by William Rishanger, a monk of the same monastery, down to 1273. Its general title is *Historia anglica major*, in contradistinction from the *Historia minor*, an extract from the work, made by the author himself. [Best edition of the first by Luard, London, 1872-83, 7 vols.; of the second, by Madden, 1866-69, 3 vols.; Eng. trans. of both works in Bohn's Antiquarian Library, 5 vols.] C. SCHMIDT.

MATTHEW OF WESTMINSTER, the imaginary author of *Flores Historiarum*, which is really an abridgment by himself of Matthew of Paris' *Historia major*. See MATTHEW OF PARIS.

MATTHEW OF YORK, b. in Bristol, 1546; d. at Cawood Castle, March 29, 1628. He was graduated at Oxford, 1563; canon of Christ Church, 1570; prebendary of Sarum, and president of St. John's College, 1572; dean of Durham, 1583; bishop of Durham, 1595; archbishop of York, 1606. He was a man of much learning and great eloquence; but his only printed production is *Concia apologetica contra Capianum*, Oxford, 1581 and 1638. In York Cathedral there are manuscript notes of his upon all the ancient Fathers.

MATTHEW, Thomas. See ENGLISH BIBLE VERSIONS (p. 733), and ROGERS, JOHN.

MATTHIESEN. See BOCKHOLD.

MAULBRONN (a Cistercian monastery in the diocese of Spire, founded by Bishop Günther in 1148) belonged originally under the jurisdiction of the Empire, but passed in the fourteenth century under that of the Palatinate, and was in 1504 conquered by the Duke of Wurtemberg, and incorporated with his dominions. When the Reformation was established in Wurtemberg (in 1535), Maulbronn was set apart for those monks

who wanted to remain Roman Catholics. In 1557 it received an evangelical abbot, and was transformed into a cloister-school. At present it is the seat of a theological seminary. Its buildings, still in good repair, have some architectural interest. See HARTMANN: *Wegweiser durch das Kloster Maulbronn*, 1877; E. PAULUS: *Beschreibung des Klosters M.*, 1881.

In 1564 a conference was held at Maulbronn between the Lutheran theologians of Württemberg and the Calvinist theologians of the Palatinate,—the so-called *Colloquium Maulbrunnense*,—for the purpose of effecting a reconciliation between the two parties. The occasion was the establishment of Calvinism in the Palatinate, and the issue of the Heidelberg Catechism in 1563. The conference lasted from April 10 to April 15, but no result was arrived at. Both parties ascribed the victory to themselves; and, when the Württemberg theologians published an *Epitome Colloquii M.* (Frankfort, 1564), the Heidelberg theologians answered with another *Epitome* (Heidelberg, 1565) and the publication of the Protocol. The Württemberg theologians also published the Protocol, “without additions or omissions;” and the controversy dragged on for several years. More effective was another conference, held, for the same purpose, at Maulbronn, Jan. 19, 1576. It resulted in the so-called *Formula Maulbrunnensis*, which afterwards became the basis of the *Formula Concordiæ*.

WAGENMANN.

MAUNDY THURSDAY, the day before Good Friday. Upon it the Lord's Supper was instituted. Skeat's note (slightly abridged) upon the word is as follows: “*Maundy* is Middle English *maundee*, a command, used with especial reference to the text *mandatum novum* (John xiii. 31), the ‘new commandment’ is, ‘that ye love one another.’ This Middle English *maundee* = Old French *mandé*, that which is commanded; from Latin *mandatum*, a mandate, command. Spelman's guess, that *maundy* is from *maund*, a basket [i.e., of gifts, which it was the custom among Christians to present at this time, in allusion to Christ's great gift], is as false as it is readily believed.” See his *Concise Etymological Dictionary*.

MAUR, Congregation of St. The Benedictine order presents a remarkable and indeed unique instance of a monastic institution renewing itself after centuries of decay and degradation, and once more developing an admirable activity of eminent usefulness. During the latter part of the middle ages the order sunk very low, and the sixteenth century brought no change. Sensuality and frivolity reigned in the rich monasteries, instead of piety and learning. In the beginning of the seventeenth century, however, Didier de la Cour succeeded in re-establishing order and discipline in the monastery of St. Vanne, near Verdun. Several other monasteries, among which those of Moyenmoutier and Senones, adopted the reform; and Clement VIII. confirmed the Congregation of St. Vanne, from which proceeded Dom Calmet and Dom Cellier. In 1614 the convention of the French clergy expressed the wish that all the Benedictine monasteries of the country should join the Congregation of St. Vanne; but the chapter-general of the Congregation was afraid of so immense an extension, and proposed in its stead the formation of another congregation.

Consequently Dom Bénard, a monk of St. Vanne, who already previously had been charged with the reform of several other monasteries, received in 1618 authority from Louis XIII. to found a new congregation. It was formed under the patronage of St. Maur, and confirmed in 1621 by Gregory XV., and in 1627 by Urban VIII. The first monastery which accepted the reform of Bénard was that of Blancs-Manteaux in Paris; but others soon followed: only that of Cluny refused to join. In 1652 the Congregation numbered forty monasteries; in the beginning of the eighteenth century, a hundred and eighty, which were divided into six provinces. The most celebrated of those monasteries was that of St. Germain-des-Prés, near Paris. It was the residence of the general, who held episcopal privileges, and contained an excellent library rich in manuscripts. The wise arrangements of the first general (Dom Tariffe) for the education and learned training of the monks, soon attracted the gifted youths, even of the most illustrious families; and during the seventeenth and eighteenth centuries the Congregation produced a number of scholars whose labor was an honor to the church and a benefit to science.

What the Congregation of St. Maur has done for history in general, and more especially for the history of France, can hardly be overrated. Such works as *La religion des Gaulois* (1727, 2 vols.), by Dom Martin, and *Histoire des Gaules* (1752, 2 vols.), by Dom de Brezillac, may be considered as antiquated; but the *Histoire du Languedoc* (1730–45, 5 vols. fol.), by Vaissette and De Vic, the *Histoire de Bretagne* (1702, 2 vols. fol.), by Veisserie and Lobineau (remodelled and completed by Morice de Beaubois in 1742), the *Histoire de Bourgogne* (1739, 3 vols. fol.), by Plancher, the *Histoire de la ville de Paris* (1725, 5 vols.), by Félibien and Lobineau, the *Histoire littéraire de la France* (1733–63, 12 vols., after 1814 continued by the Académie des Inscriptions), etc., are invaluable contributions to the history of France, not to speak of the great collections of sources made by the Congregation: the *Scriptores rerum gallicarum et francicarum* (the eight first volumes by Dom Bouquet, ninth to eleventh by Dom Haudigier, twelfth and thirteenth by Dom Clément, fourteenth and fifteenth by Dom Brial, afterwards continued by the Académie des Inscriptions), the *Spicilegium veterum Scriptorum*, 1653–77, 13 vols., by D'Achery; the *Vetera analecta*, 1675–85, 4 vols., by Mabillon; the *Collectio nova veterum Scriptorum*, 1700, by Martène; the *Thesaurus novus Anecdotorum*, 1717, 5 vols. fol., by Martène and Durand; the *Bibliotheca Manuscriptorum Nova*, 1739, 2 vols. fol., by Montfaucon, etc. Of no less importance are the contributions of the Congregation to universal history or the science of history. The science of diplomatics was founded by its members: *De re diplomatica*, 1681, by Dom Mabillon; *Nouveau traité de diplomatique*, 1750–65, 5 vols., by Dom Toussaint and Dom Tassin; *Palæographia Græca*, 1708, by Montfaucon, etc. They also founded the science of chronology: *Art de vérifier les dates*, 1750, 2 vols., commenced by Dantine, and finished by Clément, afterwards recast by Clément. Of great interest to Greek archæology is Montfaucon's *Antiquité expliquée en figures*, 1719, 10 vols. fol.; and of equal interest to mediæval history are

the additions to Ducange's *Glossarium* by Dom Dantine and Dom Carpentier.

Principally, however, the labor of the Congregation was devoted to the church. The Benedictine editions of the Fathers (Latin and Greek), and of the great ecclesiastical writers of the middle ages, are still models of correctness of text, of acuteness, moderation, and circumspection of accompanying notes, commentaries, introductory, etc., and of typographical outfit. The first of the Latin Fathers whose works the Congregation undertook to edit, was, characteristically enough, Augustine. The work was begun in 1679, in the midst of the Jansenistic controversy, by Dom Delfau, and finished by Blampin and Coustant, 1700, in 11 vols. fol. In 1679 appeared Cassiodorus, 2 vols. fol., by Garet; 1686-90, Ambrose, 2 vols. fol., by Du Frische and Le Nourri; 1693, Hilary of Poitiers, by Coustant; 1693-1706, Jerome, 5 vols. fol., by Martianay; 1726, Cyprian, begun by Baluze, who did not belong to the Congregation, but completed by Dom Maran. Of the Greek Fathers, the Epistle of Barnabas was published in 1645 by Ménard; Athanasius, 3 vols. fol., by Montfaucon, 1698; Irenæus, by Massuet, 1710; Chrysostom, 13 vols. fol., by Montfaucon, 1738; Cyril of Jerusalem, by Toutée, 1720; Basil the Great, by Garnier, 1721-30, 3 vols. fol.; Origen, by Charles and Vincent de la Rue, 1733-59, 4 vols. fol.; Justin and the other apologists, by Maran, 1742; Gregory of Nazianzen, 1788, by Maran and Clémencet (interrupted by the Revolution), etc. Of mediæval writers, the *Concordia Regularum*, by Ménard, appeared in 1628; Lanfranc 1648, and Guibert of Nogent 1651, both by D'Achery; Robert Pulleyn and Peter of Poitiers, by Mathoud, 1665; St. Bernard, by Mabillon, 1667; Anselm of Canterbury, by Gerberon, 1765; Gregory the Great, 4 vols. fol., by Denis de Sainte-Marthe, 1705; Hildebert of Mans, by Beaugeudre, 1708, etc. Directly bearing on church history were, the new edition of *Gallia Christiana*, 13 vols., 1715-85, continued in 1856 by Hauréau, the first attempt of ecclesiastical geography and statistics, and the model of *Italia sacra*, *Illyria sacra*, *España sagrada*, etc.; the *Histoire de St. Denis*, by Félibien, 1706, and *Histoire de St. Germain-des-Prés*, by Bouillart, 1724; the celebrated works on the history of the Benedictine order: *Acta Sanctorum O. S. B.*, by D'Achery, 9 vols. fol., 1668 *et seq.*, and *Annales O. S. B.*, by Mabillon, 6 vols. fol., 1703 *et seq.*

When the monastic orders were dissolved in France by the Revolution, the Congregation of St. Maur was also compelled to disperse. Many works begun were thus broken off; but some of them were, as above mentioned, taken up by the Académie des Inscriptions. Dom Brial, the last member of the Congregation, died in 1833 as a member of the Académie. In 1837 some friends of Lamennais bought the abbey of Solesmes; and the Congregation was revived there under the authority of the bishop of Mans. The most prominent member of this new Congregation of St. Maur is Dom Pitra, and his most prominent work the *Spicilegium Solesmense*, of which the first volume appeared in 1852.

LIT. — PEZ: *Bibliotheca Benedicto-Mauriana*, Vienna, 1716; LE CERF: *Bibliothèque historique et critique des auteurs de la congrégation de S. M.*,

The Hague, 1726; TASSIN: *Histoire littéraire de la congrégation de S. M.*, Paris, 1726. C. SCHMIDT.

MAURICE OF SAXONY, Prince, the famous Protestant general; b. at Freiberg, March 21, 1521; d. in the camp at Sievershausen, July 11, 1553; succeeded his father as duke of Saxony in 1541, and obtained the electoral dignity after the battle of Mühlberg, 1547. Though he had embraced the Reformation, and, together with his father, signed the Articles of Schmalkald, he refused to actually join the League, probably because he considered the organization too weak, and his own position in it too subordinate, to form the basis for his ambitious schemes. By joining the opposite side he could command better terms; and at the diet of Ratisbon (1546), where he and Duke Eric of Brunswick were the only Protestant princes present, he made a secret alliance with the emperor. Accordingly, when the war broke out, he marched his troops into the territory of his cousin, the elector of Saxony, and conquered the country. But as soon as the elector, who stood in Upper Germany with a well-appointed army, heard of this treachery, he hastened back to Saxony, and not only reconquered his own land, but also expelled Maurice from his dukedom. The emperor came to his rescue; and at the diet of Augsburg (Feb. 24, 1548) he was solemnly invested with a large portion of his cousin's territory and the electoral dignity. From that moment, however, his relation to the emperor entirely changed. According to the above-mentioned treaty with the emperor, he was to be left alone in all religious matters. He consequently rejected the Augsburg Interim. But the Leipzig Interim, which he substituted after conferring with Melancthon, Bugenhagen, and others, proved as hateful to his subjects. He began to understand that the Reformation would not be kept apart from politics as a purely religious issue; and, always quick in acting upon a new idea as soon as he perfectly realized it, he immediately decided to place himself at the head of the movement, driven onwards, no doubt, also by indignation at the emperor's faithlessness towards his father-in-law, Philip of Hesse, and by fear of the intrigues recently set on foot for the purpose of superseding King Ferdinand, the emperor's brother, and fastening the succession on Don Philip, the emperor's son, but a Spaniard. Concealing his plans with great adroitness, he gathered a great army, formed an alliance with France, and suddenly fell upon the emperor, who lay sick in Innsbruck, but had to fly for his life across the Alps. By the mediation of King Ferdinand, the Convention of Passau was brought about Aug. 2, 1552, and full religious liberty was granted to the Protestants. After this exploit, Maurice completely regained the confidence of his co-religionists; but he had only a short time to avail himself of the great opportunities thereby offered him. In a miserable feud with the margrave of Brandenburg he was severely wounded, and died a few days after. His life was written by Langgenn, Leipzig, 1842, 2 vols.

MAURICE, John Frederic Denison, b. in Normanston, Suffolk, Eng., Aug. 29, 1805; d. in London, April 1, 1872. He was the son of a Unitarian minister, and was brought up amidst corresponding theological influences. — a circum-

stance which should be kept in mind when we examine the character of this remarkable man. If a person be met midway on a mountain's side, it is important, if we would judge of his relative position, that we should ascertain whether he be coming up or going down. Mr. Maurice's was an ascending progress, and he rose from lower views of our Lord and Saviour to infinitely higher ones. He made a mark on the university in his college course at Cambridge; but, being a dissenter at the time, he could not take a degree. At first he thought of employing himself in literary pursuits, and early produced a novel entitled *Eustace Conyers*; at the time contributing to the *Athenæum*, a critical journal just started by James Silk Buckingham. But a change came over the spirit of the promising youth. The writings of Coleridge made a deep impression upon him. He changed his views on vital points, proceeded to Oxford, took a degree there, and in 1828 received ordination in the Church of England, of which he became a devoted member, and ever afterwards vindicated its articles and formularies with uncommon zeal. From his own acknowledgments it also appears that he owed much, in the course of his life, to the writings and personal influence of Thomas Erskine of Linlathen, an author and friend to whom he was strongly attached. The earliest of his important works on divinity was *The Kingdom of Christ*, published in three volumes, 1838, when he was chaplain to Guy's Hospital, and so brought into close contact with the suffering and sorrows of human nature, which always awakened in him very deep sympathy. The second title of this work explains its object—*Hints on the Principles, Ordinances, and Constitution of the Catholic Church, in Letters to a Member of the Society of Friends*. He could and did appreciate the life and work of George Fox; but he saw what he considered to be great deficiencies in his system, and sought to supply the mental and spiritual wants left unsatisfied by Quakerism, out of the fulness of truth which he attributed to the Church of England. This work on *The Kingdom of Christ* contains germs of that theological teaching for which he was so famous. His Boyle Lectures *On the Religions of the World* (1847) attracted much attention: so did his lectures on *Patriarchs and Law-Givers of the Old Testament* (1851) and *Prophecies and Kings of the Old Testament* (1853). Both courses were delivered in the chapel of Lincoln's Inn, where, as lecturer, he gathered round him a select audience; and on winter afternoons, the dim light, the earnest manner of the preacher, the originality of his thoughts, and his devout fervor, left lasting memories on the mind of those who went to hear him. The personality of God, the order of his moral government, the light thrown on the present by the history of the past, were the master themes of his ministry. His *Theological Essays* (1854) made a great noise in the religious world, and occasioned much controversy. He was charged with heresy, especially with regard to future punishment. His idea of the word "eternal" ran counter to general opinion; and in consequence he remained no longer professor of theology in King's College, London. His own opinions he believed to be consistent with the "orthodoxy" of the Church of England, but

a large number of his critics took a different view. In 1854 he established the first working-man's college; and in 1860 he was appointed incumbent of Vere-street Chapel, Marylebone. He accepted the professorship of moral philosophy at Cambridge in 1866, and down to the time of his death continued publishing various works, and laboring hard to improve and elevate "the working-classes" of his countrymen. His *History of Mental and Moral Philosophy*—treating of speculations before the time of Christ, the metaphysical divinity of the Fathers, and the scholasticism of the mediæval age—is a characteristic performance, in which one sees the opinions of former days expressed with a certain coloring, the result of having passed through the alembic of the author's mind. We cannot enumerate all his publications; but, besides those already noticed, we may mention *The Epistle to the Hebrews* (three Warburtonian Lectures, 1846), *The Lord's Prayer* (nine sermons, 1848), *The Church a Family* (twelve sermons on the occasional services of the Prayer-Book, 1850), *Lectures on the Ecclesiastical History of the First and Second Centuries* (1854), *Learning and Working* (lectures published the same year), *The Gospel of St. John* (1856), and *The Epistles of St. John* (a series of lectures on Christian ethics, 1857). The orthodoxy of Mr. Maurice was attacked by Dr. Candlish in a lecture at Exeter Hall, before the Young Men's Christian Association, occasioned by the fact of the wide influence of his teaching in thoughtful circles of society. He had no sympathy with the Tractarian and Evangelical parties in the Church of England; and, though he strenuously maintained the divinity of Christ, his opinions on the subject of the atonement and justification by faith did by no means satisfy orthodox divines of various communions. There is a transparency in his style out of keeping with the occasional obscurity of his thoughts; and, whilst apparently logical in the connection of his thoughts, there are few distinguished authors in whose reasonings may be found so many *non-sequiturs*, according to the judgment of attentive readers. He was a great philanthropist, a sincere and earnest Christian, and a man of considerable genius. He led a most laborious life. In the posthumous volume, *The Friendship of Books, and other Lectures*, edited by Thomas Hughes, London, 1873, will be found a *Memoir*. See also H. R. Haweis's address in his *Thoughts for the Times*, London and New York, 1872.

JOHN STOUGHTON.

MAURITIUS. See LEGION, THE THERAIC.

MAURUS, a pupil of Benedict of Nursia, but better known to legend than to history. His name became celebrated only by the Congregation of St. Maur. According to legend he first brought the rules of Benedict to France, founded the first monastery of that order in France, at Glanfeuil in Anjou, wrought many miracles, and died in 584. But the legend dates from the ninth century, and Gregory of Tours knows nothing of him. Its chronology is utterly confused; and Mabillon and Ruinart have in vain tried to establish its trustworthiness. See *Acta Sanctorum O. S. B. sæc. 1*, 274, and *Annales O. S. B., sæc. 1*, 107.

C. SCHMIDT.

MAURY, Jean Siffrein, Cardinal, b. at Valréas in Venaissin, June 26, 1746; d. at Montefiascone,

May 11, 1817. He was educated in the seminary of Avignon, but occupied himself more with literature than theology. By his *Oraison funèbre du Dauphin, Panégryrique de saint Louis*, etc., he attracted great attention as an orator; was made abbot of Freunde, and prior of Lions, and published his *Essai sur l'éloquence de la chaire*, etc. Elected a member of the states-general in 1789, and of the constituent assembly, he played a conspicuous part as the orator of the Extreme Right, defending the prerogatives of the crown, the privileges of the nobility, the immunities of the church, etc. Compelled to emigrate in 1792, he repaired to Rome, where he was received by Pius VI. as a saint and martyr; made archbishop *in partibus* of Nicæa, bishop of Montefiascone, and cardinal 1794. At the instance of Pius VII., it is said, he wrote a humble letter to Napoleon, Aug. 22, 1804, which resulted in his reconciliation with the French Government. In 1806 he returned to Paris; and so absolutely did he devote himself to Napoleon, that he became an object of hatred to the legitimists and the ultramontanes. In 1810 Napoleon made him archbishop of Paris; but the chapter protested against the appointment, and the Pope refused his sanction. Consequently he was expelled from his see as soon as the Bourbons returned; and, when he went to Rome to lay the case before the Pope, he was imprisoned in the castle of San Angelo, and not released until he resigned his see. A selection of his works was published by his nephew, Paris, 1827, 5 vols. His life was written by Ponjoulat, Paris, 1835. See also *SAINTE-BEUVE: Causerie du Lundi IV.*

MAXENTIUS. See **CONSTANTINE.**

MAXIMILIAN II., emperor of Germany (1564–76), showed in his younger days a decided inclination towards the Reformation, was well acquainted with the writings of Luther and Melancthon, listened cold and silent to the remonstrances of the Jesuits, retained for a long time Pfauser as his secretary and confessor, and chose his most intimate friends among the Protestant princes, — Friedrich of the Palatinate, and Philip of Hesse, etc. Finally, however, he yielded to the entreaties of his father, Ferdinand I. Pfauser was dismissed; and, when he was crowned Roman king, he took an oath that he would preserve the Roman-Catholic faith in the realm. At his accession to the imperial crown, the Protestants still expected that he would openly embrace the Reformation; but at the diet of Augsburg (1566) he was even unwilling to grant religious liberty, arguing that such a measure would be against the wish of the majority, and could so much the less reasonably be demanded by the minority as the minority itself disagreed on this point. It seems as if the hatred which grew up between Lutherans and Calvinists, and, within Lutherdom, between the adherents of Flacius and those of Melancthon, led Maximilian II. to doubt whether Protestantism had any vitality at all. Towards the close of his reign he leaned more and more towards the Romanists, especially after the death of Don Carlos, when an opportunity of re-uniting the Spanish and German possessions of the House of Hapsburg seemed to present itself. In his hereditary Austrian countries, however, he continued to the last to protect, if not to support, the Refor-

mation. He opened the university of Vienna to Protestant professors and students; he gave the nobility permission to establish the Reformed worship on their estates, etc. See *KOCH: Quellen zur Geschichte Maximilian II.*, Leipzig, 1857.

MAXIMINUS THRAX, Roman emperor (235–238); the first Barbarian on the throne of the Cæsars; b. in Thrace 173, of a Gothic father and an Alan mother; was a common cattle-driver when he was drafted into the Roman cavalry. Eight feet high, and strong as a giant, courageous and persistent, he rose slowly in his military career until the favor of Septimius Severus at once made him a senator, and commander of a legion, and placed him at the head of the whole establishment for the training of recruits. On the revolt of the soldiers against Septimius Severus, he was proclaimed emperor by the army, and the frightened Senate confirmed the election. But he never visited Rome. He remained with the army, defeated the Germans, removed into Pannonia, and was revolving in his mind great plans for the utter destruction of the Barbarians, when his hard and brutal government, having driven people into despair, caused him to be assassinated.

Shortly after his accession, he issued an edict against the Christians, ordering all the leaders of the congregations to be decapitated. (See *EUSEBIUS: Hist. Eccl.*, vi. 28; *RUFINUS*, vi. 20; *OROSIUS*, vii. 19.) It is certain that the edict was not carried out. Eusebius speaks of no martyrs; Rufinus, only of a great number of confessors. Sulpicius Severus counts the persecution of Decius as the seventh. The whole period from Septimius Severus to Decius he designates as a term of peace, and, under the reign of Maximinus, he speaks only of annoyances, not of persecutions. Nevertheless, if Eusebius' report of Maximinus' edict is correct (which cannot be doubted), that edict, however ineffective it may have been in reality, must be considered as the first attempt of a general and systematic persecution of the Christians. Maximinus understood the great importance of the Christian hierarchy. He saw, that, in order to kill the church, he must strike the hierarchy; and his plan was afterwards adopted by Valentinian and Diocletian. G. UHLHORN.

MAXIMUS CONFESSOR, b. in Constantinople about 580; d. in the castle of Shemari, on the eastern shore of the Black Sea, Aug. 13, 662; was the chief champion and martyr of the orthodox party in the Monothelite controversy, and one of the most acute theologians and most subtle mystics of the Greek Church. His personal life is in several points obscure. The principal sources of it are, besides the notes scattered around in his own writings, the *Acta et Collationes Maximi* — of which a Latin version is found in *Anastasii Bibl. Collectanea* (edited Sirmond, Paris, 1620), and a Greek and Latin version in Combes' edition of Maximus' works, and in *MIGNE: Patrol. Græc.* (90) — and a *Vita Maximi*, extant in a shorter and longer recension, and printed by Combes and Migne, *l.c.* According to that *vita* ("life"), Maximus descended from a distinguished family, and received a very careful education. Though he was small and feeble of body, and his mind naturally inclined towards study and authorship, he entered the political

career, and was appointed secretary to the Emperor Heraclius. But he afterwards gave up this position, — at what time and for what reason is not known, — and became a monk in the monastery of Chrysopolis, near Constantinople. When the Monothelite controversy broke out (633), he was in Alexandria; and when the *Ecthesis* was promulgated (638), he placed himself at the head of that movement which swept through the whole Northern Africa, and made that country the principal seat of the opposition, both to monophysitism and to monothelitism. He was supported by the imperial governor, Gregorius, or Georgius, who thought of making himself independent, and hoped to use the movement to his own advantage. After the death of Heraclius (641), Pyrrhus, patriarch of Constantinople, having been implicated in the intrigues of the empress widow Martina, sought refuge with Gregorius; and the latter arranged a disputation between him and Maximus. It took place at Carthage in July, 645; and its Acts, printed by Combefis, Migne, Mansi, etc., belong to the most remarkable monuments of the Monothelite controversy. Pyrrhus was completely vanquished: he recanted, and adopted the orthodox view of a double will corresponding to the double nature in Christ. In 646 the bishops of North Africa assembled in a synod, condemned Monothelitism, and invited Bishop Theodore of Rome to add weight to the decision by the authority of his name. Maximus and Pyrrhus repaired to Rome, and the latter presented a formal recantation of his Monothelite doctrines to the Pope, who then recognized him as the legitimate patriarch of Constantinople. Thus a most formidable alliance stood arrayed against the Monothelites; but as Gregorius fell in a battle against the Saracens (647), and Pyrrhus made his peace with the Emperor Constans by recanting once more, the alliance collapsed without producing any effect. Meanwhile, Maximus remained in Rome, steadily active in his opposition to the Monothelites; and when, in 648, the emperor promulgated the *Typos*, forbidding all further discussion of the subject, Maximus induced Pope Martin to convene the synod of the Lateran, which (649) condemned, not only Monothelitism, but also the imperial *Typos*. The fate of Pope Martin is known: that of Maximus was not very different. Having been arrested in Rome, he was brought to Constantinople. The chronology is uncertain; but the process against him seems not to have been opened until 650. Twice he was placed before the imperial court; and as he remained staunch, and refused to accept the *Typos*, and enter into communion with the patriarch of Constantinople, he was both times banished. Of those proceedings a minute protocol has been printed by Combefis, Migne, etc. Of his third and last appearance before the court (in 662) no protocol exists. But, in the mean time, the imperial policy had changed. There was no more question of negotiation or compromise. He was formally anathematized by a Monothelite synod. His tongue and right hand were cut off; he was whipped through the streets of Constantinople, and finally shut up in the castle of Shemari.

As an author, Maximus forms a most interesting transition between Dionysius Areopagita and Scotus Erigena. The mysticism of the Greek

theology he carries from the former to the latter. On account of a somewhat turgid style, his writings are often hard to understand: even Photius complains of their obscurity. They have, however, always found many and devoted readers. They may conveniently be arranged into three groups, — exegetical, dogmatico-polemical, and ethico-ascetic. His exegetical method is that of the Alexandrian school. Starting from the principle that every passage of Scripture contains an inexhaustible depth of meaning, he applies the allegory as the true means of interpretation; and his commentaries, though he now and then treats linguistic and archæological questions, are therefore dogmatical exposition rather than simple exegesis. The principal work of this group is the *Quæstiones ad Thalassium*, addressed to a presbyter and abbot (Thalassius), and containing, besides a treatise on evil, sixty-five questions and answers concerning difficult passages of Scripture. Less original are his *Quæstiones et Dubia*, *Expositum in Psalmum LIX.*, etc. When treating the works of the Fathers, he employs exactly the same method; as, for instance, in his *Scolia in Opera S. Dionysii Areopagite*, of which the best edition is that *cum versione Balth. Corderii* (Paris, 1633). His *Ambigua in Gregorium Naz.* was translated into Latin by Scotus Erigena 864, at the instance of Charles the Bald, and accompanied with an address to the king, in which Erigena gives an account of his relation to Maximus, and of the relation of Maximus to Dionysius. The Greek text, together with the Latin translation, was published by Thomas Gale, Oxford, 1681, in his edition of Erigena's *De divisione nature*. In his dogmatico-polemical writings he treats christological, trinitarian, and anthropological questions; but for the history of doctrines, more especially for the history of the Monophysite and Monothelite controversies, those treating of christological questions are by far the most important. In a series of works (*De duobus Christi naturis*, *Pro synodo Chalcedonensi*, etc.) he defends the orthodox doctrine of two natures in Christ, such as it was formulated by the synod of Chalcedon, directing his attack principally against those Monophysites, who, after the example of Philoxenus and Severus, in the sixth century, taught one compound nature in Christ. Still more numerous and more important are his writings against the Monothelites, — twenty-one, besides the above-mentioned *Acta disputationis cum Pyrrho*: they form, indeed, the chief monuments of the whole controversy. In his epistle to the presbyter Marinus of Cyprus, he treats the question of the procession of the Holy Spirit; and in his *De anime natura et affectionibus*, that of the immortality of the soul. His ethico-ascetic works consist of treatises and collections of aphoristic propositions. Of the former the most celebrated is the so-called *Liber Asceticus*, a dialogue between an abbot and a young monk on the duties of ecclesiastical life, and one of the most remarkable specimens of the ascetic literature of the Greek Church. It was translated into Latin by Pirkheimer (Nuremberg, 1530), and again by Nobilius, together with some treatises of Basilus and Chrysostom, Rome, 1587. Of the latter the so-called *Capita theologica*, or *Sermones per excepta*, or *Loci communes*, is the largest; but it contains

no original propositions by Maximus: it is entirely borrowed from Scripture, the Fathers, and some profane authors. It was first published with a Latin translation by Konrad Gesner, Zürich, 1546. The *Capita de caritate* (a collection of four hundred sentences, mostly of ethical, but also of dogmatical and mystical contents, and all original) is generally printed as an appendix to the *Liber Asceticus*. It was first published in Greek and Latin, by Opsopæus, Hagenau, 1531, but under the name of Maximus of Turin. Besides the works which can be arranged in those three groups, Maximus has also written a great number of letters, some hymns, etc. A complete edition of his works does not exist: that by Combefis (Paris, 1675) was intended to comprise three volumes folio, but only the two appeared, as Combefis died in 1679.

LIT. — GASS: *Nikol. Kabasilas*; CHRISTLIEB: *Scotus Erigena*; HUBER: *Philosophie d. Kirchenväter*; WESER: *Maximi Conf. de incarnat. et deificat. doctrina*, Berlin, 1869. WAGENMANN.

MAXIMUS, Bishop of Turin, lived in the middle of the fifth century. His numerous writings consist of homilies and sermons, and are very rich in interesting notes on the history and character of Christian life in those days when the waves of the migration of nations rolled heavily over the country, and Paganism was still powerful outside of the cities. One of his homilies refers to the destruction of Milan by Attila (452); another, to the martyrs who suffered death from the fury of the Pagans at Anaunia, in the Rhætian Alps (397), during the celebration of the Pagan festival of Ambervalia; a third, to the baseness of people in many cities of Northern Italy, who, when the Huns retired from the country, bought their prisoners to keep as slaves, etc. The principal edition of his works is that of Rome, 1794, reprinted by Migne. W. MÖLLER.

MAXWELL, Lady Darcy, b. in Ayrshire, Scotland, 1742; d. in Edinburgh, July 2, 1810. She was married to Sir Walter Maxwell in 1759, but left a childless widow two years later. In 1764 she first heard John Wesley preach; and, from that time on, she was connected with the Methodists. In 1770 she established a school in Edinburgh for the Christian education of poor children. She not only supported this during her life, but left provision for its continuance. She was a most exemplary Christian. See LANCASTER: *Life of Lady Maxwell*, New York, 1837.

MAY, Samuel Joseph, Unitarian minister and earnest antislavery advocate; b. in Boston, Sept. 12, 1797; d. in Syracuse, N.Y., July 1, 1871. He was graduated at Harvard College 1817; entered the ministry, and was pastor at Brooklyn, Conn., 1822–35; in 1835 was general agent of the Massachusetts Antislavery Society; in 1836, pastor in South Scituate, Mass.; from 1842 to 1844, principal of the Lexington Normal School for Girls; and from 1845 to 1868, was pastor in Syracuse. Wherever situated, the cause of the slave received his enthusiastic advocacy, and more than once his zeal endangered his life. He wrote *Recollections of our Antislavery Conflict*, Boston, 1869. See his *Memoir*, by T. J. MUMFORD, Boston, 1873.

MAYENCE (a city of Germany, on the Rhine, opposite the influx of the Main) was for centuries the seat of one of the most magnificent ecclesi-

astical establishments of the country. Of the Christianization of the place, the foundation of the bishopric, and the history of the see, down to the middle of the sixth century, our information is very fragmentary, and of a legendary character. St. Crescens, the pupil of Paul (2 Tim. iv. 10), is said to have been the first to preach Christianity in those regions. In 745 Boniface was appointed bishop of Mayence; and in 747 Mayence was formed into an archbishopric, and made the metropolitan see of Germany, — a rank which it retained until 1803. From the tenth century the archbishops of Mayence were often chancellors of the realm; and from Christian I. (1165–83) the title of arch-chancellor of Germany became permanently connected with the see of Mayence. As the electoral dignity arose in the twelfth century, the archbishop of Mayence became one of its principal bearers: of the three ecclesiastical electors. — Mayence, Cologne, and Treves, — Mayence had the precedence. During the period of the Reformation the two archbishops — Albert II. (1514–45) and Sebastian (1545–55) — governed with great wisdom and moderation, and successfully resisted the spreading Protestantism without having recourse to violence. At the beginning of the present century the elector of Mayence ruled over about three hundred and twenty thousand souls, and had an annual income of about two million gulden. Ten suffragan sees belonged to his province, — Worms, Spire, Strassburg, Chur, Würzburg, Eichstädt, Paderborn, Hildesheim, Constance, and Augsburg, — and he was the primate of the German clergy. But all that splendor came to a sudden end. By the peace of Luneville, 1801, the whole left bank of the Rhine was ceded to France, and a bishopric of Mayence was established under the authority of the archbishop of Mechlin. The possessions of Mayence on the right bank of the Rhine were divided between Prussia, Hesse, etc. The electoral dignity, however, was not abolished. The last archbishop of Mayence, Friederich Karl, died at Aschaffenburg in 1800; but his coadjutor, Dalberg, succeeded him as primate of Germany, arch-chancellor of the realm, etc.: only the see was removed from Mayence to Regensburg. After the fall of Napoleon, the German territories ceded in 1801 were restored; and in 1829 the bishopric of Mayence was, by a papal bull, laid under the authority of the archbishop of Freiburg. See WERNER: *Der Dom zu Mainz*, Mayence, 1827, 3 vols.; SCHAAB: *Geschichte der Stadt Mainz*, Mayence, 1844, 3 vols.

MAYER, Johann Friedrich, b. at Leipzig, Dec. 6, 1650; d. at Stettin, March 30, 1712. After studying theology at Leipzig, he was appointed superintendent of Leisnig 1673, of Grimma 1678, professor of theology at Wittenberg 1684, pastor of St. Jacob of Hamburg 1686, being at the same time professor in the university of Kiel, and superintendent-general of Pommern, and professor in the university of Greifswald 1701. He had great gifts as a pulpit orator, but acquired a rather unenviable reputation as a polemic, especially in his controversy with the Pietists (e.g., Horbe). He was indeed appropriately styled by S. B. Carpzov "the hammer of heretics and pietists." The *Lexikon d. hamburg. Schriftsteller*, vol. 5, pp. 89–164, Hamburg, 1870, gives the titles of 581 writings of his. See J. GEFFCKEN:

Johann Winckler und die hamburg. Kirche, Hamburg, 1861. CARL BERTHEAU.

MAYER, Lewis, D.D., minister of the German Reformed Church; b. at Lancaster, Penn., March 26, 1783; d. at York, Penn., Aug. 25, 1849. He was ordained, 1807, pastor at Shepherdstown, Va., until 1821, and at York until 1825, when he assumed the presidency of the theological seminary of his denomination, which was first established at Carlisle, Penn., but afterwards removed to York. He retired in 1835, and devoted his remaining years to a history of the German Reformed Church, of which only the first volume, carrying the story down to 1770, has been published (Philadelphia, 1850). To the volume is prefixed a *Memoir* by Rev. E. Heiner.

MAYHEW. I. Experience, b. in Martha's Vineyard, Mass., Jan. 27, 1673; d. there Nov. 29, 1758. He passed his days as a missionary among the Indians on Martha's Vineyard and adjoining islands; being familiar with their language from infancy, his direct ancestors being also Indian missionaries. In 1709 he finished a version of the Psalms and of John, for the Society for the Propagation of the Gospel. He also published a work upon *Indian Converts* (1727), giving an account of thirty Indian ministers and some eighty other pious Indians (reprinted 1729). In connection with a *Discourse*, he gave in 1720 a history of the Martha's Vineyard mission from 1694 to 1720. **II. Jonathan**, son of the preceding; b. in Martha's Vineyard, Mass., Oct. 8, 1720; d. in Boston, July 9, 1766. He was graduated at Harvard College 1744; entered the ministry, and in 1747 he was called to the West Church, Boston. But only two members came of the first council called to ordain him, owing to the suspicion of his heresy; and so a second and selected council had to be assembled. Although settled with such difficulty, and long under the ban, he still maintained his connection with the West Church all his life. He was an ardent patriot, and vigorous opponent of the Society for the Propagation of the Gospel in Foreign Parts; because he, in common with intelligent New-Englanders generally, regarded it as a mere disguise for introducing prelacy. He did much to hasten the Revolution. Two of his publications reveal his opinions. In 1750 he issued a *Discourse concerning unlimited submission and non-resistance to the higher powers: with some reflections on the resistance made to King Charles I., and on the anniversary of his death: in which the mysterious doctrine of that Prince's saintship and martyrdom is unriddled* (reprinted in Thornton's *Pulpit of the American Revolution*, Boston, 1860); and in 1763 *Observations on the character and conduct of the Society for the Propagation of the Gospel in Foreign Parts*. In 1751 he received the degree of D.D. from the University of Aberdeen. In theology he was a Unitarian. See his *Memoir* by A. Bradford, Boston, 1838.

MAYNOOTH, County Kildare, Ireland, fifteen miles west-north-west from Dublin; seat of the Royal College of St. Patrick's, founded in 1795, by the Irish Parliament, for the education of Roman-Catholic priests, and supported by an annual grant of £8,000. After the Union (1801) this grant was continued, and, in 1808, £13,000 voted for enlarging the buildings. In 1845 Sir Robert Peel proposed to increase the grant to £26,360,

but make it part of the yearly budget, and vote £30,000 for building purposes. After vigorous opposition, the bill passed. By the Irish Church Act, July 26, 1869, the grant ceased after Jan. 1, 1871; and, as a compensation, £372,331 was appropriated for the college support. Besides this, the Dunboyne estates in County Meath yield £460 per annum. The institution has a full faculty in the arts and theology, together with president, vice-president, and four deans.

MAZARIN, Jules, Cardinal, b. at Piscina in Southern Italy, July 14, 1602; d. at Vincennes, March 19, 1661. He first studied law, then held a command as captain in the papal army, and finally entered the service of the church. As secretary to Cardinal Sacchetti, he came to France in 1629. His diplomatical ability was immediately recognized; and his partiality to French interests was so pronounced, that in 1639 he was naturalized as a French citizen, and entered the service of the king. In 1640 he was made a cardinal, and in 1642 he succeeded Richelieu as prime-minister of France; which position he continued holding to his death. Partly from religious indifference, and partly from political calculation, he showed great tolerance to the Huguenots. May 21, 1655, he solemnly renewed all edicts in their favor, and at times he showed considerable courage in resisting the fanaticism of the Roman-Catholic clergy. Turenne and Gassion retained their positions in the army; and Herworth, a Protestant banker, was made comptroller-general, in spite of a formidable opposition. The last great favor he showed the Reformed was the permission granted in 1659 to convoke the synod of Loudun. See BAZIN: *Histoire de France sous le Cardinal Mazarin*, Paris, 1842, 2 vols.

MAZARINE BIBLE, The, discovered by De Bure in the Mazarine Library at Paris (hence the name) about 1760; is the first complete book ever printed with movable type. It was printed by Gutenberg, in Mentz, 1450-55, but is without date or place. Henry Stevens very properly calls it the "Gutenberg Bible." There are two sorts of copies of this Bible,—that on paper, which is earliest, and that on vellum. Dr. S. Austin Allibone, in the *Literary World* (Boston, Nov. 18, 1882), gives the places of deposit of this Bible. According to his list there are six known copies upon vellum (the one found by De Bure is in the Paris library), and twenty-one copies upon paper; a vellum copy in the British Museum, and one on paper in the Lenox Library, New-York City. In 1876 a copy of the Mazarine Old Testament only was discovered in the sacristy of a village in Bavaria. The present value of a perfect copy of the Mazarine Bible on paper is about three thousand pounds, and one on vellum about four thousand pounds. See Dr. Allibone's article for interesting additional information.

M'ALL MISSION IN PARIS. Rev. R. W. M'All was a Congregational minister in Hadleigh, Lancashire. In August, 1871, he went with his wife to Paris, for the first time, intending merely to make a four-days' visit. They distributed tracts, and were especially impressed by their reception in Belleville, the artisan district of Paris. They saw an opening for effective religious work. After much consultation, and study, not only of localities, but of the French language

(with which Mr. M'All had been previously unacquainted), they opened their first station at Belleville in January, 1872. Since that time the work has gone on, until there are, according to the Tenth Annual Report (1881), 24 stations in Paris and 8 in the environs, with 5,900 sittings in all. There are also stations in Lyons, Boulogne-sur-mer, and thirteen other places; so that the total number of mission-stations is 56. In 1881 there were held 5,755 meetings for adults, attended by 525,569 persons. Eighteen new stations were opened. The income was £8,232 13s; and the expenditure, £5,828 19s.

Mr. M'All thus tells the story of his work:—

"The stations are all shops. A large calico sign invites the workmen to enter. We also distribute small bills of invitation in each district, telling the people that 'English friends wish to speak to them of the love of Jesus.' Persons at the doors encourage suitable persons to come in. In each room we have an harmonium. Most of our hymns we have ourselves imitated from the English. The meetings are very simply conducted. On entering, a magazine, a Bible, or other book, is lent to each attendant. We have hymns alternately with short addresses or readings. Variety and brevity are aimed at. On Sundays something more of the usual form of a religious service is adopted. We give a short sermon, and the feature of prayer is added. The reading of the Bible is listened to on all occasions with marked interest."

See HORATIUS BONAR: *The White Fields of France*, London and New York, 1879.

McCAUL, Alexander, D.D., Hebraist; b. in 1798; d. Nov. 13, 1863. He was educated at King's College, London; served as missionary for the Society for the Conversion of the Jews; and in 1845 was appointed professor of divinity in his *alma mater*, and prebendary of St. Paul's. He wrote a number of valuable books upon Hebrew and Jewish topics, among which may be mentioned, *The Old Paths, or a Comparison of the Principles and Doctrines of Modern Judaism with the Religion of Moses and the Prophets*, London, 1837, new edition, 1868; *Lectures on the Prophecies, proving the Divine Origin of Christianity*, 1846; *The Messiahship of Jesus*, 1852. The two last are the Warburton Lectures for 1837-39 and 1840 respectively.

McAULEY, Catharine E., b. in Gormanstown Castle, near Dublin, Sept. 29, 1787; d. in Dublin, Nov. 13, 1841. She was born in the Roman-Catholic faith, but, having had the misfortune to lose both her parents while yet a child, was brought up without religious instruction. She was adopted by Mr. Callahan, and inherited his large fortune. She professed Romanism, and devoted herself and her property to the service of the poor. In 1827 she and a few other ladies purchased a house in Baggot Street, Dublin, and opened a home ("House of Mercy") for the destitute and forlorn, and a free school for Roman-Catholic children. These ladies soon determined upon a regular organization, underwent a novitiate in a convent of Presentation nuns, and Dec. 13, 1831, the new Order of Mercy was founded. (See art.) Of this order Miss McAuley was mother-superior until her death. See *Life of Catharine McAuley*, New York, 1866.

McCHEYNE, Robert Murray, Scottish pastor and evangelist; b. at Edinburgh, May 21, 1813; d. at Dundee, March 25, 1843; educated first at the high school, and then at the university of his

native city, in both of which he distinguished himself by gaining honors in his classes; his poetic faculty being even thus early recognized by Professor John Wilson, the celebrated "Christopher North," who awarded him the prize for a poem on *The Covenanters*. He studied theology at the Divinity Hall of the University of Edinburgh, under Drs. Chalmers and Welsh, having been first quickened into earnest religious life through the effect produced upon him by the death of a beloved brother, and the reading of *The sum of Saving Knowledge*, which is generally appended to the Westminster Confession of Faith. Among his fellow-students and intimate friends at this time, and during his life, were Alexander Somerville (whose name has recently come into prominence for his evangelistic labors in Australia and the Continent of Europe), Horatius Bonar the well-known hymnist, and Andrew Bonar, afterwards his biographer. He was licensed to preach the gospel by the Established Church presbytery of Annan on July 1, 1835, and began his ministerial labors at Larbert, near Falkirk, on Nov. 7 of the same year. After nearly two years of work in this rural sphere, he was (Nov. 24, 1836) ordained to the pastorate of St. Peter's Church, Dundee, which he continued to hold until his death.

Toward the close of 1838 his health began to fail, and he was induced, along with Drs. Black and Keith, with his friend Andrew Bonar, to undertake a mission of inquiry among the Jews in Palestine and on the Continent, of which an interesting account was published, forming one of the earliest of those works on the Holy Land which have been such a feature of the biblical literature of recent years. He returned to Dundee to find his church in the midst of a great revival, under the ministry of William Burns, afterwards celebrated as a missionary to China, who had been supplying his pulpit in his absence. This religious interest continued unabated till the close of his career, and many hundreds of souls were thereby brought to the knowledge of the truth. He paid two visits to Ireland, and went frequently from place to place in Scotland, having "a growing feeling that the Lord was calling him to evangelistic more than to pastoral labors." In the controversy known as "The Ten-Years' Conflict" he took very decided ground on the non-intrusion side; but, before the disruption, he had gone to the region where controversies are at an end; for, having caught typhus-fever in the discharge of his pastoral labors, he died at the early age of twenty-nine years and ten months. But, useful as his personal ministry had been, it was through his death that he rose to his highest and widest influence; for his *Memoir and Remains*, prepared by his friend Andrew Bonar, has had a most extensive circulation, and has been richly blessed both to pastors and Christian people generally. In 1880 the book was in its hundred and sixteenth English edition. This fact shows how extensive has been the circulation in Great Britain; and that in America has probably been nearly as great. It has become an established classic of the closet, and especially of the pastor's closet. The sermons are not remarkable for genius, originality, or intellectual grasp; but they are full of "unction," and have in a very large degree the fervor of earnestness and the glow of

holiness. They are tolerably extended "briefs," not used in the pulpit, but digging the channels for the thoughts, which, when he preached, were allowed to flow in such words as the moment suggested. But the power was not in the sermons so much as in the man himself; and perhaps the secret of it all is revealed in these words, found in a letter addressed to him by an unknown hearer who had heard his last discourse, and whose note was discovered unopened on his desk after his death: "It was not so much what you said, as your manner of speaking, that struck me. I saw in you a beauty in holiness that I never saw before." Besides his sermons, his *Remains* consist of fugitive articles on various subjects, and fourteen poems, which his biographer has called *Songs of Zion*. Among these are the beautiful hymns beginning "I once was a stranger," and "When this passing world is done," which have become universal favorites, and his exquisite lines on the Sea of Galilee. His career is another illustration of how much one man can do, even in the compass of a brief life, when the Spirit of God is with him; and his name, for this as for other reasons, will be coupled with those of David Brainerd and Henry Martyn, for all three had both the fire and the holiness of the seraph. See *Memoir and Remains of the Rev. Robert Murray McChesney*, by ANDREW A. BONAR (original edition), Dundee, 1845, frequently reprinted in Great Britain and America. WM. M. TAYLOR.

MCCLELLAND, Alexander, D.D., b. at Schenectady, N.Y., 1794; d. at New Brunswick, N.J., Dec. 19, 1864. He was graduated at Union College 1809; studied theology under Dr. J. M. Mason; was licensed by the Associate Reformed Presbytery 1815; and was pastor of the Rutgers-street Presbyterian Church from 1815 to 1822, when he became professor of logic, metaphysics, and belles-lettres in Dickinson College, Carlisle, Penn. From 1829 to his death he taught in Rutgers College, New Brunswick, N.J. (as professor of languages, 1829-32; and of Evidences of Christianity, 1840-51), and in the Theological Seminary of the Reformed Dutch Church in the same place, as professor of Oriental languages and literature, 1832-57. He resigned in 1857, and passed his closing days in scholarly retirement. As a preacher and a teacher, Dr. McClelland stood forth pre-eminent. In the pulpit he proclaimed God's truth with eloquence, unction, and logical power. In the professor's chair he was enthusiastic, inspiring, exacting and thorough, witty and severe. As a teacher of Hebrew he is remembered for his fidelity and success in grounding his pupils in that language. His condensed Hebrew grammar, never published, was a masterpiece. The good students thanked him for his stimulating method: the dull ones writhed under his continual exactions. His publications were very few: among them was, *Manual of Sacred Interpretation*, New York, 1842; 2d edition, under title *Canon and Interpretation of Scripture*, 1860. A volume of his *Sermons*, with *Sketch of his Life*, was published 1867.

McCLINTOCK, John, D.D., LL.D., joint founder and editor of McClintock and Strong's *Cyclopædia*, b. in Philadelphia, Oct. 27, 1814; d. at Madison, N.J., March 4, 1870. He was graduated from the University of Pennsylvania 1835; received as

travelling preacher in the Philadelphia Conference of the Methodist-Episcopal Church the same year; from 1836 to 1848 he was professor in Dickinson College, Carlisle, Penn. (which in 1834 had passed under the Methodist influence), first in mathematics, but after 1840 in classics. In 1846 he commenced, in conjunction with Professor G. R. Crooks, a series of elementary books upon Latin and Greek, which applied the method of imitation and repetition so successfully used in teaching modern languages. The series has been very widely used. From 1848 to 1856 Dr. McClintock was editor of the *Methodist Quarterly Review*. In 1857 he went to Europe as delegate to the Wesleyan Methodist Conference in England, and also to the Berlin meeting of the Evangelical Alliance. From 1857 to 1860 he was pastor of St. Paul's Church, New-York City; from 1860 to 1864 pastor of the American Chapel, Paris, and corresponding editor of the *Methodist* (established in 1860, merged in the *Christian Advocate* 1882). While in Paris, he took an earnest interest in the American civil war, and strove to circulate correct information respecting the nature and importance of the struggle. Returning to New York in 1874, he was recalled to St. Paul's; but ill health compelled his resignation after a year. In 1867 he accepted the responsible position of president of the newly organized Drew Theological Seminary at Madison, N.J. (See art.) Dr. McClintock was generally recognized as the best scholar in the Methodist-Episcopal Church, and also as one of her foremost pulpit orators. He industriously cultivated his natural powers, and left behind him many proofs of his labor. Personally he was very attractive, a man of liberal views, and genial and amiable spirit.

His publications include, besides the series already mentioned, an *Analysis of Watson's Theological Institutes*, New York, 1842, prefaced to the American edition of Watson since 1850; a translation, in connection with Professor C. E. Blumenthal, of Neander's *Life of Christ*, New York, 1847; *Sketches of Eminent Methodist Ministers*, New York and Cincinnati, 1852; *Temporal Power of the Pope*, 1855; edition of D. S. Scott's translation of Felix Bungener's *History of the Council of Trent*, New York, 1855; a translation of Count De Gasparin's *Uprising of a Great People*, London, 1861, expressly designed to help on the Union Cause in England. Since his death there have been issued a volume of his sermons, phonographically reported, entitled *Living Words*, New York, 1871, 2d edition, same year, and his *Lectures on Theological Encyclopædia and Methodology*, Cincinnati, 1873. These volumes represent only a portion of his activity. He wrote for different periodicals, and interested himself in various enterprises, and by one great work he laid the church under heavy debt. As early as 1853, in connection with Dr. Strong, he began the collection of materials for a *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, which should be much more complete than any existing. With unusual industry he labored on, assuming alone the department of systematic, historical, and practical theology. It was not until 1867 that the first volume appeared (Harper & Brothers, N.Y.). He lived to superintend the publication also of the second

(1868) and the third volumes (1870); but the fourth (1871) was prefaced by a *Memorial* by Dr. Strong. There can be no question of the great value of this *Cyclopædia*. See art. *DICTIONARIES*, vol. i. p. 636; *Life and Letters of Rev. John McClintock* by GEORGE R. CROOKS, D.D., New York, 1876.

McCLURE, Alexander Wilson, D.D., b. in Boston, May 8, 1808; d. at Cammotsburgh, Penn., Sept. 20, 1865. He was graduated at Amherst College 1827, and at Andover Seminary 1830; and was Congregational pastor successively at Malden, Mass. (1830-41), St. Augustine, Fla. (1841-44), and Malden again (1848-52). In 1852 he was installed over the First Reformed Dutch Church of Jersey City, but became corresponding secretary of the American and Foreign Christian Union 1855. He held the position until 1858, residing, from 1856 to 1858, in Rome, Italy, as chaplain of the Union. During his closing years, from 1859, he was a great sufferer. His scholarship was profound, and his writings were genial and popular. He edited *The Christian Observatory*, 1844-47, and wrote many valuable articles in other periodicals. His books comprise *Four Lectures on Ultra-Universalism*, Boston; *Lives of the Chief Fathers of New England*, 2 vols.; and particularly that painstaking and valuable historical work, — *The Translators Revived; a Biographical Memoir of the Authors of the English Version of the Holy Bible*, New York, 1853, the materials for which were "drawn from the best sources in Great Britain and America, and with the utmost care for many years, to secure accuracy and fulness."

McCRIE, Thomas, D.D., Scottish preacher and author; b. at Dunse in November, 1772 (exact date unknown, but baptized Nov. 22); d. at Edinburgh, Aug. 5, 1835. He was educated at the school of his native town. He entered the university of Edinburgh when he was about sixteen years of age, and completed his curriculum in 1791. In the autumn of the same year he went to Brechin, where he acted as assistant in a private academy, and also opened a day-school in connection with the Anti-burgher congregation of the town. Here he resided for three years, except during the few weeks which were annually required for attendance at the theological seminary of the General Associate, or Anti-burgher, denomination at Whitburn, which was then presided over by the Rev. Alexander Bruce. He was licensed to preach by the presbytery of Kelso in 1795, and ordained to the pastorate of the Potter-row Church, Edinburgh, May 26, 1796. Here he remained for ten years; when, owing to differences about the province of the civil magistrate in religious matters, a schism occurred in the Anti-burgher denomination, and McCrie, with other four ministers, separated from the General Associate Synod, by which they were afterwards deposed. They formed themselves into a new denomination, called "The Constitutional Presbytery," which was, at a later date, merged in the Synod of Original Seceders; and McCrie, followed by the larger part of his flock, removed to another place of worship, in which he continued to minister until his death. The controversies in which he was engaged led him to investigate the early history and constitution of the Church of Scotland; and in the years 1802-06 he contributed to *The Chris-*

tian Instructor a series of papers, chiefly biographical, bearing on these topics. These, however, were but unconscious preparations for the great work — the *Life of John Knox*, the Scottish Reformer — by which his name will be perpetuated. This work (begun in 1807, and published in 1811; enlarged edition in 1813), not only placed McCrie in the front rank of the authors of his day, but also produced a great change of popular sentiment in regard to Knox. It was distinguished by original, painstaking research, independence of judgment, judicial fairness of mind, and singular clearness of style; and its effect on the general estimate of Knox among men was not unlike that produced, in the succeeding generation in reference to Cromwell, by the publication of Carlyle's monograph. It was received with the greatest favor by critics; its author was honored by the degree of D.D. from the University of Edinburgh in 1813; and there is reason to believe that the impulse given by it to the study of the history of the Scottish Reformation, and the principles involved in the subsequent conflicts of the Scottish Church, did much to bring about that movement which resulted in the disruption of 1843. In 1817 McCrie reviewed the delineation of the Covenanters, by the author of *Waverley*, in *Old Mortality*, in a series of articles; and the effect of these was so great, that Scott felt it needful to reply to them under cover of an article in *The Quarterly Review*. McCrie continued through life to prosecute his historical studies; and the results of these were given to the world in his *Life of Andrew Melville* (1819, 2 vols.), *History of the Progress and Suppression of the Reformation in Italy* (1827), and his *History of the Reformation in Spain* (1829). These, together with an excellent memoir by his son, were republished in 1857, and along with them a volume of posthumous Sermons, a series of Lectures on the Book of Esther, and a collection of Miscellaneous Writings, including some valuable pamphlets, which he had given to the press. — **Thomas, jun., D.D., LL.D.**, son of the biographer of John Knox; b. at Edinburgh, 1798; d. 1875. He was educated in his native city; succeeded his father in the pastorate of the Original Secession church in that city in 1836, and was afterwards appointed professor of divinity by the members of his denomination. He joined the Free Church of Scotland at the union with it of the larger part of the Original Secession church in 1852, and was chosen in 1856 to the professorship of systematic theology in the English Presbyterian College at London. Besides the memoir of his father (1840), he wrote *Sketches of Scottish Church History* (1840), a *Life of Sir Andrew Agnew*, *Annals of English Presbytery from the Earliest Period to the Present Time* (1872), *Story of the Scottish Church from the Reformation to the Disruption* (1875), *The Early Years of John Calvin* (1880), and edited a new translation of *The Provincial Letters of Blaise Pascal, with Historical Introduction and Notes* (1846). He was also editor of *The British and Foreign Evangelical Review* from 1862 to 1870.

WM. M. TAYLOR.

McDOWELL, John, D.D., b. at Bedminster, Somerset County, N.J., Sept. 10, 1780; d. in Philadelphia, Penn., Feb. 13, 1863. He was graduated at the College of New Jersey 1801; installed pastor of the Presbyterian Church, Elizabethtown,

December, 1804; declined calls to other charges and to theological professorates, but finally became pastor of the Central Church, Philadelphia, June 6, 1833, and, from 1846 till his death, pastor of the Spring-Garden Church in the same city. "Few men have ever been connected with the American Presbyterian Church who have rendered it such manifold and varied services as Dr. John McDowell. He was a man of excellent common sense, had great executive ability; but his crowning attribute was earnest and devoted piety." He wrote his name ineffaceably upon the records of Elizabethtown. Eleven hundred and forty-four persons joined his church during that memorable ministry of twenty-eight years. From 1825 till 1836 he was permanent clerk of the General Assembly. In the disruption he sided with the Old-School branch, and was stated clerk of the Assembly from 1836 till 1840. He wrote *A System of Theology*, 1825, 2 vols. — **William Anderson**, brother of the preceding; b. in Lamington, N.J., May 15, 1789; d. there Sept. 17, 1851. He was graduated at the College of New Jersey 1809; entered the Presbyterian ministry; was pastor at Bound Brook, N.J., 1813-14; Morristown, N.J., 1814-23; Charleston, S.C., 1823-33; moderator of the General Assembly, 1833; secretary of the Board of Domestic Missions, 1835-50. See W. B. SPRAGUE: *Memoirs of John and W. A. McDowell*, New York, 1864.

McILVAINE, Charles Pettit, D.D., D.C.L. (Oxon.), **D.C.L.** (Cantab.); b. in Burlington, N.J., June 18, 1799; d. at Florence, Italy, March 14, 1873; of the Mackilvanes of Ayrshire; ancestor removed to the neighborhood of Bristol, Penn., about 1700; baptized about 1815; graduated at Princeton 1816; ordained deacon, July 4, 1820, by Bishop White; ordained presbyter, March 20, 1823, by Bishop Kemp; consecrated bishop, Nov. 1, 1832, by Bishops White, Griswold, and Meade; minister of Christ Church, Georgetown, D.C., 1820-25, chaplain to the Senate, United States, 1822 and 1824; chaplain West Point Military Academy, 1825-27; pastor St. Ann's Church, Brooklyn, L.I., 1827-32, bishop of the diocese of Ohio, 1832-73.

WORKS. — *Evidences of Christianity* (lectures delivered at University of New York, 1831, edited in England by Olinthus Gregory); *Oxford Divinity compared with that of the Romish and Anglican Churches*, Philadelphia, 1841; *A Charge to the Clergy of his Diocese on the Righteousness by Faith*; *Sermon at the Consecration of Bishop Polk*, 1838; *Sermon at the Consecration of Bishop Lee*, 1841; *On Episcopacy*; *Charge to the Clergy of his Diocese*, 1841; *On the Chief Dangers of these Times* (twenty-two sermons); *The Truth and Life*, 1854; *The True Temple or Holy Catholic Church*, 1860; *Preaching Christ Crucified*; *A Charge to his Clergy*, 1863. — Sources of further information. *Memoirs of McIlvaine*, by Canon Carus, Winchester, Eng. (Whittaker, New York, 1882); *Memorial Address to the Diocese*, by Bishop Bedell (Diocesan Journal of Ohio, 1873); *Address by Bishop Huntington* (Diocesan Journal of Central New York, 1873); *Memoirs, a Series of Papers (Standard of the Cross*, Cleveland, O., 1882).

Bishop McIlvaine in personal presence was tall, of a commanding figure, with dignified action. His eyes were particularly bright and keen, habit-

ually full of tenderness, but capable, when occasion arose, of expressing scorn and pity for whatever seemed to him base and unworthy.

Bishop McIlvaine was no less distinguished for worthy traits of natural character than for the form and features of his manhood. His dignity of presence found an answering dignity in manner, thought, and mode of speech. Many people who did not know him well supposed him to be distant and haughty. He was indeed reserved until satisfied that his complacency would not be abused. He was endowed with something of that fine sense of propriety and decorum, which, in the other sex, is their divinely intended protection from the intrusion of the unworthy. Besides, his tastes and habits of education inclined him to prefer to associate with those who were refined and cultured.

Those who knew Bishop McIlvaine only slightly were likely to interpret his natural reserve as haughtiness; but, when his confidence was won, not only did all signs of reserve disappear, but a confiding amiability took its place, which his intimate associates remember with great delight.

He was never weak, never impassive; always honest, fair, and firm; generous, except when a sacrifice of truth was demanded; a man of pure unblemished character, finely strung nervous temperament; possessing a peculiar sense of honor; sustained by manly pride; profoundly humble, devoutly spiritually minded; a saint, but in every sense a man.

Bishop Huntington said of him, "Inheriting Scotch blood, his mental constitution bore the marks of that ancestry in his theological genius, and his taste and ability in dogmatics, as well as in his strong personal will. Gifted with a quick and capacious understanding, moving always with the dignified and graceful mien of a noble person, and lifted into universal respect by his ardent piety, it might not be fanciful to trace in him some characteristics of his national descent, — something of the evangelical unction of Leighton, of the sanctity of Erskine, of the directness of Rutherford, and even the courage of Knox."

As a Theologian. — Bishop McIlvaine was an Evangelical, of the school illumined in this country in the Episcopal Church by the lives and teaching of Milnor, Meade, Bedell, Johns, Tyng, May, Sparrow, and Eastburn. Being a logician, and brought up in a school (Princeton) where dogmas were placed in the crucible of human reason, it was almost of necessity that his religious views should be tinctured with Calvinism; for the system of John Calvin is the result of the severest logic.

But he did not follow Calvin implicitly, or into conclusions not warranted by Scripture. His rule of truth was the plain statement of the word of God. As the church well says, "Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith." Holding fast this truth, whilst he maintained the doctrine of the divine sovereignty, and believed the doctrines of grace in their fulness, he stopped short of those human limitations, which, although perfectly logical, are unscriptural.

The term "evangelical," which satisfied him, exactly describes a system of dogmatical teach-

ing which is based upon, strictly follows, and is consistent with, the evangel of our Lord Jesus Christ and his apostles. Evangelical is descriptive of that system of doctrine which is defined in the Thirty-nine Articles of religion. It inspires the whole teaching of the liturgy of the church of which he was a member. Such evangelism is the pervading element in the *Memorials* written by Canon Carus. It is refreshing, in this age of negations, to listen to a teacher who not only knew in whom he believed, but what he believed, and who was always ready to declare it with unmistakable distinctness. The *Memorials* are fragrant with the "sweet spices" of the name and graces and love of the Saviour of sinners, the "Crucified." For the central thought, the sum and the substance, of Bishop McIlvaine's teaching, was "Jesus Christ and him crucified."

As an Ecclesiastic.—Whilst the bishop held strong views of the scriptural and historical authority of episcopacy, he maintained a liberal estimate of the breadth of the Church of Christ. He held that it consists of all God's faithful people. Whilst his conviction of the value of episcopal regimen was distinct and strong, he overcame the temptation to uncharitable judgments of those who differed from him. Bishop McIlvaine's views of the falsity of what is known as "Sacramentarianism" were very positive. He writes, the sacraments are "not to be seen, but to be seen through." Those words are golden. He taught that neither our Lord nor his apostles made a mystery of the sacraments, much less a mist.

As a Diplomat.—Bishop McIlvaine was a *diplomatist* as well as a theologian and administrator. That phase of his eventful life has necessarily been less widely observed than the others, which were more in accord with his ecclesiastical mission. Yet his diplomatic mission was entirely in accord with his ministry of the gospel of peace; for it tended to prevent war between England and America at a crisis of civil strife.

Capt. Wilkes, commander of the United-States sloop-of-war "San Jacinto," learning that the Confederate envoys, Messrs. Mason and Slidell, were on their way to Europe in the English mail-steamer "Trent," seized them, with their secretaries, from under the protection of the English flag. Under the circumstances President Lincoln deemed it important for the public interest, that citizens of known high standing should visit England, to counteract erroneous impressions. The high estimation in which Bishop McIlvaine was held abroad induced the President and secretary of the United States to request his good offices in England at this crisis. Two other distinguished citizens were associated with him in this mission, — Mr. Thurlow Weed, and Bishop Hughes of the Roman-Catholic Church. Of the success of this diplomacy the bishop, on returning home, records, —

"We reached England in the darkest days of the Trent affair. Constant efforts were needed to explain and vindicate our cause, to correct misapprehensions, conciliate prejudices, strengthen friendliness, and all among the highest people, as well as the most intelligent and educated. I thank God, who gave me courage and strength.

"I had the comforting and gratifying assurance of many in England (including our minister, Mr. Adams) that my mission had been productive of great good;

and when I reached Washington this seemed to be the opinion among the members of the government.

"If I have been enabled thus to serve my beloved country in these days of her deep tribulation, I count it one of the greatest honors and privileges of my life."

As an Administrator.—He entered on the care of the diocese of Ohio in 1832. It was disordered by the sudden rupture of its relations with its first bishop. The institutions at Gambier were in peril. There were only forty parishes in the diocese (nine of them feeble), and only seventeen clergymen. The State was still new. Travelling was difficult, always slow, often dangerous. The parishes were scattered over every portion. There was little communication between the dispersed members of a feeble communion, all the communicants numbering not quite nine hundred; and there were some unhealed breaches of charity even among these. Seldom has a bishop entered on a more difficult task. At the end of his work, after forty years, the diocese consisted of 123 parishes, 108 clergymen, 10,000 communicants, and probably 50,000 souls; whereas only 40 parishes existed in 1832.

But no statistics can present the general agreement in doctrine, and the delightful spiritual accord, which characterized the diocese during the major part of those forty years. There were divisions and diversities, of course. Absolute agreement among all members of so large a diocese is impossible: it would imply such a stagnation as would indicate disease or deadness. He labored that what are known as evangelical principles should prevail, and that diversities therefrom should never exceed the liberty of the standards. He labored that all parishes and all the clergy should conform to outward observances as ruled by the canons and liturgy, and neither by defect nor by excess violate external unity and order. He succeeded to a degree which might almost be claimed as complete. The purpose of administration is to maintain the privilege of all alike under the laws, and to secure to all the peaceful enjoyment of every lawful privilege. For this purpose it is necessary to maintain the integrity of the law as the safeguard for all. Such being the duty and responsibility of the episcopal office, Bishop McIlvaine's administration was a marked success.

The bishop's judgment was generally accepted as law. The wisdom and tact, the firmness and moral power, of the administrator, was manifested in preventing strife, in settling controversies before they became public, in satisfying conflicting interests before they reached the point of contention. Here the greatest skill of an executive displays itself. He has attained the summit of power, whose word is accepted instead of the slow decisions of a tribunal, and against whose inviolable rectitude, acknowledged correctness of judgment, and firmness, men cease to contend.

His method of maintaining integrity in doctrinal opinions and in ecclesiastical law was to discuss variations from his own view frankly, fully, and with an earnestness that showed his sense of the importance of the topics. He entered into these discussions oftenest in charges, or in annual addresses, and sometimes by pastoral letters. On the gravest occasions he entered into

the arena of public controversy. His logical acumen here exhibited itself, accompanied by such a thorough mastery of all the elements properly belonging to the topic, and such force in presenting them, that his conclusions were invariably accepted by the diocese, and generally by the church. In a discussion of the greatest moment, arising out of the publication of the Oxford Tracts, the calm decision of the church at large, after years of reflection and experience, has undoubtedly affirmed the bishop's judgment, and vindicated his foresight.

As a Preacher.—His great power in the pulpit was in the manifestation of the gospel. His main topics were, redemption,—the need of it, the mode of it, the efficacy of it, the completeness of it. How he rung the changes on that chime!—ever varied, ever the same; the melodies many, the harmony one; the one thought, Jesus Christ and him crucified. The range which it covered was as large as every spiritual need, and every doctrine which it illustrates or defines. His special themes were, the ruin of our nature by sin, and the atonement,—the vicarious sacrifice of Christ. His remarkably clear conceptions of these two foundation truths of the gospel scheme gave a character to his preaching very like that of St. Paul. He was thoroughly imbued with the principles affirmed in the Epistles to the Romans.

In later years his sermons were largely extempore; and, both in his written and extempore discourses, he has seldom been surpassed for the steady march of logical, compact, easy, melodious, and intensely convincing eloquence.

G. T. BEDELL (Bishop of the Diocese of Ohio).

McKENDREE, William, D.D., Bishop of the Methodist-Episcopal Church; b. in King William County, Va., July 6, 1757; d. near Nashville, Tenn., March 5, 1835. He served in the Revolutionary army for several years, and as an adjutant and commissary was present at the surrender of Cornwallis at Yorktown, 1781. He was converted in 1787, joined the Methodists, and became an itinerant preacher in 1788; in 1796 was made presiding elder; in 1801 given general superintendence of the Western Conference; in 1806 transferred to the Cumberland District; in 1808 elected bishop. He was one of the principal founders of his denomination in the West, and "venerated as one of the most able and saintly men" in its annals. His *Life* was written by Bishop Paine, Nashville, 1869, 2 vols.; new edition, 1875. See also the sketch by Dr. T. O. Summers, in *MacCracken's Lives and Leaders of our Church Universal*, pp. 623–631.

McLEOD, Alexander, b. in the Island of Mull, Scotland, June 12, 1774; d. in New-York City, Feb. 17, 1833. He came to America in 1792; was graduated from Union College, Schenectady, 1798; from 1801 till his death was pastor of the First Reformed Presbyterian Church, New-York City. By reason of his eloquence he obtained great fame. His publications embrace *Negro Slavery unjustifiable*, New York, 1802, new edition, 1863; *Lectures on the Principal Prophecies of the Revelation*, 1814; *View of the Late War*, 1815; *The Life and Power of True Godliness*, 1816. His *Memoir* was written by Samuel B. Wiley, New York, 1855.—His son, **Xavier Donald** (b. in New-York City, Nov. 17, 1821; d. near Cincinnati,

July 20, 1865), was graduated at Columbia College; entered the Episcopal ministry in 1845, but while in Europe (1850–52) he became a Roman Catholic. On his return he took up a literary life, until, in 1857, he became professor of rhetoric and belles-lettres at Mount St. Mary's College near Cincinnati, and was ordained priest in the Roman Church. He wrote much in prose and poetry. Among his books may be mentioned a *Life of Mary Queen of Scots*, New York, 1857; and *History of Devotion to the Virgin Mary in North America*, 1866, 5th ed., 1868. The latter work contains his *Memoir*, by J. B. Purcell.

McVICKAR, John, b. in New-York City, Aug. 10, 1787; d. there (in Bloomingdale) Oct. 29, 1868. He was graduated at Columbia College 1804; entered the Episcopal ministry 1811; was professor of moral philosophy, rhetoric, and belles-lettres 1817–57, and of natural and revealed religion 1857–64, and afterwards professor emeritus, and chaplain at Governor's Island. He wrote, besides other works, pamphlets, and articles, *A Domestic Narrative of the Life of Samuel Bard, D.D.*, 1822; *Memoir of Edmund Dorr Griffin*, 1831; *Early Years of Bishop Hobart*, 1834; and *Professional Years of Bishop Hobart*, 1836. See *Memoir of Dr. McVickar* by his son, W. A. McVickar, D.D., New York, 1871.

McWHORTER, Alexander, D.D., b. in Newcastle County, Del., July 15, 1734; d. in Newark, N.J., July 20, 1807. He was graduated at the College of New Jersey 1757; studied theology under William Tennent; became pastor of the Presbyterian Church of Newark, N.J., 1759. In 1764 he was sent by the synod of New York and Philadelphia to North Carolina on a mission, and in 1775 he was sent by Congress to western North Carolina to induce the Royalists there to take up the Revolutionists' cause. In 1778 he became chaplain of Knox's Artillery Brigade. In 1779 he went to Charlotte, Mecklenburg County, N.C., to be pastor there, and also president of Queen's Museum College, afterwards Liberty Hall. But Cornwallis took the town. Dr. McWhorter lost his library; and in 1781 he returned to Newark, where he was re-installed. He took a prominent part in forming the constitution of the Presbyterian Church in the United States. For thirty-five years he was a trustee of the College of New Jersey, and collected large sums for it after its buildings were burned (1802). He published several volumes of sermons.

MEADE, William, D.D., third bishop of the Protestant-Episcopal Church of Virginia; b. Nov. 11, 1789, in Clarke County, Va.; d. in Richmond, March 14, 1862. He was the son of Richard K. Meade, a favorite aide-de-camp of Gen. Washington's in the Revolutionary War. He entered Princeton College in 1806. It was during his last year in college that his religious views and experience assumed a decided character, and he formed the purpose of entering the ministry of the Episcopal Church. Out of a class of forty he was assigned, on his graduation, the valedictory. As there were no theological seminaries at that time, he prepared for the ministry under Rev. Walter Addison of Maryland, and was ordained by Bishop Madison, Feb. 24, 1811. His first charge was Christ Church, Alexandria, where Gen. Washington had frequently attended divine

service. Here, by the character of his preaching, he attracted members of Congress from Washington, only seven miles distant, among whom were John Randolph and James Milnor, afterwards rector of St. George's, New York. With John Randolph he had a correspondence on the subject of personal religion, which has been published.

He was now zealously and successfully engaged in the revival of the Episcopal Church in Virginia, which had been left by the Revolution in the most discouraging state. He had much to do with the election of Richard C. Moore, D.D., of New York, as bishop. In 1823 he was the "Founder of the Protestant-Episcopal Theological Seminary of Virginia," as the inscription on his monument records. This institution has sent out about seven hundred and fifty ministers of the Episcopal Church, among whom have been forty-five foreign missionaries. In 1829 he was elected bishop of Pennsylvania by a majority of one clerical vote, but from some technicality the election was not confirmed. In 1829 he was elected assistant bishop to Bishop Moore, with the right of succession. On the death of Bishop Moore in 1841, he became bishop, and continued so till his death, March 14, 1862.

He regarded with favor, and sustained with zeal, the American Bible and Tract Societies, and often and earnestly commended them to the patronage of his diocese. In the intervals from his abundant labors as bishop he was never idle. Besides many sermons, he published *Lectures on the Pastoral Office*; *The Bible and the Classics*; and *Old Churches, Ministers, and Families of Virginia*, a work of great research and value.

His last words were, "My hope is in Christ, the rock of ages. I have no fear of death, and this not from my courage, but from my faith. I am at peace with God, through our Lord Jesus Christ. The prospect of rest from sin and suffering is attractive." Thus died in faith a bishop, who, by natural and acquired gifts, was "fashioned to much honor," who had in his day more influence in the house of bishops than any other man. His influence in his own diocese by his wisdom and firmness was unbounded. The title of the "Restorer" of the Episcopal Church in Virginia belongs to him more than to any other man. See J. JOHNS: *A Memoir of the Life of the Rt. Rev. William Meade, D.D.*, Baltimore, 1867.

JOSEPH PACKARD.

MEALS AND BANQUETS AMONG THE HEBREWS. The principal meal seems to have been taken at night, as we conjecture from Exod. xvi. 12, xviii. 12, 13, Ruth iii. 7; and the other meal not before nine o'clock A.M. (Acts ii. 15), and on Sabbath, according to Josephus (*Life*, § 54), not before noon, when the synagogue service was over. It is every way probable that the Jews ate very little meat, bread and fruits constituting with them, as with the modern Orientals, the principal diet. Primitively the Jews sat (i.e., probably squatted on the ground) at meals; but contact with other nations, especially with the Babylonians, refined their ideas of life; and hence Amos (eighth century B.C.), inveighing against the luxury which enervated the upper classes, speaks of those "that lie upon beds of ivory, and stretch themselves upon their couches." The New-Testament notices show that the custom of reclining at

meals, at least where there were guests, had become national. This fact is brought out most prominently in John xiii. 23 ("There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved"), xxi. 20 referring to the same fact (the disciple who "leaned back on his breast"). The persons leaned upon their left elbows, and took the food with the right hand, ordinarily all out of one dish. The tables were three in number, arranged as three sides of a parallelogram; so that the servants could serve the guests from inside the open space. The most honorable place was the first at the right-hand table (Matt. xxiii. 6). The hands were washed before and after meals,—a custom dictated by decency; for the food was taken in the fingers. In daily life it is probable that both sexes ate together. Grace was said before and after meals (1 Sam. ix. 13; Deut. viii. 10). Our Lord was particular in following the custom (Matt. xv. 36; Luke ix. 16; John vi. 11).

Frequent mention is made in the Bible of *banquets*. These were held, as among us, in celebration of special events, such as marriages (Gen. xxix. 22), house-building (Prov. ix. 2), burials (Hos. ix. 4). Official banquets were given, as at the ratification of treaties (Gen. xxxi. 54), and in celebration of royal birthdays (Mark vi. 21). There were also drinking-bouts, in which some food was served (1 Sam. xxv. 36; 2 Sam. xiii. 28; Isa. v. 11; Amos vi. 6). Similar gatherings are condemned in the New Testament (Rom. xiii. 13; Gal. v. 21; Eph. v. 18; 1 Pet. iv. 3). To the banquets and drinking-bouts the women of the family did not come, except to serve. The guests were received by a kiss (Luke vii. 45), and had their feet washed (Luke vii. 44): they were then arranged at table according to their rank, and their relations with the host (Gen. xliii. 34; 1 Sam. ix. 22; Luke xiv. 8). As an especial sign of favor or honor, a particularly choice piece of meat (1 Sam. ix. 24), or an unusually large portion (Gen. xliii. 34), was sent from the host to a guest. For the enlivenment of the meal there were music, song, and dancing (2 Sam. xix. 35; Isa. v. 12; Amos vi. 5; Matt. xiv. 6). The guests were anointed with oil (Luke vii. 46), and sometimes even crowned with garlands (Isa. xxviii. 1). Marriage festivities lasted several days, and were under the charge of a "ruler of the feast" (John ii. 8), usually a guest, who was master of ceremonies, and director of the servants.

LIT. — BUXTORF: *De conviviis Ebræorum*, in UGOLINI'S *Thes.*, vol. xxx.; LANE: *Modern Egyptians*; the art. "Meals," in SMITH'S *Bible Dictionary*; art. "Gastmäler," in WINER, RIEHM, and HERZOG.

MEANS OF GRACE are the instrumentalities which God has ordained for our use to secure spiritual enlightenment and edification. In the narrower sense they are three,—the Word of God (preached and read), the sacraments (the Lord's Supper and baptism), and prayer (*Westm. Short. Cat.*, q. 88). The Augsburg Confession makes special mention of only two: "By the Word and sacraments, as by instruments, the Holy Spirit is given," etc. (art. 5). The Protestant Church agrees in holding that the efficacy of these means depends upon the faith of the individual (even in the case of infant baptism) and the sanctify-

ing influence of the Spirit. The Roman-Catholic Church modifies or destroys the efficacy of these means by creating a priesthood whose administration is necessary to the validity of the sacraments, and by withholding the Bible from the laity; or adds to them by increasing the number of the sacraments to seven, and representing the Lord's Supper as the Mass, in which the bread and wine are transmuted into Christ's body and blood. It also differs from the Protestant Church by teaching that the efficacy of the sacraments depends upon the proper priestly administration, and not upon the faith of the participant; so that they work *ex opere operatum*. On the other hand, the Friends discard the sacraments, and offer a partial substitute for the Word in the inward light, upon which they lay much stress.

At least one of the means of grace (baptism) is regarded as a condition of salvation in the Roman-Catholic Church. The Protestant theory is, that the Holy Ghost may and does regenerate the heart sometimes, and sanctify it, irrespective of them, but that this is an unusual way, except in the case of infants dying in infancy. The Lutheran and Anglican communions have laid a greater emphasis upon the necessity of the use of the sacraments than the Reformed communions, but not upon the reading and preaching of the Word and the use of prayer, especially extempore and family prayer. For further details see BAPTISM, LORD'S SUPPER, etc., and the theologies of HODGE (iii. 466 sqq.), VAN OOSTERZEE (ii. 730 sqq.), and DORNER.

MEASURES. See WEIGHTS AND MEASURES.

MEAT, MEAT OFFERINGS. The word "meat" in the Authorized Version means food in general: what we now mean by "meat" is called "flesh." A "meat-offering" was an "unbloody offering," consisting of a cake made of flour and oil. The law respecting its preparation and use is found in Lev. ii., vi. 14-23. In the case of public sacrifices a meat-offering was enjoined as a part of the morning and evening sacrifice (Exod. xxix. 40, 41), the Sabbath offering (Num. xxviii. 9, 10), the offering at the new moon (Num. xxviii. 20, 28), the offerings on the great day of atonement (Num. xxix. 9, 10). The same was the case with private sacrifices, as at the consecration of priests (Lev. vi. 20) and of Levites (Num. viii. 8), the cleansing of the leper (Lev. xiv. 20), and the termination of the Nazaritic vow (Num. vi. 15). See OFFERINGS.

MECCA, the birthplace of Mohammed, and by that reason the chief of the holy cities of Islam, is situated in latitude 21° 30' north, longitude 40° 8' east, in a narrow and barren valley in the Arabian province of Hedjaz, sixty-five miles east of Jiddah, its port on the Red Sea, and about two hundred and fifty miles south of Medina. It has no manufactures and no commerce. Its forty-five thousand inhabitants depend almost entirely on the pilgrims who come to pray in its celebrated mosque (its only public building), and to kiss the black stone of the Kaabah; and the whole city seems to have been constructed for this one purpose, all houses being simply a kind of tenement houses. In 1875 the number of pilgrims is said to have risen to about two hundred thousand; but, generally speaking, it is decreasing. (See KAABAH.) See R. E. BURTON: *Mecca and Me-*

dinah, London, new edition, 1879-80, 2 vols.; T. F. KEANE: *Six Months in Mecca*, London, 1881.

MECHITAR, MECHITARISTS. See MEKHITARISTS.

MECHTHILDIS is the name of two female saints. — **Mechthildis of Hackeborn**, b. 1240; d. 1310; a sister to "the great Gertrude;" entered the Benedictine convent of Helfta, near Eisleben, when she was seven years old, and began to have visions after the death of her sister in 1290. Her visions were written down by two of her friends, and circulated widely under the name of *Liber spiritualis gratiæ*. — **Mechthildis of Magdeburg**, b. 1214; d. 1277; belonged to a noble family, but left the paternal house when she was twenty-three years old; lived for a long time at Magdeburg, and settled finally in the convent of Helfta. Her visions, originally written down in Low German, were translated into High German (*Fließende Licht d. Gottheit*) by Heinrich von Nördlingen, Basil, 1344, and into Latin (*Lux divinitatis*) by her confessor, Heinrich von Halle. See *Revelationes Gertrudianæ et Mechthildianæ*, edited by the Benedictines of Solesmes, Paris, 1877; LUBIN: *La Matelda di Dante*, Graz, 1860; PREGER: *Dantes Matelda*, Munich, 1873. PREGER.

MECKLENBURG, Ecclesiastical Statistics of. — I. **Mecklenburg-Schwerin** contained, according to the census of 1875, a population of 553,785 souls; of whom 548,209 were Lutherans, 2,258 Roman Catholics, 532 Reformed, and 2,786 Jews. The Lutheran Church is a state establishment. At its head stands the chief of the state (the grand duke), who governs through his minister of education and public worship, and through an ecclesiastical council composed of two theologians and two jurists. The establishment comprises six bishoprics (the bishops wearing the title of superintendent), — Doberan, Güstrow, Malchin, Parchim, Schwerin, and Wismar, — and 346 parishes, with 479 churches; one pastor in some cases celebrating service alternately in two different churches. On an average there belong 1,600 souls to each pastor, but the distribution is very unequal. The parish of Gischow numbers only 223 souls, while that of St. Jacob in Rostock numbers 20,000 souls. The connection between the church and the school is very close. All school-inspection belongs to the superintendent and pastor, though subject to the authority of the minister of education and public worship. A rector of a public elementary school must in the cities be a *candidatus theologiæ*, and in the country a graduate from one of the two normal-schools, which are completely under the management of the church. — II. **Mecklenburg-Strelitz** contained, Dec. 1, 1879, 94,988 Lutheran, 265 Roman-Catholic, and 470 Jewish inhabitants. The constitution of the Lutheran Church is exactly the same as in Mecklenburg-Schwerin. The church comprises only one superintendent and sixty-eight pastors, with a hundred and fifty-three churches. A. PENTZ.

MEDARDUS, St., b. in 465; d. in 545; was elected bishop of his native city, Veromandum in Piccardy, in 530, but removed the see to Noyon, which, as a fortified place, offered better protection against the attacks of the Barbarians. In 532 he was also elected bishop of Tournay; and for the rest of his life he administrated both dioceses; very active and very successful in

spreading Christianity among the Pagans. He is commemorated by the Roman-Catholic Church on June 8. He is the patron of haymaking. His life was written in verse and in prose by FORTUNATUS, and in prose by RADBODUS. See *Acta Sanctorum, Juni* ii.

G. H. KLIPPEL.

MEDE, Joseph, B.D., b. at Berden, in Essex, 1586; d. as a fellow of Christ College, at Cambridge, Oct. 1, 1638. He was reader of the Greek lecture on Sir Walter May's foundation, and eminent for learning and piety. He is best known by his *Clavis Apocalyptica*, Cambridge, 1627; English translation by R. More, *The Key of the Revelation*, London, 1643; new translation by B. Cooper, London, 1833. The work is highly esteemed; indeed, he was considered "as a man almost inspired for the solution of the apocalyptic mysteries," and the first to find the true way of interpretation. He advocated what is called the *continuistic* view of the apocalyptic prophecies; i.e., that they are predictive of progressive history, being partly fulfilled, partly unfulfilled. His *Works* (containing, besides the *Clavis*, several other apocalyptic studies, and a *Life*) were published, London, 1648-52, 2 vols. folio; 2d and best edition, 1664; 5th edition, 1686.

MEDES. See **MEDIA**.

MEDHURST, Walter Henry, missionary, sinologue, linguist, and lexicographer; b. in London, 1796; d. there Jan. 24, 1857. From 1816 to 1836 he was in the Far East, doing missionary work in India, Java, and Borneo (1822-30), and China (1830-56). He mastered Javanese, Chinese, and Japanese; made a translation of the Bible into Chinese, and compiled a *Chinese and English Dictionary*, Batavia, 1842-43, 2 vols.; and *English and Chinese Dictionary*, Shanghai, 1847-48, 2 vols.; and wrote a classic upon China, — *China, its State and Prospects, with Especial Reference to the Diffusion of the Gospel*, London, 1838.

MEDIA, MEDES (Hebrew, מֵדָה; Assyrian, *Mādai*; Persian, *Māda*; Medo-Elamitic, *Māla*; Greek, ἡ Μῆδια), a country and people mentioned in the Old Testament as follows, the Hebrew word being the same in almost all cases: Gen. x. 2 (Madaï); Isa. xiii. 17 (Medes); Jer. xxv. 25 (id.); li. 11, 28 (id.); 2 Kings xvii. 6, xviii. 11 (id.); Ez. vi. 2 (id.); Dan. v. 28 (id.); 31 [vi. 1] (Median, מֵדִי); vi. 8 [9] (Medes); 12 [13], 15 [16] (id.); viii. 20 (Media); ix. 1 (Medes); xi. 1 (Mede, מֵדִי); Esth. i. 3 (Media); 14, 18 (id.); 19 (Medes); x. 2 (Media); — cf. Judith xvi. 10; 1 Macc. vi. 56, xiv. 1, 2; — Acts. ii. 9. The name is applied, as will be seen, much more often to the people than to the land inhabited by them. Its meaning is in dispute. Some identify it with the Accadian *mada*, Assyrian *mātu*, "land" (Oppert, etc.); others give it an Aryan source, either deriving it from some known root, as Sanscrit *madhya*, "middle" (v. Bohlen, etc.), or, more wisely, refraining from any opinion as to its precise etymology (Spiegel, Lenormant, etc.).

Extent. — The boundaries were somewhat different at different periods. According to our earliest information, the northern limit was at or near the Caspius (Elbur) range of mountains, just south of the Caspian Sea; on the east was Parthia; on the north-east, Hyrcania; on the south, Elam, on the west the Zagrus Mountains, or the territory bordering on these. Later, the

country stretched into Atropatene on the north-west, the term "Great Media" still having application to the narrower limits. Later still, all boundaries were lost; and the land of Media is at present divided into various provinces, and merged in the Persian Empire, forming its north-western portion. The chief cities of ancient Media were Ecbatana (Hamadan) in the south-west (see **ECBATANA**), and Ragâ (Rhagæ) in the north-east. The lowlands of the whole district were fertile, and Media was famous for its horses (cf. Strabo, XI. 521 ff.).

People. — During the time of the political importance of Media, its population consisted of two distinct elements, — a non-Aryan (the earlier inhabitants) and an Aryan, less in numbers, but composed of the conquerors and rulers of the former. It is probably to this ruling class that the *Madaï* of Gen. x. 2 refers; for it occurs in the enumeration of the sons of Japhet. The same is true of the "Medes" so often mentioned in honorable connection with the Persians in the Bible, in the Achæmenidan inscriptions, and in Greek writers. Herodotus (VII. 62) even tells us that the Medes (and this must refer to the ruling element of the population) called themselves *Ἀριοι*. The same writer (I. 101) divides the Medes into six *γένεα*, — *Βουσαι, Παρηγανηοὶ, Στρούχαρας, Ἀριζανροὶ, Βοίδιοι, Μάγοι*. The last was probably an order or class, rather than a tribe, and to this class the priests appear to have belonged.

Languages. — These were, at least, two in number. The Aryan language of the dominant race is preserved to us in many proper names. The language of the original subjugated inhabitants is, with little question, that in which the second or middle column of the tri-lingual Achæmenidan inscriptions is composed. This non-Aryan language is akin to that of the inscriptions of Susa, but not identical. It has been variously called "Scythic," "Elamitic," "Medic," "Proto-Medic," and "Medo-Elamitic;" the last being probably the most exact designation.

Religion. — In the Persian period the religion of the Medes was not essentially different from that of the Persians. Trustworthy information is greatly lacking as to earlier times; but the sun-god Mithras was held in especial honor. The moon and Venus were also worshipped; and so were fire, earth, the winds, and water (Strabo, XV 732). The office of priest involved a knowledge of esoteric doctrines, and descended from father to son; particular functions often belonging to particular families.

History. — The early history of Media is obscure. We do not know when the Aryan invasion took place, and authorities are much divided as to the date when the land became a political unit. The statement of Diodorus Siculus (II. 1), in regard to Pharnos, King of the Medes (c. B.C. 1230), is quite as untrustworthy as his mention of Ninus, king of Assyria, the conqueror of Pharnos. We know nothing authentic until the ninth century B.C. Then we have in the Assyrian records scattered notices of Media, by Shalmaneser II. (probably; he says, not "Madaï," but "Amadaï;" see Schrader, *Die Keilinschriften und Geschichtsforschung*, 1878, pp. 173 ff.), who reigned B.C. 858-823, by Shamash-Rammanu (823-810), and by Ramman-Nirari (810-781). At

length we find Tiglath Pileser II. (B.C. 745-727) conquering and annexing to the Assyrian Empire at least part of Media. Sargon (B.C. 722-705) transported captives to the cities of Media (cf. 2 Kings xvii. 7). Similar reports come from Sennacherib (B.C. 705-681) and Esarhaddon (681-668). Media does not appear as a single consolidated power until the reign of Assurbanipal (B.C. 668-626); and this, joined with the plural expression "all the *kings* of the Medes" (Jer. xxv. 25; cf. li. 11, 28), seems to indicate that the petty chiefs of the country were not until then united under one headship. Herodotus' statements, therefore (I. 96 ff.), in regard to King Deïokes (B.C. 708-655) and the hundred and twenty-eight years of Median dominion over Upper Asia, can hardly be credited. Phraortes (B.C. 655-633), Kyaxares (633-593), and Astyages (593-550), are the only Median kings whose reign is fully established by Persian and Greek authorities. (On "Darius the Mede," see DARIUS.)

Under Phraortes, Media became a formidable power; and his son Kyaxares, in league with Nabopolassar of Babylon, succeeded, toward the end of the seventh century B.C., in capturing Nineveh, and putting an end to the Assyrian Empire. Under Astyages, his son and successor, the kingdom of Media was not only not extended, but even declined. The king himself had neither the love nor the confidence of his people; and when, in B.C. 550, the army of Cyrus, "King of Anzan," came face to face with that of Astyages, the soldiers of the latter betrayed their monarch, and Cyrus entered Ecbatana, and became master of the whole country. (See CYRUS.) Thenceforth the history of Media is merged in that of other kingdoms, — the Persian, Syrian, and Parthian.

LIT. — M. DUNCKER: *Geschichte des Alterthums*, 5th ed., vol. ii., Leipzig, 1878, Eng. trans. by E. Abbott, London, 1879; G. RAWLINSON: *Five Great Monarchies of Ancient Eastern World*, 4th ed., London, 1879, New York, 1880; A. VON GUTSCHMID: *Neue Beiträge z. Geschichte d. alten Orients*, Leipzig, 1876; E. SCHRADER: *Keilinschr. u. Geschichtsfors.*, Giessen, 1878; J. OPPERT: *Le Peup. et la Langue d. Mèdes*, Paris, 1879; M. BÜDINGER: *D. Ausg. d. medischen Reiches*, Vienna, 1879; *Die Neuentdeckten Inschriften über Cyrus*, Vienna, 1881; F. LENORMANT: *Les Origines de l'Hist.*, vol. ii. pt. 1, Paris, 1882. FRANCIS BROWN.

MEDIATOR, MEDIATION. Mediation is the work of reconciling persons who are at variance. Sin had caused variance between God and man. But, in order to reconcile them, there must be satisfaction for sin, a veritable atonement. Peace could come in no other way. There was only one being who could make satisfaction, and be the mediator, — the daysman who could lay his hand upon both the parties. The Scriptures plainly lay down the qualifications for the work. The mediator must be a sinless man, and at the same time a divine person; for "the blood of no mere creature could take away sin." Jesus Christ possessed all the qualifications, and therefore he is the mediator (1 Tim. ii. 5). Mediation was effected by him in his dual personality, as the God-man; but his mediatorial work is usually and properly exhibited under the heads of his prophetic, sacerdotal, and kingly offices. "We

need a Saviour who is a prophet to instruct us, a priest to atone and to make intercession for us, and a king to rule over and protect us." See HODGE: *Systematic Theology*, pt. iii. chap. iv. (vol. ii. pp. 455-461); arts. ATONEMENT, CHRISTOLOGY, INTERCESSION, JESUS CHRIST, THREE OFFICES OF, etc.

MEDICINE OF THE HEBREWS. The sources from which our knowledge of the medicine of the Jews is derived are two; viz., the Bible and the Talmud. Unfortunately the descriptions of diseases contained in the Bible are so vague that to arrange from them a system of medicine is largely a matter of conjecture; the Jewish idea of pathology and etiology being very meagre. For clearness let us divide our subject into two parts: 1st, What we can learn from biblical accounts of medicine; 2d, What the Talmud has to teach us of Hebrew medicine. The first shows its origin from Egypt and the influence of Assyrian ideas, while the second is imbued with the wisdom of the Greeks.

1. HEBREW MEDICINE, both in the old and the New Testament, was a matter belonging principally to the priestly class; the priests caring both for private ailments and public hygiene. This was but natural, since all disease was regarded as sent by Jehovah, mostly in punishment of sin; for the Jews had no knowledge of those changes in the tissues of the body which constitute disease. God called himself "the physician" of his people (Exod. xv. 26); and so the assumption of the office of physician by the priest was eminently proper. There were some physicians, however, who were not priests.

Among diseases threatened for disobedience were the plague, boils, fever, sterility, jaundice, ulcers, itch, insanity, blindness, and leprosy. The following maladies are mentioned in the Bible. (1) *Fever and ague* (Lev. xxvi. 16). (2) *Dysentery* (Acts xxviii. 8), with, probably, *prolapsus ani*, as in Jehoram's case (2 Chron. xxi. 15, 19). (3) *Inflammation of the eyes*, due to heat, night dews, sea breeze, flying sand, injuries, etc., which was often followed by blindness (Lev. xix. 14; Deut. xxvii. 18; Matt. xii. 22, etc.); while congenital blindness is spoken of, as in the case of the man whom our Lord healed, who had been blind from his mother's womb (John ix. 1). (4) *Disease of the liver*. (5) *Hypochondria*. (6) *Hysteria*. (7) *Rheumatism and gout*, for the cure of which many resorted to the Pool of Bethesda (John v. 2-3). (8) *Consumption*, a general term including hectic, typhoid, and other fevers (Lev. xxvi. 16; Deut. xxviii. 22, etc.). (9) *Phthisis* (?), indicated by leanness (Isa. x. 16); these last two being punishments for the misuse of the corporeal blessings of God. (10) *Atrophy of muscles*, "withered hand," being due either to rheumatism, plugging up of the main artery of the limb, or paralysis of the principal nerve, etc. (Matt. xii. 10; 1 Kings xiii. 4-6, etc.). (11) *Fevers* in general (Matt. viii. 14, etc.). (12) *Pestilence* (Deut. xxxii. 24). (13) *Oriental pest*, the so-called "bubon-pest," a disease propagated through a miasm, a form of typhus-fever of the Nile lands, raging specially in warm, damp, thickly-peopled deltas, characterized by swellings in the groins, armpits, knee-joints, and neck, with petechial spots on the body; often fatal before the end of second day,

though most die between the third and sixth day, before appearance of boils: it has prodromal symptoms, is accompanied with fever and delirium, and very fatal (Lev. xxvi. 25; Deut. xxviii. 21, 27, 60, etc.). The "emerods" spoken of in 1 Sam. v. 6, etc., are thought by some to be the plague, by others, the bites of a poisonous insect (*Solpuga fatalis*), hemorrhoids, or dysentery. (14) *Boils* (2 Kings xx. 7, etc.). (15) *Sunstroke* (2 Kings iv. 19, etc.). (16) *Gonorrhœa* (Lev. xv. 2). (17) *Metrorrhagia*, or uterine hemorrhage (Lev. xv. 25; Luke viii. 43, etc.). (18) *Sterility* (Gen. xx. 18, etc.). (19) *Asa's foot disease*, either œdema, or gout (2 Chron. xvi. 12). (20) *Elephantiasis* (?) (Job ii. 7). (21) *Dropsy* (Luke xiv. 2). (22) *Cancer* (2 Tim. ii. 17). (23) *Worms*, may have been phthiriasis (lice) (2 Macc. ix. 5-9). (24) *Leprosy* (see art.). (25) Other varieties of *skin diseases*, as the itch, which rendered its victim unfit for the priesthood (Deut. xxviii. 27). (26) *Apoplexy*, as in the case of Nabal (1 Sam. xxv. 37, etc.). (27) *Lethargy* (Gen. ii. 21; 1 Sam. xxvi. 12). (28) *Paralysis*, palsy (Matt. iv. 24; Acts. iii. 2, etc.). (29) *Epilepsy*, the so-called "possession of devils" (Matt. iv. 24, etc.). (30) *Melancholia*, *madness* (Deut. xxviii. 28, etc.), David's case (1 Sam. xxi. 15), supposed by some not to have been assumed, but a passing mental affection due to his nervous strain. The case mentioned in Dan. iv. 33 was the madness of self-delusion in regard to identity, of which there have been similar cases placed on record. (31) *Nervous exhaustion* is supposed to have been the trouble with Timothy, causing his stomach disorder, for which Paul gave the most excellent prescription, "a little wine" (1 Tim. v. 23): this was the usual treatment in those days. (32) *Miscarriage* from a blow (Exod. xxi. 22). (33) "*Boils and blains*," which may have been phlegmonous, or common erysipelas (Exod. ix. 9). (34) *Gangrene* and mortification, quite common in those countries (2 Tim. ii. 17). (35) *Poisoning by arrows* (Job vi. 4). (36) *Poison from snake-bite* (Deut. xxxii. 24), *scorpions and centipedes* (Rev. ix. 5, 10). (37) *Old age* as described Eccl. xii.

The law forbade any Levite who was blind of an eye, or defective in sight, to practise as a physician, and any examination of people or things to be made in the twilight, or on cloudy days. As it was considered and declared pollution to touch a dead body, of course the Jews had no means of studying anatomy and pathology.

The rules of *hygiene* were carefully laid down, many of them being most excellent, as that of circumcision, which not only marked the Jew as a Jew, but was cleanly, and preventive of many grievous maladies. Minute directions were given for the segregation of lepers, isolation of the sick, and the treatment of vessels used by them, what food should be eaten, and the manner of slaying cattle; the marriage of relations interdicted, thus preserving the vigor of the race, etc. In regard to *surgery* we only read of two operations, — circumcision (Lev. xii. 3) and castration (Matt. xix. 12). Of *obstetrics* we know that midwives were employed, they being mentioned in Moses' time; that what was called a "bearing-stool" was used; that the women were prolific; and that they had some knowledge of the lochia. Of *gynecology* we learn that they distinguished

between menstruation and metrorrhagia; seven days of purification following the former, during which marital relations were forbidden — another excellent hygienic rule. Of *surgical instruments* mention is made of a sharp stone for circumcision (Exod. iv. 25), and a knife, probably for the same purpose (Josh. v. 2), an awl for boring the ears of bondsmen (Exod. xxi. 6), a roller-binder for fractures (Ezek. xxx. 21), and the scraper or potsherd of Job (Job ii. 8).

Though the Jews had knowledge of many plants, their *materia medica* was scant, so far as we can learn. Figs (2 Kings xx. 7), fish-galls, and fasting-saliva (Mark viii. 23), we meet with. The only thing like a prescription found in the Bible is that for the holy anointing oil, consisting of myrrh, cinnamon, sweet calamus, cassia, and olive-oil (Exod. xxx. 23-25).

II. TALMUDIC MEDICINE. — Consequent upon the successive destructions of Jerusalem, and the carrying-away of the people into captivity, the rabbis were brought in contact with the medical thought of other people: hence their ideas were modified, and we find in the Talmudic medicine the influence of the Greek school. The medical part of the Talmud may be called a collection of minutes of the meetings of the medical rabbis, when they discussed their art, and of their writings (see art. TALMUD). Now their medicine became somewhat systematized, the rabbis having learned something of anatomy and pathology, though even in these branches their knowledge was largely derived from the study of disease in the brute creation. The reading of the medical part of the Talmud is very stupid; it being full of uninteresting discussions upon minute points, which to us, with our broader culture, seem very trivial. Many of the directions for treatment of disease are rather humorous reading in our present light.

Of *anatomy* they knew the essential parts, but of course had no knowledge of histology. They recognized the beginning of the spinal cord at the *Foramen magnum*, at the base of the skull, and its ending in the *Cauda equina*, near the end of the spinal column. They thought the œsophagus consisted of two coats; that the lungs were enclosed in two membranes, and the fat about the kidneys in its own skin. In the first century A.D., one rabbi dissected the body of a prostitute, and said that he found two hundred and fifty-two bones (two hundred is the correct number). As to *physiology*, they experimented in taking out the spleen, and said that the operation was not fatal. They distinguished between albumen and seminal fluid, saying, that, by boiling, the first coagulated, and the second liquefied.

Surgery. — They considered dislocation of the femur, contusion of the skull, perforation of the lungs, œsophagus, small intestines, stomach, and gall bladder, injuries of the spine, *pia mater*, and trachea, and fractures of the ribs, as fatal, unless surgical help was at hand. They thought that polypi of mouth and nose were sent as punishment for past sins. They also recognized stone in the bladder. Bleeding was done by the barbers, as it is in the East to-day.

Pathology. — Diseases were supposed to be either constitutional, acquired from injurious influences working on the body, or due to magic. Among

other diseases, they recognized jaundice as due to retained gall; dropsy, as due to retained urine, and divided it into three kinds; viz., anasarca (general dropsy), ascites (abdominal dropsy), and tympanites (really a collection of gas distending the abdomen). *Hydrocephalus internus* was thought to be fatal; *hydrocephalus externus* not necessarily so. Tearing and atrophy of the kidneys, suppuration of the spine, cirrhosis of the lungs, were declared to be fatal. Their pathology was founded on observations made on animals, and the Talmud is full of long discussions over these points. As critical symptoms, they regarded sweating, sneezing, discharge from the bowels, pollutions, and dreams prophesying a happy ending to the disease.

Obstetrics. — Pregnancy was said by the Talmud to last from 270 to 273 days (now reckoned at from 280 to 300 days), and to be unrecognizable before the fourth month. It was thought that an eight-months child could not live, — a popular idea at the present time, but false. Cæsarean section, turning, evisceration, and abortion, are operations spoken of, and moles (false pregnancies) and monsters were known; the latter supposed to be caused by intercourse of a demon or animal with a woman, or a man with an animal. By the sixth week they thought that the genitals, mouth, nose, and eyes of the fœtus, were formed; by the seventh week, the upper and lower extremities; by the third month, or third and a half, the first hair. Out of the male element the bones, sinews, brain, and white of the eye were produced; while from the female element came the skin, flesh, hair, black of the eye, etc.; but God gave the soul. Menstruation in children was known, although it is of rare occurrence.

Therapeutics. — Besides certain drugs, magic was employed. Any thing that a patient specially craved to eat he was given. Other dietetic rules were, before the fortieth year, eat more, after that, drink more; after meals, eat salt; after wine, take water; not too much working, walking, sleeping, loving, or drinking; regular stool; frequent baths, anointings, and washings. They gave onions for worms, wine and pepper against stomach disorders, milk drawn directly from the udder of a goat for dyspnœa, emetics for nausea, a mixture of gum, alum, and crocus, for menorrhagia, the liver of a dog for the bite of a mad dog, injections of turpentine for stone in the bladder, a drop of cold water into the eye in the morning, and warm foot and hand baths in the evening for eye troubles; venesection, assafœtida, etc. Besides the drugs already mentioned, use was made of beer, vinegar, honey; various oils, as opobalsamum (balm of Gilead), olive, myrrh, roses, palma christi, walnut, sesamum, colocynth, and fish; figs, dates, apples, pomegranates, pistachio-nuts; almonds from Egypt; wheat, barley, and other grains; garlic, leeks, and some other herbs; mustard, pepper, coriander-seeds, ginger, preparations of beet, fish, etc., steeped in wine or vinegar; whey, eggs, salt; wax and suet in plasters; gall of fish for inflamed eyes; ashes, bat's blood, etc.

Though here may be said to end the period covered by the scope of this article, it should be added, that, long after the destruction of the Hebrews as a nation, the Jewish physicians were held in high repute, and became prominent as

body-physicians of more than one mighty monarch.

LIT. — SMITH: *Dictionary of the Bible*, s.v. Disease, Medicine, Priests, Fevers, etc.; HERZOG: *Real-Encyclopädie*, s.v. Krankheiten; LICHTENBERGER: *Encyclopédie des Sciences Religieuses*, s.v. Médecine; R. J. WUNDERBAR: *Biblisch-talmudische Medicin*, Riga and Leipzig, 1850-60; BASS: *Geschichte der Medicin*, Stuttgart, 1876; RABBINOWICZ: *La Médecine du Talmud*, Paris, 1880.

GEORGE T. JACKSON, M.D.

MEDINAH, the burial-place of Mohammed, and by that reason the second of the holy cities of Islam, is situated in latitude 24° 50' north, longitude 39° 51' east, in the Arabian province of Hedjaz. It contains a large mosque with the mausoleum of Mohammed, and is annually visited by a great number of pilgrims. It has about fifteen thousand inhabitants. See BURTON: *Mecca and Medinah*, new edition, London, 1879-80.

MEDLER, Nikolaus, b. at Hof, in Voigtland, 1502; d. at Bernburg, Aug. 24, 1551. He studied at Erfurt and Wittenberg, and established a school at Eger, but came in conflict with the city authorities because he taught his pupils Luther's doctrines; was appointed-preacher in his native place, but had to leave because his preaching was too sharp; lived several years in Wittenberg as chaplain to the wife of Joachim I.; and was appointed superintendent of Naumburg in 1536, of Brunswick in 1546, and of Bernburg in 1551. Luther has designated him as one of his three true disciples, and he was indeed full of pugnacious zeal for Luther's cause. Döllinger's representation of him, however, in his *Reformations-Geschichte*, is unjust. A list of his writings is found in M. A. STREITPERGER: *De vita Med.*, Jena, 1591; and in SCHAMELIUS: *Numburgum literatum*, pp. 19 and 37.

H. WEINGARTEN.

MEETING. See FRIENDS.

MEGANDER (*Grosmann*), Kaspar, b. at Zürich, 1495; d. there Aug. 18, 1545. After studying at Basel, he was appointed preacher in his native city, and became one of Zwingli's staunchest adherents. After the disputation of Bern (1528), he was made professor of theology, and preacher there, and for many years he stood as the leader of that opposition which Bern offered to all attempts at reconciling the Swiss and German Reformation. But in the synod of 1537 the proceedings of Butzer were recognized, and the catechism which Megander had drawn up was altered in unionistic spirit. Provoked, Megander gave up his position in Bern, and retired to Zürich, where he was made dean at the cathedral. He left commentaries to various parts of the Scriptures. See HUNDESHAGEN: *Konflikte zwischen Zwingli, Luther und Calvin in Bern*, Bern, 1842. GÜDER.

MEGAPOLENSIS (the Hellenized form of Van Mekelenburg), Joannes, b. at Koedyck, Holland, 1603; d. in New York, Jan. 24, 1670. He came to America, 1642, on the invitation, and at the expense, of the patroon of Rensselaerwyck, who employed him as a frontier missionary at a salary of eleven hundred guilders (\$440). He remained with the patroon until 1649, meanwhile laboring among the Mohawk Indians, whose language he learned, and many of whom joined his church. He was thus the first missionary among the Indians, preceding Eliot by three years. From

1649 to his death he was pastor of the Dutch Church in New Amsterdam (New York). His zeal led him into intolerance towards Lutherans and Independents. His valuable *Short Account of the Mohawk Indians, their Country, Language, Figure, Costume, Religion, and Government*, written originally in Dutch, and published in Holland without his consent (1651), will be found translated in *Hist. Coll. State of New York*, vol. iii.

MEGID'DO, a city of Manasseh, yet situated within the borders of Issachar. Before the Conquest it was a royal city of Canaan (Josh. xii. 21). It is generally identified with the present *Lejjun* (called by the Romans "Legio"), on the southwestern edge of the plain of Esdraelon, six miles from Carmel; but Conder suggests *Mejedd'a*, ten miles from Jenin. This places the Valley of Megiddo, memorable as the scene of the deadly wounding of Josiah (2 Kings xxiii. 29; comp. 2 Chron xxxv. 22-24), in the valley between Jezreel and Beth'shean.

MEISNER, Balthasar, b. in 1587; d. Dec. 29, 1626; studied at Wittenberg, Giessen, Strassburg, and Tübingen, and was in 1613 made professor of theology at Wittenberg. His *Philosophia sobria* (Giessen, 1611), written in opposition to the prevailing tendencies of logical studies in his time, was much read; and his *Pia desideria*, dictated to his hearers shortly before his death, and published anonymously at Francfort, 1679, shows that he had a sharp eye for the deficiencies of the church. A. THOLUCK.

MEKHITARISTS, The, form one of the noblest congregations of the Roman-Catholic Church, and have developed a literary activity which may fairly be compared to that of the Congregation of St. Maur. They received their name from the founder of the order, Mekhitar, b. at Sebaste, in Lesser Armenia, Feb. 7, 1676; d. in Venice, April 27, 1749. In his fourteenth year he entered the monastery of the Holy Cross near his native place, and afterwards he studied the Scriptures and the Fathers in the monastery of Edshmiazin, the residence of the Armenian patriarch, and the seat of Armenian learning. He had heard, however, of Europe and Rome, and he longed to go there. In 1695 he actually set out on the voyage. At Aleppo, where he staid for some time, he became acquainted with the Jesuit missionary Antoine Beauvilliers. But in Cyprus he was overtaken by a violent fever, which compelled him to give up the undertaking, and return to Sebaste. In 1696 he was ordained priest; and the great object to which he had decided to devote his life—the moral and religious education of his countrymen, and the reconciliation of the Armenian and the Roman-Catholic church—he immediately began to labor for by gathering pupils, and training missionaries. In 1700 he went to Constantinople; and his learning, as well as his great gifts as a preacher, soon secured for him a considerable influence among his countrymen. But, when it was discovered that he was making propaganda for a union between the Armenian and the Roman-Catholic church, persecutions began, and he was compelled to seek refuge with the French ambassador. Morea, at that time in the possession of the republic of Venice, was pointed out to him as the place best suited for such a missionary establishment as he intended to found; and in 1703 he

settled at Modon, under the protection of the republic. In 1706 the monastery, church, and school were built, and filled with Armenian youths. In 1712 the order he established was confirmed by Pope Clement XI. But shortly after Morea was conquered by the Turks, and the whole establishment had to be removed with great loss to Venice in 1715. The city council, however, presented the order with the Island of San Lazzaro; and, before Mekhitar died, not only were a monastery and a church erected there, but a school and a printing-press were in active operation, and the whole establishment was in the most flourishing condition. Besides a number of hymns which date back to his early youth, but which are still used in the Armenian Church, Mekhitar published an Armenian grammar and dictionary, commentaries on several books of the Bible, a text-book in religion for children, and a complete translation of the Bible. His pupils followed his example with decided success. The Mekhitarists have put themselves in possession of most civilized languages; and while, on the one side, they publish translations into Armenian of European literature, and make their countrymen acquainted with the ideas and methods of modern civilization, they, on the other side, also publish critical editions of the old Armenian literature, whereby they have made known to the world many classical works which exist only in Armenian translations, such as the works of Ephraëm Syrus, the *De providentia* of Philo, the Chronicle of Eusebius, etc. In material respect the order has also prospered. It has received great donations; and the mother institution of San Lazzaro has been able to establish branches in every place in Europe where Armenians are settled, especially in Vienna.

LIT.—EUG. BORÉ: *St. Lazare*, Venice, 1835; [A. GORDE: *Brief Account of the Mechitaristicon Society*, Venice, 1835]. PETERMANN.

MELANCHTHON, Philipp, the eminent co-laborer of Luther in the German Reformation; b. at Bretten in Baden, Feb. 16, 1497; d. in Wittenberg, April 19, 1560. His original name was Schwarzerd ("black earth"), which, after the custom of the times, and on the advice of his great-uncle Reuchlin, the famous scholar and humanist, he exchanged for its Greek equivalent, Melanchthon. After the year 1531, the Reformer wrote his name Melanthon (*Corpus Reform.*, i. p. cxxxi), with a view, probably, to facilitate the pronunciation. In 1507 he entered the Latin school at Pforzheim, the residence of his grandmother, where he came into close contact with Reuchlin. In 1509 he passed to the university of Heidelberg, where he gave himself up assiduously to private studies, and in 1511 took the bachelor's degree. Being refused the following year the degree of master, on account of his youth, and in spite of his attainments, he went to the university of Tübingen, where he devoted himself, not only to the study of philosophy and the humanistic culture (*humaniora*), but to law, astronomy, and medicine. In 1514 he took the master's degree, and began the study of theology. He continued at Tübingen, put forth editions of Terence (1516) and his Greek grammar (1518), and was engaged as proof-reader for a time in the printing-establishment of Anshelm. He also wrote the preface of the *Epistolæ clarorum virorum* (1514).

Melanchthon, at the advice of Reuchlin, refused calls to Ingoldstadt and Leipzig, but accepted the invitation to the chair of Greek in the university of Wittenberg, for which Reuchlin had recommended him. Arriving in Wittenberg Aug. 25, 1518, he delivered his inaugural on the necessity of a change in the course of academic studies (*De corrigendis adolescentie studiis*), in which it is apparent that he hoped to effect a reformation within the Church through the instrumentality of literary culture. But the influence of Luther led him to a deeper study of the Scriptures; and the religious discussion at Leipzig in 1519—at which he says he was an “idle spectator” (*otiosus spectator*), but really aided Luther—contributed to interest him more profoundly in theological questions, and to strengthen the friendship between Luther and himself. A letter to Ecolampadius, which was published, incited Eck against him. In his reply to Eck (*Defensio adv. Eccianam inculpationem*), he emphasized the authority of Scripture. His theological attainments were acknowledged by the gift of the degree of bachelor of theology. The degree of doctor of theology was also conferred upon him; but he refused it, urging that it ought to be sought in a reverential spirit, and conferred with great care (*Corpus Reform.*, iv. p. 811). In 1520 he was married to Catharine Krapp, a daughter of the mayor of Wittenberg. To this step he was led by the urgency of his friends. In 1521 he stood forth as the champion of Luther, in a tract entitled *Dilysmus Flaventinus*, declaring that he had not renounced true Christianity, but had only denounced the abuses of the Pope and the Church. In this same year (December, 1521) Melanchthon published the first system of theology of the Reformation, under the title, *Loci communes rerum theologicarum, seu Hypotyposes theologicæ*. His next years were occupied largely with the German translation of the Bible (in which he was associated with Luther), and in the publication of commentaries. In 1524 he took a journey to Southern Germany in the interests of his health, and was approached by the papal legate Campegius, urging him to renounce the Reformed doctrines. Melanchthon refused, and confirmed his verbal testimony with a brief published survey of the Lutheran teachings (*Summa doctrinæ Lutheri*). In 1526 he was advanced to a theological professorship, and continued in Wittenberg during the remainder of his life, in spite of calls to Nürnberg, Tübingen (1531), to France, etc. In 1527 he took part in the visitation of the churches and schools, and was commissioned to prepare a plan of instructions for the visitors to the clergy. This work (*Unterricht der Visitatoren an die Pfarrerherren*, 1528) was cordially approved by Luther, who, however, inserted some “nails and lances against the papal hierarchy, as Melanchthon was too mild” (*Luther's Briefe, De Wette*, iii. No. 906).

The year 1529 is important, both in the history of the Reformation and the life of Melanchthon, on account of the Diet of Spires and the conference at Marburg. Melanchthon was present at both, counselling, at Spires, against any condemnation of the Swiss Reformers before giving them an opportunity to be heard, but at Marburg, where he took little part, willing to break off fraternal relations with the Swiss.

The year 1530 forms an epoch in the history of

the Reformation. It was the year of the Diet of Augsburg, and the composition of the Augsburg Confession (*Confessio Augustana*). See art. AUGSBURG CONFESSION. Melanchthon was commissioned by the elector to prepare a statement of the articles in dispute between the emperor and the Protestants. He developed in its stead an apology of the Protestant faith, by proving it to be in agreement with the Scriptures and with the writings of the early Fathers. Luther, who remained at Coburg, approved the document as sent by Melanchthon. This first confession of Protestantism is indebted to Melanchthon for its peaceable and irenic tone, and its clear and simple terminology. It followed the stricter doctrines of Luther, as is apparent from Art. X.,—which concerns the doctrine of the Lord's Supper, and in regard to which Melanchthon himself wrote (June 26, 1530), “The article concerning the Lord's Supper follows the views of Luther” (*juxta sententiam Lutheri, Corpus Reform.*, ii. 142), as also from the change which Melanchthon himself made in this article in 1540 (the so-called *Augustana Variata*). Thus Luther was in one sense the “father of the Augsburg Confession,” as Plitt has said (*Augsb. Bekenntniss*, i. 772), although Melanchthon was its immediate author. Luther did not fully approve the irenic spirit which it breathed, and wrote (*Briefe*, iv. 110), “Satan well feels that your apology, *Soft-stepper*, dissimulates the article about purgatory, the worship of the saints, and especially about the Pope, the Antichrist” (*Satan bene sensit apologiam vestram, Leisetreterin dissimulare articulum de purgatoria, etc.*). Melanchthon subsequently wrote the *Apology* of the Augsburg Confession [also one of the symbols of the Lutheran Church], in which, provoked by the Roman-Catholic theologians, he is sharper than in the Augsburg Confession, and gives an admirable portrayal of the scriptural evidence for the evangelical doctrines.

For several years after the Diet of Augsburg, Melanchthon performed his academic duties in comparative retirement. The most important theological work of this period was his Commentary on Romans (*Com. in Ep. Pauli ad Romanos*, September, 1532). He fully approved of the Form of Concord sent to him by Bucer, and met with him by appointment at Cassel, 1534, to discuss the doctrine of the Lord's Supper. He departed, in consequence of this discussion and previous studies, farther and farther from the views of Luther, and distinctly calls himself, at Cassel, a representative of other views (*Corpus Reform.*, ii. p. 882). At a later period, Luther suspected him of leanings to the Zwinglian theory, but added that he would, in spite of this, “share his heart with Melanchthon.” He was accused (1536) by Cordatus, preacher in Niemeck, of affirming good works to be an indispensable condition of justification; and in 1535, in the second great edition of his *Loci*, he had departed farther from the Augustinian views, and emphasized his so-called *Synergism*. But, in a letter to Luther and his other colleagues, he says, “I never have wished to teach, nor have I taught, any thing about this controversy (good works) than that which you in common teach” (*Corpus Reform.*, iii. 180).

These discussions and differences embittered his stay in Wittenberg during the years 1536 to 1538;

so that he compares himself to Prometheus bound to Caucasus (*Corpus Reform.*, iii. p. 606). About this time occurred the notorious case of the double marriage of Philip of Hesse. Melanchthon, as well as Luther (see LUTHER), regarded this an exceptional case, was present at the marriage, but urged Philip to keep the matter a secret. When it was made public, and Melanchthon, then at Weimar, heard it, he was so overcome with regrets, and pangs of conscience, that he sickened unto death, and was only delivered by the heroic courage of Luther in prayer, and the influence of his powerful will. In October, 1540, he was present at the religious conference in Worms, and determined to be less sparing of the Papists than he had been in 1530 at Augsburg. The conference was afterwards adjourned to Regensburg (1541), and was followed by the Regensburg Interim. In 1543 he came into conflict with Luther by the definition in the statement prepared by Bucer and himself for the Reformation party in Cologne. Luther spoke out his feelings of disapprobation from the pulpit, and even went so far as to say that Melanchthon ought to be banished from Wittenberg (*Corp. Reform.*, v. 478). On the other hand, Luther's tract against the Swiss Reformers (*Kurze Bedenken*, etc.) of the year 1544 contains no disparaging references to Melanchthon. The relations, however, between these Reformers henceforth lacked the old freedom and confidence. But Luther's death (Feb. 18, 1546) overwhelmed Melanchthon; and in his memorial address before the university (Feb. 22), while hearty references to their friendship are lacking, he dilates at length upon Luther's great services to the Church, and counts him with Isaiah, John the Baptist, Paul, and Augustine, among the elect witnesses and leaders of the kingdom of God on earth.

The last eventful and also sorrowful period of his life began with the Interim and Adiaphoristic controversies in 1547. In the case of the Augsburg Interim, and especially of the Leipzig Interim, Melanchthon admitted that many Roman-Catholic customs belonged to the *adiaphora*, that is, were matters indifferent in their nature, and came into conflict with Flacius and other Lutheran divines. He continued, however, now that Luther was dead, to be the "theological leader of the German Reformation" (Nitzsch), but not the undisputed leader; for Flacius Illyricus, at the head of a more strict school of Lutheran theology and practice, accused him of erroneous teaching. He was also brought into conflict (after 1549), about the doctrine of justification, with Andreas Osiander, who had renounced the forensic view. These attacks, from which personal abuse was not wanting, wore upon his sensitive mind; but he bore them with great patience, and wrote letters conceived in an irenic spirit to his opponents. Nor were his labors against Catholicism at an end. When the elector of Saxony determined to send a statement of the Protestant faith to the Council of Trent, Melanchthon was chosen to draw it up. This confession, known as the *Confessio Saxonica*, contains a definite and strong presentation of the fundamental doctrines of Protestantism. Melanchthon started for Trent in 1551, noticed however, the military preparations of Maurice of Saxony on his way through Dresden, and, after getting as far as Nürnberg, returned to Witten-

berg (March, 1552); for Maurice had raised his standard. The safety of the cause of the Protestants was insured by the religious peace of Augsburg (1555); but Melanchthon was induced by the emperor to attend another discussion between Protestant and Catholic theologians at Worms in 1557. But the Protestant party was represented by the two wings of the Lutheran Church, of which Flacius and Melanchthon were the leaders. The discussion came to nothing.

Contemporary with these other discussions during the last period of his life was the controversy about the sacraments. It was this which embittered his last years more than any thing else, and led him to pray to be delivered from the *rabies theologorum*. The renewal of this discussion was occasioned by the triumph of the Calvinistic doctrine in the Reformed churches. He did not fully sympathize with Calvin, but had a view of his own, even before Calvin had any influence upon him. The personal presence of Christ, and the impartation of himself in the Lord's Supper, were matters of supreme importance with him; but he is not clear upon the point as to what relation the body and blood of Christ sustain to this personal presence and activity. Peucer, his son-in-law, and most others, hold that he, in the later period of his life, regarded the participation of Christ's body and blood as a figurative expression for the union with Christ. He undoubtedly gave up, after 1531, the idea of a physical union of the body and bread (*physica conjunctio corporis et panis*), and quotes approvingly the words of Macarius, that they who partake of the bread "eat spiritually the flesh of the Lord" (πνευματικῶς τὴν σάρκα κυρίου ἐσθίουσιν, *Corp. Reform.*, ix. 1046). Above all, he made prominent the union with Christ and the mystical body; but he always seems to represent this as mediated by a carnal impartation by Christ of himself. But, in considering his views of the Lord's Supper, we must not forget his bias for union, and how far he was willing to go in the modification of his views in order to promote it.

A few days before his death he wrote down his reasons for not fearing death. On the left hand of that paper were the words, "Thou shalt be delivered from sins, and be freed from the acrimony and fury of theologians;" on the right, "Thou shalt go to the light, see God, look upon his Son, learn those wonderful mysteries which thou hast not been able to understand in this life," etc. He contracted a severe cold on a journey to Leipzig, which brought on an intermittent fever. His last hours were spent in prayer, and listening to passages of Scripture, especially Ps. xxiv.-xxvi., Isa. liii., John i., xvii., and Rom. v. Especially significant did the words seem to him, "His own received him not; but as many as received him, to them gave he power to become the sons of God" (John i. 11, 12). When Peucer asked him whether there was any thing else he wanted, he replied, "Nothing but heaven." His body was laid at the side of Luther's, in the Schlosskirche in Wittenberg.

In estimating Melanchthon's influence we naturally think, first of all, of his share in developing the interests of the Protestant Church. As the colleague of Luther, he was especially called to confirm and carry on the work of the Reformation

upon the basis which Luther had laid. Providence joined these two men, so opposite in their natures, together in one great work, because they complemented each other. It required the heroism and creative power of a Luther to break with the ruling church. Melanchthon himself was led by him into labors for the Reformation and theology. He shrunk from public activity, and would have preferred to confine himself to an academic and literary career. Without Luther, as Nitzsch has said, he would have "become and remained a second Erasmus;" although his deeper religious nature would have given him a more vital interest in the Reformation. He is continually longing for the retirement of a literary life, exclaiming, as early as 1529, "Oh, happy they who abstain from public affairs!" (*Corp. Reform.*, i. 106). But it was essential that he should aid in the public work of the Reformation, and bring into use these very literary talents. If Luther scattered the sparks among the masses, it remained for Melanchthon by his logical and systematic writings, comparing the Protestant faith with the Scriptures, to win not only princes, but also a large number of the cultured and learned, for the cause of the Reformation. Melanchthon's moderation and conservative tendency were, in general, as necessary, in their place, to the success of the German Reformation, as were Luther's heroism of faith, and bold and military nature. Only Luther could have written the Ninety-Five Theses, the book addressed to the nobles of the German nation, etc., and have made the bold confession before the emperor at Worms; but Melanchthon had to write the *Augsburg Confession*, the *Apology*, and the *Loci Communes*. These two men fully understood their own capabilities and the talents of each other. In 1520 Melanchthon writes (*Corp. Reform.*, i. 160), "I will rather die than be torn from Luther." Luther he compares to Elijah (*Corp. Reform.*, i. 448), and calls him "the man full of the Holy Ghost" (*Corp. Reform.*, i. 282). In spite of the coldness which grew up between them in the last years of Luther's life, Melanchthon exclaims at Luther's death, "Dead is the horseman and chariot of Israel who ruled the Church in this last age of the world" (*Corp. Reform.*, vi. 59). On the other hand, Luther wrote of Melanchthon, in the Preface to Melanchthon's Commentary on the Colossians (1529), "I was bound to fight with rabble and devils, for which reason my books are very belligerent. I am the rough pioneer, who must break road; but Master Philip comes along softly and gently, sows and waters heartily, since God has richly endowed him with gifts." A year before his death, Luther, in the Preface to his own works, praises Melanchthon's *Loci* above them, and calls him an instrument of God who had accomplished the very best in the department of theology, to the great rage of the Devil (HENKE: *D. Verhältniss Luthers u. Melanchthons*, 1860). In the last years of his life, although Luther was opposed to Melanchthon's views on the Lord's Supper and other questions, he controlled his feelings, and never said anything harsh against him. In their relations it cannot be denied that Luther was the more magnanimous, never once uttering a suspicion against Melanchthon's personal character; while Melanchthon did express now and then a

want of confidence in Luther's. The latter, however, is to be explained by the fact that Melanchthon was the weaker nature, and at times felt the dominating personality of Luther to press like a yoke.

It is Melanchthon's moderation, conscientious prudence, and love of peace, which merit our respect for him as a Reformer. Nothing is easier than to be dazzled by the lightning and thunder of Luther's strong mind and personality. Melanchthon's moderation and caution were often, during his lifetime and after his death, explained as fear, and want of courage and character. But, if there is much to make such a view plausible, we must remember that he was always thinking more of the welfare of the Church than of his own. Nor did he lack in personal fortitude; and it is related how, a few years before his death, he dashed into a crowd of noisy students with a drawn dagger, in order to restore peace. In fact, it required no little courage to practise a cool moderation when all was in haste, especially in view of the calumnies of the Catholic party. But courage was forced out of him, rather than an inborn characteristic. The distinction between Luther and Melanchthon in this regard is well brought out in Luther's letters to the latter (June, 1530): "To your great anxiety, by which you are made weak, I am a cordial foe; for the cause is not ours. It is your philosophy, and not your theology, which tortures you so, — as though you could accomplish any thing by your useless anxieties. So far as the public cause is concerned, I am well content and satisfied; for I know that it is right and true, and, what is more, it is the cause of Christ and God himself. For that reason, I am a bare spectator. If we fall, Christ will likewise fall; and, if he fall, I would rather fall with Christ than stand with the emperor."

Nothing is more prominent in Melanchthon's temper than its irenic tone. He was mild by nature, and shunned contentions and divisions. His was the churchly disposition; and he retained a profound and pious respect for the Church, and found it much more painful to think of an irreconcilable separation from it than Luther did. He laid emphasis upon the authority of the church Fathers, especially Augustine. He stood nearer the Catholic Church than Luther, because he laid more stress upon external discipline and ceremonies than Luther. His love of peace, and aversion to ecclesiastical separation, led him to undertake conciliatory measures, which sometimes gave to his contemporaries the occasion for the charge of vacillation. It is in this very fact that the unionistic tendencies of our day in the churches of Germany love to strike their roots. Kahnis, in his *Gedächtnissrede* (1860), has said, "The spirit of mediation in the Protestant Church is the inheritance which we are to preserve as coming from Melanchthon."

The literary talents and learning of Melanchthon were very great. His works betray an excellent gift of observation, a healthy though not always profound judgment, fine æsthetic tastes, and a happy memory. To these gifts he added an assiduous eagerness to get knowledge, and facility in the use of his acquisitions. His style was marked by clearness, vivacity, and a simple

elegance. In Latin he was a master, and even in Greek he expressed himself with more elegance than in German. Melanchthon exercised as great an influence upon the culture of the time through his academic activity as by his writings. His lectures were attended by throngs of hearers. Heerbrand says there were two thousand, and, among these, princes, counts, barons, etc. He was fitly called the *Præceptor Germaniæ* ("teacher of Germany").

As a *theologian*, Melanchthon appears not only as the theological co-reformer, but as the leader of the German Reformation. He wrote the first Protestant work of systematic theology. Melanchthon's was not an original, creative mind, but predominantly receptive. In his *Loci* he sought to give the theological and religious results of the Reformation, and pursued the dialectic rather than speculative method, making accurate definitions, clear divisions, etc. It was also his aim to make prominent the practical truths of the gospel in opposition to the theoretical and speculative. It was as the author of the *Loci* that his influence continued to be felt years after his death. In the first edition of the *Loci* (1521) he follows closely the Epistle to the Romans in his delineation of the fundamental doctrines of sin and grace. Twelve years intervened between the first edition of the *Loci* and its revision by its author in 1535. The first German translation was made by Spalatin (1522), and a second (1536) and third by Justus Jonas. He insists upon his doctrinal agreement with Luther, and does, in fact, agree with him in making all prominent the doctrine of salvation by faith in Christ. But the Melanchthon of a later period differed very considerably from him. The vein of mysticism running through Luther's theology he did not draw from, but, on the other hand, emphasized the ethical elements by insisting that salvation can only be genuinely appropriated by the ethical nature, and must produce ethical fruits.

In the doctrine of the decrees, however much Melanchthon may have sympathized with Luther in his strict predestinarian views at one time, after 1527 he turned more and more away from them, and sought to make room for the free activity of the will, and regarded civil (natural) righteousness as the forecourt of spiritual (heavenly) righteousness. In the doctrine of faith he emphasizes faith, not so much as a work of God as the moral act of man; in this differing from Calvin, who treats of it principally as a grace implanted. He mentions three causes as "concurring in the work of conversion, — the Word of God, the Spirit, and the human will assenting to, and not rejecting, the Word of God." In general it may be said, that, while the type of Melanchthon's theology was essentially the same as Luther's, yet the Melanchthonian system modified, and in some points developed, Luther's system. It had a character of its own; and, emphasizing the ethical element of Christianity, it filled out Luther's fundamental idea of salvation by faith, and in its relation to Zwingli's all-efficient Providence, and Calvin's irresistible grace, presented a necessary corrective. It emphasized moral freedom, and the moral nature of man, which is alone receptive of divine grace, and must of necessity, having received it, show itself in moral actions.

In the department of *ethics* the influence of Melanchthon was greater and more lasting than in that of systematic theology. His three principal works in this line were, *Prolegomena* to Cicero's *De Officiis*, 1525; *Enarrationes librorum Ethicorum Aristotelis*, 1529, etc.; and *Ethicæ doctrinæ elementa*, 1550. In the last work he insists that ethics are to be "treated in the Church as well as by philosophy."

As an *exegete* he does not occupy the same prominent position as Luther. He assisted Luther to some extent in translating the Bible, and both the Books of the Maccabees in Luther's Bible are ascribed to him. His principal commentaries are, *Genesis*, *Proverbs*, *Daniel*, *The Psalms*, and especially those on the New Testament, — *Romans* (edited in 1522 against his will by Luther, then, in revised editions, 1532, 1540, 1556), *Colossians* (1527, revised editions, 1529, 1534, 1559), *Annotationes in Evangelium Johannis* (1523). He lays down the principle, that every faithful theologian and interpreter of the Scriptures must be first a grammatical scholar, then a dialectician, and third a witness. He insisted upon the literal sense in contrast to the four senses of the scholastics. His commentaries, however, are not grammatical, but full of theological and practical matter, confirming the doctrines of the Reformation, and edifying believers.

Melanchthon also exerted a wide influence in the department of *homiletics*, and has been regarded as the author, in the Protestant Church, of the methodical style of preaching which follows a subject. He himself keeps entirely aloof from all mere dogmatizing or rhetoric in the *Annotationes in Evangelia* (1544) and the *Conciones in Evangelium Matthæi* (1558), and his German sermons prepared for George of Anhalt. He never preached from the pulpit, [never having been ordained]; and his Latin sermons (*postilla*) were prepared for the Hungarian students at Wittenberg, who did not understand German. [By his *De Rhetorica* (1519) and *De Officiis Concinatoris* (1535), he exerted a profound influence upon the writers on rhetoric who followed him. See art. HOMILETICS.]

In the departments of *philology* and *pædagogy* Melanchthon's influence was also very great. He has been called *Præceptor Germaniæ*. He laid great stress upon classical studies, and, by urging the study of the classic languages and models, became the founder of the learned schools of Germany. He advocated the close and necessary conjunction of the school and the church; the school being a nursery, or forecourt, of the church. He was, in fact, the most active representative of the union of the evangelical church and the new culture. [He put forth editions of many classic authors, and published Greek and Latin grammars, which held their places in German schools for two centuries.]

Portraits still exist of Melanchthon, — by Holbein at Hanover, which is said to be the best (Woltmann: *Holbein*, i. 359), by Dürer (made in 1526, representing him with a large head and high forehead), and others. He was small and meagre in body, but had a bright and sparkling eye, which kept its color till the day of his death. He was never in perfectly sound health, and managed to perform as much work as he did only

by reason of scrupulous care in his habits. His domestic life was happy. He called his home "a little church of God" (*ecclesiola Dei*), and always found there peace, and showed a tender solicitude for his wife and children [two of whom survived him, — a daughter and a son], and not infrequently was he found rocking the cradle with one hand, and holding a book in the other. In his public career he sought not honor or fame, but earnestly endeavored to serve the church and the cause of truth. Humility was one of the signal features of his character. In him we have no great, impressive personality, winning his way by massive strength of resolution and energy, but a noble personality which we cannot study without loving and respecting.

The opinions of Melancthon's character and work have undergone radical changes since his death. One would deem it incredible, if it were not well authenticated, that, in the beginning of the eighteenth century, Leonard Hutter, in a public discussion at Wittenberg at which Melancthon's authority was appealed to, tore down a picture of the Reformer, which was hanging on the wall, and in the sight of the audience trampled it under foot. For more than a hundred years after that, few voices spoke a word in his favor. In 1760 the anniversary of his death was for the first time celebrated, and from that time a different view began to gain currency. In 1860 the 300th anniversary of Melancthon's death was observed with much enthusiasm all over Germany; and, in spite of his weaknesses, he will continue to be honored for his positive and not inconsiderable contributions to the Reformation.

LIT — Melancthon's *Works* were issued at Basel, 1541, 2 vols.; Wittenberg, 1562–64, 4 vols. His *Letters* were edited by MANLIUS, Basel, 1565; PEUCER, 1565 (continued by PEZEL, 1590); SAUBERT, 1640, etc. The first complete edition of his works by BRETSCHNEIDER and BINDSEIL, Halle, 1834–50, in the *Corpus Reformatorum*, vols. i.–xxviii. Additional letters were edited by BINDSEIL: *P. Melancthon. Epp.*, Halle, 1874. *Biographies* by CAMERARIUS (an intimate friend), 1566; HEERBRAND: *Oratio in obitum Mel.*, Tübingen, 1560; ADAM: *Vita Theologorum*, 1620; STROBEL: *Melancthoniana*, 1771; [F. A. Cox, 1815, 1817]; KÖTHE, 1830; MATTHES, Altenburg, 1841; [LEDDERHOSE, Heidelberg, 1847, Eng. trans. by Krotel, Philadelphia, 1855; PLANCK: *Præceptor Germaniae*, 1860]; C. SCHMIDT, Elberfeld, 1861; and of a more popular character, by HEPPE, Marburg, 1860; MEURER, Leipzig, 1860, 2d ed., 1869. On Melancthon's *Theology*, see DELBRÜCK: *Mel d. Glaubenslehrer*, 1826; GALLE: *Charakteristik Mel. als Theologen*, Halle, 1840; HEPPE: *Dogmatik d. deutschen Protestantismus im 16. Jahrh.*, 3 vols., Gotha, 1857; PLITT: *Mel. Loc. in ihrer Urgestalt*, Erlangen, 1864, *Augustana*, 1868, *Apology*, 1873; HERRLINGER: *Die Theol. Melancthons*, Gotha, 1879. For a complete catalogue of his works, see BINDSEIL: *Bibliotheca Melancthon.*, Halle, 1868. [See arts. AUGSBURG CONFESSION, LUTHER, MARBURG, etc.] LANDERER. (HERRLINGER.)

MELCHIADES, or **MILTIADES**, Pope (July 2, 310–Jan 10 or 11, 314), was an African by birth, and lies buried in the cemetery of Callisti. The edict of toleration by Galerius, the occupation of Rome by Constantine, and the edict of toleration

by Constantine and Licinius, fall in his time. A letter from Constantine to him, written in Gaul in 313, is found in EUSEBIUS: *Hist. Eccl.* x. 15, 18. The decrees ascribed to him by the *Liber Pontificalis* and Gratian are spurious. ADOLF HARNACK.

MELCHITES, in contradistinction to Monophysites, denoted the orthodox Christians living in those provinces of the Roman Empire which were conquered by the Arabs. The name, derived from מלך ("king"), referred to their allegiance to the Pope, that is, to the empire. They were treated with much more severity by the Arabs than were the Monophysites.

MELCHIZEDEK, the priest of the Most High God, and king of righteousness, is mentioned in Gen. xiv. 17–20, Ps. cx. 4, Heb. vii. 1–3. He met Abraham after his victory over the kings, and offered him bread and wine, and blessed him. Receiving a tithe of the spoil from Abraham, he returned again into retirement, a true representative of the higher world of peace. We shall consider here his city, his God, and his priesthood.

The Salem of which Melchizedek was king (Gen. xiv. 18) has been identified with a city called Salem, or Salumias, which Jerome states was close by Scythopolis. He further states that Melchizedek's palace was shown there (*Ep. ad Evagr.*). Whitby, Reland, Rosenmüller, Bleek, Alford, Ewald, and others have adopted this view, and refer to Salim (John iii. 23). It is better to identify it with Jerusalem. In Ps. lxxvi. 2, where the word occurs again as the designation of a place, it stands for Jerusalem. Its meaning, *peaceful*, made it an appropriate name for the city. The analogy between the names Melchizedek and Adonizek, the king of Jebus (the old name of Jerusalem) in the time of Joshua (Josh. x. 1), also favors this view. Abraham would naturally have taken the road by the city in returning to Hebron. The Targums, Josephus, Jerome, at first (*Quest. in Gen.*), and most of modern critics, adopt this view.

The God whom Melchizedek worshipped bore the name of *El* (the original divinity of the Phœnicians, Babylonians, and other Shemitic peoples) and *Elyon* (Most High). He is the "possessor of heaven and earth." These designations indicate that Melchizedek was a monotheist, and worshipped essentially the same God as Abraham, who recognized him as a priest, and applied to Jehovah the same appellation, *Most High* (Gen. xiv. 22).

Melchizedek was a priest not merely by virtue of his being the head of a family, but as being a prince; all princes, according to the ancient Phœnician custom, exercising the functions of the priesthood. In him as its representative, the older and purer Canaanitish religion offered the hand to the representative of the new Hebrew religion, and acknowledged his own and his people's salvation by Abraham from perils they could not resist themselves. This foreigner, Melchizedek, subsequently became the ideal priest in the eyes of Israel (Ps. cx. 4); and the Epistle to the Hebrews finds in Christ his true antitype. Origen and Didymus regarded Melchizedek as an angel, because the Hebrews represent him as without pedigree. Hierakas regarded him as an incarnation of the Holy Spirit, and the sect of

the Melchizedekites as the incarnation of a power superior to Christ (*App. ad Tert. de præscrip.*, c. 53; *Epiph., Her.*, 35). Another opinion held by the Targums, the most of the rabbins, Jerome, Luther, Melancthon, [Hugh Broughton, Selden, Lightfoot, Jackson], is that he was Shem, who seems, according to the biblical chronology, to have survived Abraham's entrance into Canaan a hundred and twenty-five years. Others have advocated the view that he was Ham, or Japhet, or even Enoch. (Comp. DEYLING: *Observat.* ii. p. 71 sqq.) Our best point of departure for ascertaining Melchizedek's nationality is the name of Adonizek. The latter was a Jebusite (*Josh. x. 5, 6*), and we may conclude that the former was so likewise. [See H. BROUGHTON: *Treatise of Melchizedek*, 1591; GAILLARD: *Melchisedecus Christus*, etc., 1688; BORGISIUS: *Hist. Crit. Melchisedeci*, 1706; JACKSON: *On the Creed* (book ix. § 2, ch. vi.-xi.); and the Commentaries on Gen. xiv. 18-20, and Hebrews vii.] F. W. SCHULTZ.

MELDENIUS, Rupertus, is the name of the author of the *Parænesis votica, pro pace Ecclesie, ad theologos Augustanæ Confessionis*, which appeared in Germany about 1630. Of his personal life nothing is known: it is even probable that the name is fictitious. The book, which, though written from an orthodox Lutheran stand-point, maintains that practical piety is more important than purity of doctrine, contains the famous sentence, *in necessariis unitas, in non necessariis libertas, in utrisque caritas* ("in necessary things unity, in unnecessary things liberty, in other things charity"). This sentence has had a great effect in soothing controversy. It is a veritable watchword for the peacemakers. But whether Meldenius originated it, as Lücke maintains, is doubtful. At all events, it is found in Gregor Frank's *Consideratio theologica*, dated 1628; and Baxter, in 1679, quotes it as the words of the "pacificator," which would seem to point to an older and better known author than Meldenius or Frank. When Lücke wrote his book, only the reprint of Meldenius by J. G. Pfeiffer, in his *Variorum auctorum miscellanea theologica* (Leipzig, 1736), was known; but since, at least two copies have come to light, and these are noticed by Lücke in the *Studien u. Kritiken*, 1851. See F. LÜCKE: *Ueber das Alter, den Verfasser, die ursprüngliche Form u. den wahren Sinn des kirchlichen Friedensspruches "In necessariis,"* etc., Göttingen, 1850. C. BERTHEAU.

MELETIAN SCHISM. See next two articles.

MELETIUS OF ANTIOCH and the Meletian Schism in Syria. When, in 360, Bishop Eudoxius of Antioch removed to Constantinople, as the successor of the deposed Macedonius, Meletius (who had previously been bishop of Sebaste in Armenia, but at that time lived in retirement at Berea in Syria) was elected bishop of Antioch on the supposition that he belonged to the Arian party. This proved a mistake, however. A sermon which he delivered shortly after his election, and which has been preserved by Epiphanius (*Her.* 73, 29), revealed to the congregation, that, though he was not an adherent of Athanasius in the strict sense of the word, he was decidedly antagonistic to Arianism. The discovery caused great commotion. Meletius was banished by the emperor; and Euzoius, a full-blooded Arian, was appointed bishop. Nevertheless, a large portion

of the congregation, holding the same views as Meletius, remained true to him; and thus the church of Antioch became split into three parties, — the Eustathians, who, under the leadership of the deacon Paulinus, lived in a quiet and retired manner, accused of Sabellianism by the two other parties, but recognized by Athanasius as the true church; the Arians, who enjoyed the support of the court; and the Meletians, who formed a rapidly growing middle party between those two extremes. A synod of Alexandria, presided over by Athanasius, undertook in 362 to bring order into the disturbed affairs of the church of Antioch, or at least to unite all the anti-Ariians into one camp. But, before the emissaries of the synod reached Antioch, Lucifer of Calaris had consecrated Paulus bishop; and, as he was recognized by Athanasius and by Rome, the schism became fully established. Under Julian, Meletius returned to his see; and the great personal reputation he enjoyed, as well as his intimate connection with Basil and the two Gregories, gave to his party a paramount importance. A reconciliation did not seem to be altogether impossible, however. The Meletians were steadily approaching the orthodox. At a synod of Antioch in 363, presided over by Meletius himself, they formally adopted the Nicæan Creed; and the explanations with which they accompanied it seemed to be simple precautions against Sabellianism. They became still more pliant when the persecutions of Valens struck them alone, and left the Eustathians untouched as an obscure sect. Meletius went in exile a second time. But the stubbornness and arrogance of Pope Damasus frustrated all negotiations. A synod of Rome in 375 declared Paulinus to be the rightful bishop of Antioch; and another, in 377, even declared Meletius a heretic. After the death of Valens, however, Meletius once more came into possession of his see (378); and it was significant with respect to the position he occupied, that the imperial edict of 380, enforcing the Nicene Creed as the one alone valid and alone tolerated, did not in any way interfere with him: on the contrary, he was recognized as bishop of Antioch by the imperial officer Saporis. A kind of reconciliation was also brought about. Meletius and Paulinus agreed that he who lived longest should be sole bishop, that he who died first should have no successor. But, unfortunately, the agreement was not kept. Meletius died the following year, 381, in Constantinople, where he represented the church of Antioch at the council; and the Syrian bishops immediately appointed the presbyter Flavian his successor. In 388 Paulinus died; but Evagrius succeeded him, and the schism continued. Finally Chrysostom succeeded, in 398, in reconciling Flavian with Alexandria and Rome; and in 415 the successor of Flavian, Bishop Alexander, led the Eustathians back into the bosom of the church.

LIT. — Besides the scattered notes by Socrates, Sozomen, Theodoret, Philostorgius, Jerome, and Rufinus, see GREGORY OF NYSSA: *Orat. funebr. in Meletium*; CHRYSOSTOM: *Orat. in Mel.*; the Letters of Basil; and the numerous acts of synods in MANSI: *Com. Coll.*, iii. W. MÖLLER.

MELETIUS OF LYCOPOLIS and the Meletian Schism in Egypt. During the persecution of Diocletian it came to an open breach between

Peter, Bishop of Alexandria, and Meletius, Bishop of Lycopolis, a city in the province of Thebais. They held different views with respect to the re-admission of the *lapsi*. According to the penitential writing of Peter, which the Greek Church has incorporated with the *Epistolæ Canonice*, and which is found in Routh, *Reliq. Sacr.*, iv. 23, he recommended mildness and forbearance; while Meletius protested that no *lapsus* could be re-admitted until after full penance; that an ecclesiastic who had fallen should be degraded, etc. To this difference of views may be added a feeling of jealousy; the Bishop of Alexandria having at that period begun to exercise a kind of authority over the rest of the Egyptian Church, which was vehemently opposed by the other Egyptian bishops, especially by Meletius. The dissension broke out while the two bishops were still in prison; and when Meletius, after his release, undertook to ordain presbyters and deacons outside of his own diocese, in dioceses whose bishops were in prison, and everywhere tried to enforce his views with respect to the *lapsi*, Peter felt utterly provoked, cancelled all his ordinations, and even deposed him from his see. The Council of Nicæa now interfered. In its famous sixth canon it formally acknowledged and established the supremacy of the Bishop of Alexandria over the Egyptian Church, thereby laying the foundation of the future patriarchate of Alexandria. But in other respects it treated Meletius and his adherents, the Meletians (or, as they called themselves, the "Church of the Martyrs"), with great mildness. His ordinations were recognized, and he himself was continued in office, though under certain restrictions. After this, every thing went on smoothly and quietly until Athanasius became bishop of Alexandria. He regretted the mildness which the Council of Nicæa had shown, and employed much harsher measures, the consequence of which was, that the Meletians formally broke off from the church, and formed an independent community of their own. In the following contest between Athanasius on the one side, and the Eusebians and Arians on the other, the latter were always supported by the Meletians; and it took a whole century before the schism was thoroughly healed.

LIT — ATHANASIUS: *Apol. c. Arian; Hist. Ar. ad Monach.*; *Epist. ad Aeg. et Lib.*: the acts of the Councils of Nicæa and Tyre, in MANSI: *Con. Coll.* ii.; SC. MAFFEI: *Osservazioni letter.*, Verona, 1738, tom. iii.

W. MÖLLER.

MELITA was the site of the shipwreck of the vessel which was conveying St. Paul as a prisoner to Rome (Acts xxvii.—xxviii. 10). Two islands have had advocates as the ancient spot, — Meleda in the Adriatic; and Malta, sixty miles south of Sicily, in the Mediterranean. It is now generally agreed that the latter was the Melita on which Paul was cast. This is made almost certain by the description the Acts gives of the seas which washed up on the island, the harborage of a grain-ship, and the direction Paul took, by way of Puteoli, on leaving the island, to get to Rome. The subject is thoroughly and interestingly treated by Capt. Smith, in *Voyage and Shipwreck of St. Paul*, and Dean Howson, in Smith's *Bible Dictionary*, "Life of St. Paul," and the *International Revision Commentary on the Acts*, New York, 1882.

Malta had a brilliant period as the headquarters of the Knights of St. John, and now belongs to the British crown.

MELITO OF SARDES (Sardis), the only bishop of that place mentioned in the literary monuments of the first three centuries, flourished in the middle of the second century, and acquired great fame by his activity in the church and in literature. Of his numerous works, only fragments have come down to us, collected by Routh, in his *Reliquiæ Sacre*, i.; but both Eusebius and Jerome have given complete lists of them. Besides the celebrated Apology of Christianity as the true philosophy, which he dedicated to Marcus Aurelius, and of which fragments have been preserved by Eusebius (*Hist. Eccl.*, iv. 26), there is ascribed to him another apology, of which a Syrian translation was discovered by Tattam in a monastery in the Nitrian desert, and edited by Cureton, in *Spicil. Syr.*, and by Pitra-Renan, in *Spicil. Solesmense*; but its authorship is very doubtful. In the introduction to his commentaries he has given the first Christian list of the canon of the Old Testament: he excludes the Books of Esther and Nehemiah, and the Apocrypha. The curious notice by Origen, that he ascribed corporality to God, and found the likeness of God in the human body, is, on account of its brevity, very difficult to explain. Perhaps he, like Tertullian, considered corporality and substantiality as identical ideas, — a view which might arise very naturally as an opposition to the spiritualistic vagueness of the Gnostics. Many works have been falsely ascribed to him, as, for instance, the *Clavis Melitonis*, edited by Cardinal Pitra, in the *Spicil. Solesmense*, ii. and iii. It probably belongs to the latter part of the eleventh century. A sect of Melitonians is probably a later fiction. [For an excellent study of Melito and his writings, see HARNACK: *Texte u. Untersuchungen zur Geschichte der Alchrist. Lit.*, Bnd i. (Leipzig, 1882), pp. 240–278.] STEITZ.

MELVILL, Henry, b. at Pendennis Castle, Cornwall, Eng., Sept. 14, 1800; d. in London, Feb. 9, 1871. He was graduated at St. Peter's College, Cambridge, 1821, where he was fellow and tutor; took holy orders; was minister of Camden Chapel, Camberwell, London, 1829–43; chaplain to the Tower of London, 1840; principal of the East India College, at Haileybury, 1843–59; and for nearly ten years held the Golden Lectureship, St. Margaret's Lothbury. In 1853 he was appointed one of her Majesty's chaplains; in 1856 a canon of St. Paul's; in 1863 rector of Barnes, and rural dean. He enjoyed a high reputation for pulpit oratory. His style was florid, and his delivery impassioned. Very many of his lectures and sermons have been published; e.g., *Golden Lectures*, from 1850 to 1856, 7 vols.; *Sermons delivered in the Cathedral of St. Paul, London (1856–59)*, 1860; *Selections from the Sermons preached during the Latter Years of his Life*, 1872, 2 vols. His *Lectures on Practical Subjects* was reprinted in Philadelphia, 1864; and his *Sermons* was edited by Bishop Melvaine, New York, 1870, 2 vols.

MELVILLE, Andrew, b. at Baldovy, near Montrose, Aug. 1, 1545; d. at Sedan in 1622. He was a "sickly, tender boy." After preliminary training in Latin, Greek, and French, at Montrose, he entered St. Mary's College, St. Andrews, in 1559; and when he left St. Andrews for the Univer-

sity of Paris, in the autumn of 1561, he was commended as "the best philosopher, poet, and Grecian of anie young maister in the land." In Paris he studied Hebrew as well as Latin, Greek, and philosophy. Two years later he went to Poitiers to master civil law, and became a regent in the College of St. Marceon. He afterwards travelled to Geneva, where he was speedily appointed to the humanity chair. During his five-years' residence there he devoted himself chiefly to the study of theology under Beza, who, at his leaving, wrote that the greatest token of affection the church of Geneva could give, was that it had consented to be deprived of Melville, that the church of Scotland might be enriched. Having returned to Scotland, in July, 1571, he accepted the principalship of Glasgow University. He began his work in it in November, and by his incredible labors and enthusiasm drew students from all quarters; so that the class-rooms, which for some years before had been literally empty, were soon filled to overflowing.

Before Melville's return to Scotland, "Tulchan" episcopacy had been erected; and when John Dury protested in the General Assembly, in August, 1575, against the lawfulness of the bishop's office, Melville showed that prelacy was unscriptural, and should be abolished, and parity in rank and authority be restored among the ministers of the church. Five years later, the episcopal office was formally abolished by the assembly, without a dissenting voice. Melville was on all the committees employed in collecting materials for the *Second Book of Discipline*, took a prominent part in the discussions concerning it, and was moderator of the assembly which approved it, in April, 1578.

In December, 1580, Melville was transferred to the University of St. Andrews; installed as principal of St. Mary's College, which, by act of Parliament, had been appropriated to the study of divinity. Here, at first, he met with much opposition; but in less than two years his learning and zeal wrought a favorable change. The number of the students increased; and the cause of religion prospered, both in the city and in the university. This was only interrupted by his being called to defend the polity and liberties of the church. Despite the confession or covenant of 1581, the privy council revived the regulations recognizing episcopacy, framed at Leith in 1572; and Lennox, one of the king's unworthy favorites, got Montgomery presented to the archbishopric of Glasgow. High-handed procedure by the court was boldly met by the church, and Montgomery was excommunicated. The privy council proclaimed the excommunication null and void, ordered those who refused to pay him the episcopal rents to be imprisoned, and laid Glasgow College under a temporary interdict. In his opening sermon before a special meeting of the assembly, Melville inveighed against those who had introduced "the *bludie gullie* of absolute power into the country, and who sought to erect a new popedom in the person of the prince." A remonstrance was drawn up, which he and others presented to the king. In February, 1584, he was summoned before the Privy Council for seditious and treasonable preaching. Conscious of his innocence, and furnished with ample proof, he

appeared, and gave account of his sermon. On the council resolving to proceed with the trial, he maintained that he ought to be tried in the *first* instance by the church courts. As he would neither yield to entreaties nor threats, he was found guilty of declining the judgment of the council, and was sentenced to imprisonment in Edinburgh Castle, and further punishment at the king's pleasure; but he escaped to England.

As the court wished to make James absolute by bringing every cause before the Privy Council, it was necessary to curb the church courts; and accordingly, in 1581, Parliament overthrew presbytery, and laid the liberties of the country at the king's feet. But in 1585, after twenty months' absence, Melville returned with the exiled nobles. Weary of tyranny, their countrymen flocked to their standard, Arran fled, and the king received them into favor. Melville was moderator of the assembly in June, 1587, and was one of its commissioners to the Parliament which annexed the temporal lands of bishoprics, abbeys, and priories to the crown, thus paving the way for the entire abolition of episcopacy. At the coronation of the queen, in May, 1590, he recited a Latin poem, entitled *Stephaniskion*, which he composed on two days' notice. Patrick Adamson, who still persevered in opposing presbytery, and attacking Melville, having fallen into poverty, addressed "elegant and plaintive verses to his Majesty," who turned a deaf ear to him; but Melville generously supported him several months, as he himself was afterwards aided, when a prisoner in the Tower of London, by Adamson's nephew and Jameson Patrick Simpson. In June, 1592, Melville's labors were crowned with success; Parliament having consented to pass an act ratifying the assemblies, synods, presbyteries, and kirk sessions of the church, and declaring them, with their jurisdiction and discipline, as agreed to by the king, and embodied in the act, to be, in all time coming, "most just, good, and godly." This settlement is still the charter of the church of Scotland's liberties.

Contrary to his promise, James persisted in restoring the popish nobles, and put the ministers on their defence by declaring that state affairs should not be introduced into their sermons, that the assembly should not convene without his command, that its acts should not be valid until ratified by him, and that church courts should not take cognizance of offences punishable by the criminal law. One minister being dealt with as an example, the others made common cause with him. Soon they were forbidden to speak against the doings of the council, the king or his progenitors, under the pain of death, and ordered to subscribe a bond, before receiving their stipends, promising to submit to the king and council when accused of seditious or treasonable doctrine. Melville and the other commissioners of assembly were ordered to leave Edinburgh, and their power was declared illegal. Determined to restore episcopacy, James, by secret and corrupt influence, secured a vantage-ground for his future plans at an assembly which Melville could not attend. It was with difficulty he carried his measures, even in a modified form, at next assembly, where Melville was present. The committee of ministers there appointed to advise with the king about

church affairs was "the needle which drew in the episcopal thread." In 1597 Melville was deprived of the rectorship of St. Andrew's University, after holding it seven years. To get rid of his opposition in the church courts, all doctors or regents teaching theology or philosophy, not being pastors, were forbidden to sit in sessions, presbyteries, synods, or the assembly, under pain of deprivation and rebellion. Prelacy was soon declared the third estate of the realm; and, when the assembly met, the king would not allow it to proceed until Melville retired; and ultimately he was forced to quit the town. James protested that he did not intend to restore bishops, but only wished some of the wisest ministers, as commissioners of the kirk, to have a place in the Privy Council and Parliament to judge in their own affairs. To this the assembly by a small majority agreed. The king would not permit Melville to sit in the assembly of 1600, and, by acceding to many caveats, he induced the members to comply with his plan. When the Scotch Parliament restored the bishops to their ancient privileges, in 1606, Melville, who was sent by St. Andrew's presbytery, protested. As the bishops had as yet no spiritual power, Melville and other seven ministers were summoned to London, nominally to confer with the king on church affairs, really to deprive their brethren of their aid and council in opposing the changes contemplated. The English nobles were astonished at Melville's talents and courage. On a highly ritualistic service which he had been made to witness in the Chapel Royal he wrote a Latin epigram, which one of the court spies, set to watch him, conveyed to the king. For this Melville was tried by the English Privy Council on the 30th of November, and, though he had given out no copy, was found guilty of *scandalum magnatum*. In April he was sent to the Tower, where for ten months he was treated with great severity. Pen, ink, and paper were taken from him; and none saw him save the person who brought his food. But his spirit was free and unbroken, and he covered the walls of his cell with verses beautifully engraved with the tongue of his shoe-buckle. By means of packed assemblies and bribery, prelacy was established in Scotland when he and other faithful men were far away. Though the Protestants of Rochelle were eager to have Melville as professor of divinity, James would not consent; but, after four years' captivity, he, at the request of Du Plessis-Mornay, allowed him to go to Sedan to share with Tilenus the professorship of divinity. There his last years were spent, the bitterness of his exile being alleviated by the kindness of some Scottish professors and students. Among these last were John Dury (afterwards famous for his efforts for union among Protestants), and perhaps Alexander Colville, destined so long to carry on his work in St. Mary's College. The contest in which he took such a prominent part, not only affected the government of the church, but also the cause of civil and religious liberty. "Scotland," says his nephew James, "never received a greater benefit at the hands of God than this man." "If," says Dr. McCrie, "the love of pure religion, rational liberty, and polite letters, forms the basis of national virtue and happiness, I know no individual, after her Reformer, from

whom Scotland has received greater benefits, and to whom she owes a deeper debt of gratitude and respect, than Andrew Melville." He was full of spirits, vigorous and courageous, quick-tempered but kindly, of great and varied learning, but more of a scholar than a popular orator. His chief work was in the universities and church courts, rather than in the pulpit; and that, perhaps, was the reason why, with all his influence among his brethren, he never gained such sway over the nobles and people as Knox and Henderson attained. The hard measure meted out to him by King James was one of the greatest blots on his reign.

LIT.—Life by McCrie, in 2 vols. 8vo, Edinburgh, 1819; 2d ed., 1824. Melville's writings mainly consist of Latin poems, which were published without his knowledge. See list in Dr. McCrie. In 1849 the Woodrow Society published his Latin *Commentary on the Romans*; but several of his works, among them a metrical paraphrase of the Epistle to the Hebrews, are yet in manuscript. D. HAY FLEMING (of St. Andrews).

MEN'PHIS. See NOPH.

MEN OF UNDERSTANDING (*Homines Intelligentie*), a sect, which, about 1411, sprang up in Flanders, and was most numerous around Brussels. Its founders were Giles the Singer (cantor) and a Carmelite monk, Wilham of Hildesheim (Hildeinssen). The former was illiterate, and, carried away by his fanaticism, proclaimed himself a savior of men, as Christ was. In general, the sect was related to the earlier Brethren of the Free Spirit (see art.). It maintained that the Church "was under the rule of the Holy Spirit; that these latter days were a time of higher illumination than any which had preceded, so that the Scriptures were practically superseded; that the only resurrection of the body which would ever take place had taken place already in that of Christ; that the spirit is not defiled by bodily sin; that the punishments of hell are not eternal; and that even the evil angels would be eventually saved." BLUNT: *Dict. Sects.*, s. v.

MENÆA, or **MENAION**, corresponds, in the Greek Church, to the breviary of the Roman Church, containing for each feast and holiday of the year the appointed prayers and hymns, together with short lives of saints and martyrs. There are large editions, — a volume for every month, and smaller ones (two volumes) for each half-year. Manuscript copies are very frequent: of the printed editions the most magnificent is that of Venice, 1628-45. GASS.

MENAHEM (*comforter*), king of Israel for ten years, 771-760 B.C. usual chronology, or 769-759 according to Ewald (2 Kings xv. 14-20). He came to the throne by his murder of Shallum, who was king for only one month. Under Menahem, Israel's affairs became desperate, as Hosea (in chaps. iv.-xiv.), Isaiah (ix. 10 sqq.), and Zechariah (x. 10, xi. 1-10) abundantly prove. It was then that the first invasion of Assyrians took place. Pul (Tiglath-pileser) the invader was, however, bought off by 1,000 talents of silver (about \$1,642,000). With this biblical statement tallies the Assyrian inscriptions which speak of Menahem (or, as they call him, Minhimmi Samirinai) as tributary to Tiglath-pileser. Menahem's reign opened with an act of awful cruelty, — the massacre of the

Tiphites, because they did not at once yield to his usurped authority, — ran its course of imbecility and idolatry, but ended peacefully; and Pekahiah his son reigned in his stead. RÜETSCHL.

MENANDER, one of the oldest Gnostics, was, according to Justin (*Apolog.*, i. 26), born at Caparataia, a village in Samaria, and taught in Antioch. According to Irenæus (*Oper.*, i. 17, edit. Harvey), he was a pupil of Simon Magus, and the teacher of Saturninus, Saturvilus, and Basilides, thus forming the transition from the Oriental to the Hellenistic Gnosticism. G. UHLHORN.

MENDÆANS (properly *Mandæans*), or **CHRISTIANS OF ST. JOHN**, are an Eastern religious sect, who appear to retain some New-Testament features, tainted, however, with Jewish, and even Parsic, elements. They derive their name from *Mandâ* ("gnosis"): hence *Mandâyê* ("gnostics"). But the *Mandâ* is not the "gnosis" in the abstract, but is a kind of a personified and hypostatized male æon, which as the *Mandâ d'hayyê*, or "spirit of life," represents the Mendæan mediator and saviour. In public they call themselves *Subbâ*, i.e., "Baptists," and allow themselves to be regarded by the Mohammedans as the Sabæans mentioned in the Koran. They reside about the cities of Wâsit and Basra, and in Chûzistân (the ancient Susiana), on the eastern shore of the Tigris. On account of their veneration of John the Baptist, they were also called "Christians of St. John."

The first knowledge of these Christians of St. John was brought to Europe by the Carmelite missionary, Ignatius a Jesu, of the seventeenth century, then by the Maronite Abraham Echellensis, Pietro della Valle, and others. But our knowledge as to their religious tenets is best derived from their own literature, which is very rich.

Sacred Books. — (1) The most important is the *Sidrâ rabbâ* ("the Great Book"), also called *ginza*, i.e., "treasure." It is divided into two parts, — into the *yaminah*, i.e., "the right;" and the *s'mala*, i.e., "the left." The first, forming about two-thirds of the whole, is written for the living; the other, for the dead, and contains especially prayers, etc., to be read by the priests at funerals. The last section of the larger portion is also called *Book of the King*. The whole was published by Norberg (*Codex Nasaralus, liber Adami appellatus*, 5 vols., Londini Gothorum, 1815–17) and by Petermann (*Thesaurus sive Liber magnus*, 2 vols., Berlin, 1867). (2) The next work of importance is the *Sidrâ d'Yahyâ* ("Book of John"), also called *d'râsê d'malkê* ("Lectures of the Kings"), of which only fragments were published by Lorsbach, in *Museum für biblische und orientalische Literatur* (Marburg, 1807, pp. 3–71). (3) The *Qolasta*, a collection of hymns and doctrinal pieces concerning baptism and the "ascension" of the soul after death: hence it is also called *Sidrâ li nismata* ("Book of Souls"), in a hundred and three sections, published by Euting, Stuttgart, 1867. Besides, it also contains a liturgy and prayers to be used at sacrifices and marriages. (4) *Divân*, a kind of ritual, unpublished. (5) *Asfar Malwâsê*, on astrology. Aside from these, they have formulas for all kinds of sorcery, and amulets for sickness and other misfortunes which evil spirits may bring. These charms are worn on the breast.

Religious System. — At the beginning of all

things they place the *Pîrâ rabbâ* ("the great glory, or splendor"), comprehending every thing, and only finite in itself. With the *Pîrâ rabbâ* are connected the *Ayar zivâ rabbâ* ("the ether of great brilliancy") and the *Mânâ rabbâ d'ekârâ* ("the great spirit of glory"), commonly called *Mânâ rabbâ*. From it emanates the *Yardênâ rabbâ*, or "the great Jordan." Side by side with *Mânâ rabbâ*, sometimes *D'mûthâ*, i.e., "image," is mentioned as female potency. *Mânâ rabbâ* called forth "the first life," and then went into the most absolute retirement, visible only to the purest emanations and the most pious among the Mendæans, who, after their death, are permitted, but only once, to contemplate the Almighty. As the revealed, active, and governing deity, stands the *Chayê Kudmâyê* ("the first life"): hence it is to be adored alone, because *Mânâ rabbâ* is above all adoration. The "first life" is to be invoked first at prayers, and with his name every book begins. Like the *Mânâ rabbâ*, the "first life" dwells in the pure, brilliant ether, which is inhabited by numberless *Uthrê*, or "splendors." God is therefore called "father of all *Uthrê*" (iii. 12), who is surrounded by angels and messengers and other glories. From the "first life" emanated the *Chayê Thinganê*, also *Yûsamîn*, or "second life;" and then the *Mandâ d'hayyê* ("spirit of life"), the mediator and saviour of the Mendæans, their Christ, after whom they called themselves "Mendæans." The "second life" attempted to usurp the place of the "first life," and was on that account exiled from the pure ether into the world of light, being separated from it by the *Hephikey mayê*, i.e., "water-canals." But the "spirit of life" remains with the "first life," or rather the *Mânâ rabbâ*, whose "beloved son" he is styled, also "good shepherd," "high priest," "word of life." He revealed himself, however, to humanity in his three sons, who are also called his brothers, — *Hibil*, *Sitil*, and *Anûs* (Abel, Seth, and Enoch). In another place it is said that Hibil alone is his son, Sitil his grandson, and Anûs his great-grandson. Hibil, the most important among them, is almost equally venerated with the *Mandâ de-Chayê*, receives the same names, and is often confounded with him. If *Mandâ* is the Christ, Hibil is the Jesus Christ, of the Mendæans. Among the *Uthrê* ("angels") who emanated from "the second life," is the *Hayyê t'litâyê* ("the third life"), the first and most prominent of the *Uthrê*, often also called *Abâtûr*, i.e., "father of the *Uthrê*," or "the Ancient," "the hidden one," "the watchman." He sits at the limit of the world of light, where the door leads to the middle and lower regions, and, in a scale which he holds in his hand, he weighs the deeds of the departed as they appear before him to be admitted. Under him there was at the beginning an immense void, and at the bottom of it the troubled, black water, *mayyê s'yâwê*. As he looked down, and saw his image reflected in it, arose *P'tâhûl*, who is also called Gabriel, the son of Abatur, who retains in part the nature of the dark water from which he proceeded. He receives from his father the mission to build the earth and to create man. This he does, according to some, alone; according to others, with the aid of demons. When he created Adam and Eve, he found himself unable to give them an upright posture, be-

cause the spirit was not in him. Hibil, Sitil, and Anūs then interfered, and obtained from *Mânâ rabbâ* the spirit, and infused it into man, that he might not worship *P'tâhîl* as his creator. *Hibil Zivâ* then instructs Adam and Eve concerning the "great king of light" (i. 13, 18 sq.), and commands the first men, "Take unto yourselves wives, and fill the earth; but after cohabitation wash and cleanse yourselves" (i. 14, 3 sq.). *P'tâhîl* is then exiled from the world of light by his father *Abatur*, because he had lost his power over the first man, and consigned to a place below, where he is to remain until the day of judgment. He will then be raised up by *Hibil Zivâ*, be baptized, made king of the *Uthrê*, and will be worshipped.

The nether world consists of four entrances into hell, and three hells. Each of the entrances is governed by a king and queen. Then only comes the real kingdom of darkness, divided into three stories, governed by three old single kings, — *S'dûm*, "the warrior," grandson of darkness; *Giv*, "the Greek;" and *Krân*, or *Karkûm*, the oldest and mightiest of all, the *Sûrâ rabbâ d'besrâ*, i.e., the "great mountain of flesh," and "first-born of darkness." In the entrances to hell there is yet dirty, slimy water: in the real hell there is none; and *Krân's* kingdom consists only of ashes, dust, and vacancy. In hell and its entrance there is no longer any brilliancy in fire, but only a consuming power. *Hibil Zivâ*, or *Mandâ d'hayyê*, sustained by the power of *Mânâ rabbâ*, descended into it, unravelled the mysteries of the lower regions, took all power from their kings, and closed the door of the different worlds. By subterfuge he brought out *Rûchâ*, daughter of *Kim*, the queen of darkness, and prevented her return to the nether world.

Rûchâ is the mother of *Ur*, i.e., fire, or destroyer, the worst of all devils. When, in his zeal, *Ur* sought to storm the world of lights, *Hibil Zivâ* threw him into the black waters, bound, and surrounded with seven iron and seven golden walls. While *P'tâhîl* was occupied in the creation of the world and of man, *Rûchâ* bore first seven, then twelve, and again five, sons to *Ur*. These twenty-four sons were by *P'tâhîl* transplanted into the heavens. The first seven are the seven planets, one for each of the seven heavens; the twelve became the signs of the zodiac; the remaining five have not yet been interpreted. The sun, as the greatest of the planets, stands in the central or fourth heaven. The planets are intended to be serviceable to man, but only seek to injure him, and are the source of all evil and wrong upon earth. The seven planets have their *Mattîrâthâ*, or stations, where they return always, after accomplishing their course in the heavens. They, like the earth, and another world situated in its neighborhood, to the north, rest on anvils which *Hibil Zivâ* placed on the belly of *Ur*. The heavens the Mendæans consider as built of the purest, clearest water, but so solid that even diamond will not cut it. On this water the planets and other stars are sailing: they are of themselves dark, being evil demons, but are illuminated by brilliant lights carried by the angels. The clearness of the sky enables us to see through the seven heavens as far as the polar star, around which, as the central sun, all the other stars are

revolving. Towards it, as to their *Kibla*, the Mendæans turn their face at prayer. The earth they regard as a circle, inclining somewhat to the south, and surrounded on the three sides by the sea. On the north is a great mountain of turquoise, whose reflection causes the sky to appear blue. On the other side of that mountain is the world of the blessed, a kind of lower paradise, where the Egyptians reside who did not perish at the Red Sea. They are regarded as the ancestors of the Mendæans, since Pharaoh had been high priest and king of the Mendæans. Both worlds are surrounded by the *Yammâ rabbâ d'sûf*, i.e., the outer sea.

Man consists of three parts, — the body, or *pagrâ*; the animal soul, or *rûchâ*; and the heavenly soul, or *n's'emâtâ*.

They consider the earth as four hundred and eighty thousand years old, divided into seven epochs, each of which is governed by a planet. According to the *Sidrâ rabbâ*, the human race has been three times destroyed by water, fire, sword, pestilence; only one couple remaining alive after each time. At the time of Noah (*Nû*), the world was four hundred and sixty-six thousand years old. After him rose many false prophets. The first prophet was *Abrahîm*, who came six thousand years after Noah, when the sun came to reign over the world. Then came *Mishâ* (Moses): in his time the Egyptians had the true religion. After him came *Shîmûn* (Solomon) *bar Davîth*, to whom the demons yielded obedience. The third false prophet is *Yishu M'shiha*, a sorcerer. Forty-two years before him lived, under the king Pontius Pilate, the only true prophet, *Yahyâ*, or *Yuhânâ bar Z'karyâ*, whose mother was *Enishbai* (Elizabeth); *Yahyâ*, being deceived by the Messiah, baptized him. He is the incarnation of *Hibil Zivâ*, who already preached repentance in the time of *Nû*. With the Messiah and John the Baptist lived *Anûs Uthra*, a younger brother of *Hibil Zivâ*, who had descended from heaven; was baptized by *Yahyâ*, wrought miracles, healed the sick, raised the dead, and was the cause of the crucifixion of the false Messiah. He then proclaimed the true religion; and, before his return to the world of lights, he sent three hundred and sixty prophets into the world to proclaim his teaching. Jerusalem, which was once built at the command of *Adunay*, and which the Mendæans call *Urashlam*, i.e., the devil *Ur* has completed, was destroyed by *Anûs*, while the Jews were dispersed into all the world, having killed John the Baptist. The last of the false prophets was *M'hamad*, or *Ahmat bar Bisbat*. There will be none after him. After four thousand or five thousand years, mankind will again be destroyed by a terrific storm; but the earth will be again repopled by a man and a woman from the upper world, whose descendants shall dwell on earth for fifty thousand years in piety and virtue. Then will *Ur* destroy the earth and the other medium worlds; and, being burst in pieces, will fall down into the abyss of darkness, to be annihilated there with all worlds and powers of darkness. Then the universe will become a realm of light, enduring forever.

Ethics. — Ethical sentences from the *Sidra d'Yahyâ* were given by Lorschach l.c.

Hierarchy. — There are three different degrees in the priesthood among the Mendæans: (1)

Sā'kandā, or deacon, to which office he is ordained at the age of nineteen: having served for one year as deacon, he becomes (2) *Tarmidā*, or priest, presbyter, by the ordination performed through a bishop, with the assistance of two priests. The highest degree is that of (3) *Ganziorā*, i.e., "treasurer," corresponding to our "bishop." Besides these three degrees, there is yet another ecclesiastical dignity similar to that of patriarch or pope, that of the *Rish ammi*, who is both the civil and ecclesiastical authority. Women are also allowed to become members of the clergy: they must be virgins at their entrance into the diaconate. In order to be raised to the dignity of *Tarmidā*, they must at once marry a priest of that order, or of a higher. In no case the woman can have a higher title than her husband. The official dress of the priests is pure white. During divine service they wear on the right fore-arm the *tāgā*, or crown. On the little finger of the right hand the priests wear a gilt, and the bishops a golden, seal-ring, bearing the inscription, *sūm jācār zivā*, i.e., the name of *Yācār Zivā*, i.e., the victorious *Hibil Zivā*: in the left hand they carry an olive-branch. They must always be barefooted in exercising their functions.

Rites.—The most important of all religious ceremonies is the *masbatha*, or baptism, by which they receive children into the communion of *Subbā*. A second baptism is performed on sundry occasions, and a third during the five days of the festival of baptism. Besides baptism, they have also a *Pehlā*, i.e., a kind of Lord's Supper. To assure an entrance into the upper world in case of a sudden death, the bishop reads betimes, for such as desire, the *masakta*, a kind of mass for the departed.

Churches, or *ma'skenā*, are only for the use of the priests and their assistants; the laymen remaining in the entry. The churches are so small that only a few persons can stand in them. They are built in the vicinity of a flowing water, to be used for baptism. When a church is dedicated, the priests offer up a dove.

Sacred Seasons.—Besides Sunday, they celebrate, (1) The *Naurūz rabba*, or New-Year's Day, at the beginning of the first month of the winter; (2) *Dehwā h'nīnā*, or Ascension Day, in commemoration of the return of *Hibil Zivā* into his realm of light; (3) *Marwānā*, in honor of the Egyptians who perished in the Red Sea; (4) *Pantsha*, i.e., the five days of baptism, during which time all Mendæans, male and female, must bathe themselves three times every day in the river, and must wear purely white dresses; (5) *Dehwā d'daimānā*, in honor of one of the three hundred and sixty *Uthras*; and (6) *Kanshē zahlā*, or the last day of the year. Besides, they have some *m'battal*, or fast-days.

Calendar.—The Mendæan year is a solar year of three hundred and sixty-five days, divided into twelve months of thirty days each.

Polygamy is advised in the *Great Book*, but at present most of them have only two wives.

Number.—In the seventeenth century the Mendæans still numbered about twenty thousand families: at present their number is very small. They are located on the Euphrates and Tigris, south of Bagdad, and in various cities of Chuzistān, where they carry on the trades of jewellers,

blacksmiths, carpenters, etc. They do not outwardly distinguish themselves from the Moham-medans among whom they live.

The *Sacred Language* of the Mendæans is an Aramaic dialect very much akin to the language of the Babylonian Talmud.

Origin and Home of Mendæism.—Mendæism originated in Babylonia, and is descended from the religion of the ancient Babylonians. They are not descendants of the disciples of John the Baptist, though they often speak in their writings of John and of the Jordan. Manichæism is nearest akin with Mendæism.

LIT.—MATTER: *Histoire du gnosticisme*, Paris, 1828, ii. 394–422; L. E. BURCKHARDT: *Les Nazoréens ou Mandai-Jahja (disciples de Jean)*, Strassbourg, 1840; PETERMANN, in *Zeitschrift für christl. Wissenschaft u. Leben*, 1854, No. 23; 1856, No. 42; by the same, *Reisen im Orient*; CHWOLSOHN: *Die Sabier u. der Sabismus*, 1856, vol. i., 100–138; J. M. CHEVALIER LYCKLAMA: *Voyages en Russie dans la Mésopotamie*, 1868, iii. 3, 4; M. N. SIOUFFI: *Études sur la religion des Soubbas ou Sabéens, leurs dogmes, leurs mœurs*, Paris, 1880; THEOD. NÖLDEKE: *Mandäische Grammatik*, Halle, 1875; [G. BRUNET: *Les Évangiles apocryphes*, pp. 313–324, Paris, 1863; E. STAPPER, art. "Mendæens," in LICHTENBERGER'S *Encyclopédie des Sciences Religieuses*; E. BABELON: *Les Mandéites, leur histoire et leurs doctrines religieuses*, Paris, 1882].

K. KESSLER.

MENDELSSOHN, Moses, b. at Dessau, Sept. 6, 1729; d. Jan. 4, 1786; descended from a poor Jewish family, and studied the Bible, the Talmud, Maimonides, and afterwards modern languages and literatures, under great privations. In 1750 he became tutor in the family of a rich Jewish manufacturer in Berlin, and in 1754 book-keeper in the firm. From about the same time date his intimate acquaintance with Lessing, Nicolai, Abbt, etc., and the beginning of his long and varied literary activity. His *Phædon, oder über die Unsterblichkeit der Seele* (1767), and *Morgenstunden* (1787), lectures on the existence of God and immortality, procured for him a great name as a philosopher, and were translated into several foreign languages. But his ideas as well as his method are now utterly antiquated. More interest have his controversies with Lavater, who wanted to convert him to Christianity, but completely failed, and with Jacobi, who had accused Lessing of Spinozism. Of lasting merit were his efforts for the elevation, mental and moral, of his co-religionists in Germany, and especially in Berlin. The most complete edition of his works is that by his grandson, Leipzig, 1843–45, 7 vols. His life was written by Samuels, London, 1822, and by Kayserling, Berlin, 1862; and his German writings upon philosophy, æsthetics, and apologetics, were edited by Brasch, Leipzig, 1880, 2 vols.

MENDICANT ORDERS, or BEGGING FRIARS, is the general designation of those monastic orders, which, at least for a time, took their vow of poverty in earnest, and actually existed on the alms they received. They were four,—the Franciscans, Dominicans, Carmelites, and Augustinian Hermits; but the history of those four orders and their branches shows how soon their poverty became a mere deception, and their beggary a base means of amassing wealth.

ME'NI, the name of a divinity, probably Babylonian, and therefore Shemitic, mentioned once in the Bible (Isa. lxx. 11 [margin of the Authorized Version: the text has "number"]). The identification of it with the Greek moon-god, *Mēn*, or goddess, *Mēnē*, has no other basis than similarity of sound. Better it is to refer to *Manu*, "the great, the reverser of fate," mentioned by Lenormant among the *dii minores* of Babylon. Almost certainly Mani is the same as *Manat*, the name of an idol worshipped by the pre-Mohammedan Arabs. Its juxtaposition to Gad in Isa. lxx. 11, margin, has led to the happy conjecture that it was a god of evil fortune, and therefore to be adored with propitiatory sacrifices. See SCHRADER, s. v., in Riehm. WOLF BAUDISSIN.

MENIUS, Justus, b. at Fulda, Dec. 13, 1499; d. at Leipzig, Aug. 11, 1558. After studying for several years at Erfurt under Mutianus, Eoban Hess, Crotus Rubianus, and other humanists, he went in 1519 to Wittenberg, where he joined Luther and Melancthon. In 1523 he was appointed pastor of Mühlberg near Gotha, in 1525 pastor of the Church of St. Thomas in Erfurt, in 1529 superintendent of Eisenach, in 1546 superintendent of Gotha, and in 1556 pastor of the Church of St. Thomas in Leipzig. He was very active in spreading and consolidating the Reformation in Thuringia, watched with special care over the Anabaptists, and wrote against them *Der Widertäufer Lehre und Geheimniss widerlegt*, 1530, and *Vom Geist der Widertäufer*, 1544, which won the great favor of Luther. He also published a somewhat modified edition of Luther's Small Catechism, which continued in use down to the present century. The latter part of his life was much troubled, however, by his controversies with Amsdorf and Flacius. See his life by G. L. Schmidt, Gotha, 1867, 2 vols., which catalogues his writings. OSWALD SCHMIDT.

MENKEN, Gottfried, b. at Bremen, May 29, 1768; d. there June 1, 1831. The first religious impressions he received from the works of Jacob Böhme; and consequently, when in 1788 he entered the university of Jena, he felt almost disgusted at the flat rationalism there prevailing. In 1790 he went to Duisburg; and there he felt somewhat more at home, especially on account of his intercourse with some pietist families. It was, however, neither pietism nor mysticism which became the informing power in his character, but a kind of evangelicalism which developed from his friendship with Hasenkampf and Kollembusch, and which brought him in decided opposition, not only to philosophy (he called Kant one of the most pernicious men living) and theology (he said even of Lavater and Jung-Stilling, that they had sacrificed to Satan), but also to the abstract infatuations of the mystics and the self-sufficiency and self-complacency of the pietists. In 1793 he published his *Beitrag zur Dämonologie*, against Professor Grimm of Duisburg, and was appointed assistant pastor at Uedem near Cleve; and in 1794 he removed, to a similar position, to Francfort, where he published his *Glück und Sieg der Gottlosen* against the French demagogues. In 1796 he was appointed pastor at Wetzlar, and in 1802 pastor in his native city of Bremen. In both places he produced a deep impression, and exercised a wide influence by his

preaching; and to this latter period of his life belong also his principal writings (*Betrachtungen über das Evangelium Matthäi*, vol. i., 1809, vol. ii., 1822, *Blicke in das Leben des Apostels Paulus*), and several collections of sermons. A collected edition of his works appeared at Bremen, 1860, in 7 vols. His life was written by C. H. GILDEMEISTER, Bremen, 1861, 2 vols.; see also A. RITSCHL: *Geschichte d. Pietismus*, Bonn, 1880. PH. E. HAENCHEN.

MENNAS was appointed patriarch of Constantinople in 536 by the Emperor Justinian, instead of the Monophysite Autimus, and was the first Eastern patriarch who was consecrated by a Roman pope. But this cordial relation proved fatal to the patriarch. When the Three-Chapter controversy broke out, he sided with the emperor, and the Pope consequently deposed him. Mennas submitted, however, and died shortly after, 552.

MENNO SIMONS, b. at Witmarsum, a village in Friesland, 1492; d. at Oldeslohe in Holstein, Jan. 13, 1559. The dates often met with in German works on the subject (1505-61), and those often met with in Dutch works (1496-1561), are mistakes due to the anonymous bungler, who in 1619 published the *Uitgang en bekeering van Menno Simons*. In 1515 or 1516 Menno was ordained and priest, appointed vicar or subpastor at Pingjum, near Witmarsum. He entertained, even at that time, grave doubts with respect to the dogma of transubstantiation; but for a time he tried to drive them away as temptations of the devil. He finally sought refuge with the Bible, which he had hitherto shunned as a dangerous seducer; and the effect of his study was, that he very soon acquired the fame of being an evangelical preacher. In 1531 he was removed as pastor to Witmarsum. In that year the burning at the stake of Sicke Freerks, for holding Anabaptist views, made a great sensation, and led Menno into investigations which resulted in the firm conviction that neither the New Testament nor the writings of Luther, Butzer, and Bullinger, gave sufficient evidence of the validity of infant baptism. Many were led by his preaching to leave the Roman-Catholic Church: he himself, however, still remained in his office as priest; and when, in 1534, Jan Matthijszoon's book, *Van der wake*, was spread over all Friesland, Menno wrote against it, — *Bewijs uit de H. Schriften dat J. C. is de rechte beloofte David*, etc. Nevertheless, in 1535 a swarm of fanatic Anabaptists forcibly took possession of the monastery Bloemkamp, and it came to a bloody encounter with the Frisian governor, in which most of the enthusiasts, and among them Menno's own brother, were killed. Jan. 12, 1536, Menno resigned his office, left the Roman-Catholic Church, and began to preach secretly to the brethren who gathered around him, though not so secretly that the Inquisition did not notice it.

In August, 1536, delegates from various Anabaptist congregations assembled at Bockholt in Westphalia. All parties present agreed with respect to the questions of infant baptism, the Lord's Supper, the incarnation of Christ, free-will and grace, etc.; but great dissension prevailed concerning the questions of marriage and the kingdom of heaven. Those from Münster and Batenburg defended polygamy; while the Melchiorites and Obbenites condemned it as adultery, and even

demanded divorce if one of the married couple did not belong to the brethren. Again: the Obbenites held that no other kingdom of heaven was to be expected on earth than that which already existed under the form of persecution and suffering to all the faithful; while the Melchiorites hoped that an entirely new state of affairs would soon be established by a new descent of the Holy Ghost, accompanied by new prophets and apostles with many wonders and miracles; and those from Münster and Batenburg even went so far as to declare that this new state of affairs must be and should be introduced by force of arms. David Joris understood how to avail himself of the discord: in December he had his first visions. The Obbenites tried to resist the general fermentation, and sent six or eight representatives to Menno to induce him to assume the office of "elder" among them. After much hesitation he consented; and he became a blessing to the brethren. Pious and conscientious himself, he demanded the strictest morals in the congregations; and with powerful hand he kept down any outburst of enthusiasm or fanaticism. From 1537 to 1541 he resided in Groeningen; but, when a price was put on his head, he removed first to Amsterdam, then to various places in North Holland, and finally settled at Emden in East Friesland, in 1543, whither he had been invited by John a Lasco in order to hold a public disputation with him on the various Anabaptist issues.

Menno was not an original genius. His doctrinal system was completely borrowed from the brethren. But he was eminently clear (the charge of obscurity is entirely due to the circumstance that he wrote many of his tracts in "Oostersch," a Low-German dialect, from which they afterwards were translated into Dutch in a very bungling way), and his ideas always clothed themselves in a simple and impressive form. Nor was he a great and imposing character. He was often hesitating, not so much from weakness, though, as from humility. But, when the decision was taken, he was firm and persevering. By his frequent and searching visitations he exercised great influence. From Emden he was compelled to move in 1545, as Charles the Fifth peremptorily demanded the Anabaptists expelled from Friesland. He found a temporary refuge at Cologne, but settled finally, in 1546, at Oldeslohe. There he gathered a number of brethren, and established a printing-press; but most of his time he spent in travelling from one congregation to another, making visitations. By his literary activity he also exercised great influence. Besides a number of devotional tracts and apologetical and polemical treatises, he published the *Fondamentboek*, 1539 (in which he expounded his views of grace, conversion, faith, baptism, etc., and warned against the "perverse sects," the "Davidjorists," and other uproarious Anabaptists) and the *Klare beantwoording over eene Schrift van Gellius Faber*, 1556, an apology of his whole doctrinal system. The first collected edition of his works appeared in 1562, and was translated into High German in 1575. A more complete edition, under the title of *Sommarie*, appeared in 1601 in two volumes, one still more complete, under the title *Opera Menno Simons*, also called the *Groot Sommarie*, in folio,

in 1646, and the latest and best, 1681. But there lacks a satisfactory edition.

LIT. — The best information on his life is found in his own notes accompanying his apology against Gellius Faber. Biographies of him were written by NIK. MEINDERTS VAN BLES DYK (in *Doopsgezinde Bydragen*, 1864–81), F. G. KETTNER (in Latin, Leipzig, 1696), A. M. CRAMER (in Dutch, 1837), C. HARDER (1846), B. C. ROONEN (in German, 1848), and N. BROWNE (in English, Philadelphia, 1853). Cramer's is by far the best one.

DE HOOP SCHEFFER.

MENNONITES is the name of those evangelical Christians, who with respect to constitution, discipline, baptism, oath, military service, etc., agree with Menno Simons. The name they received in the Netherlands, where formerly the so-called "Doopsgezinde" belonged to them; but the views originated in Switzerland. At present they have congregations in Germany, France, Switzerland, Russia, and North America.

In 1525 Grebel and Manz, who were members of Zwingli's congregation, but felt dissatisfied with what they considered his lack of consistency, formed an independent congregation in Zürich, in which baptism was administered only after confession. See E. EGLI: *Die Züricher Wider-täufer*, 1878. Though they designated infant baptism as a most horrible invention of the Devil and the Pope, they generally laid less stress on doctrines than on practice. They banished from their worship all features not found in the apostolical church; they rejected a paid clergy, tithes, the holding of civil offices, the use of the sword, the oath, etc.; they wanted to re-introduce into the community the apostolical ban, community of property, etc. It is possible that they inherited several of those views from earlier mediæval sects, as, for instance, the Waldenses (see J. MEHRNING: *Der heiligen Tauff Historie*, 1647); but there is no proof. Very soon, fanaticism developed among them; and the wild extravagances of Thomas Münzer and Carlstadt gave the civil authorities a welcome occasion to employ harsh measures also against the peaceful and harmless. Persecution was instituted, and continued throughout the whole sixteenth century: in the beginning of the seventeenth it reached its culmination. In 1635 the magistrate of Zürich undertook to compel the Mennonites by force to enter the Reformed Church. They were thrown into prison, and their property was confiscated. Schaffhausen, Bern, and Basel joined hand with Zürich, and great cruelties were perpetrated. Bern sold a number of its Mennonites as slaves to the king of Sardinia, who used them on his galleys. In the course of about seventy years, all Mennonites were expelled from Zürich, Schaffhausen, and St. Gall. In Basel, Bern, and Neuchâtel they lived on in concealment until the persecution stopped (about 1710). During the persecution, however, a split took place among them; and they were divided into two fractions, — *Obere* and *Untere Mennonites*. The former followed the elder, Jakob Ammon, who demanded a most rigorous exercise of the ban, and utterly repudiated the use of buttons and the practice of shaving: the latter followed the elder, Hans Reist, who held milder views with respect to the ban, and considered the buttons and the beard as adiaphora.

The German Mennonites live in Alsace (especially in the Vosges),—thirteen congregations in the Bavarian Palatinate; eleven in Baden; in Württemberg, Bavaria, Hesse, Nassau; in Neu-wied, Crefeld, Cleve, Goch, and Emmerich in the valley of the Lower Rhine; three congregations in East Friesland; seventeen in Lithuania; six in Poland; one in Galicia; in Hamburg, Danzig, Elbeny, and Königsberg. See AFR. MICHIELS: *Les anabaptistes dans les Vosges*; HUNZINGER: *Religions-, Kirchen-, und Schulwesen der Mennoniten in Baden*, 1830; GRÜNEISEN: *Mennoniten in Württemberg*, 1847; WINTER: *Geschichte der bairischen Widertäufer*, 1849; WOLSEY: *Die Widertäufer, in Mähren*, 1850.—The French Mennonites have congregations in Nancy, Toul, and Franche-Comté.—The Russian Mennonites, numbering about 20,000 souls, and settled in about 50 colonies in the circles of Chortitz, Molotshna, Mariapol, and Samara, are all of German descent. On the invitation of Catherine II. they emigrated to Russia, mostly from Lithuania, and founded a number of flourishing agricultural colonies, especially in the Crimea. But an edict of June 4, 1871, bereft them of their exemption from military service, giving them, however, a term of ten years in which to arrange their affairs; and in 1873 no less than thirty families emigrated to the United States, followed in the next years by a considerably larger number. See D. VON SCHLATTER: *Reisen nach dem südlichen Russland*; and A. PETZOLDT: *Reise im westl. und südl. Russland*.—The American Mennonites number about 200,000 souls, of whom 150,000 are settled in the United States, and 25,000 in Canada. Driven away by the persecutions in Switzerland and the devastation of the Palatinate, and allured by the promise of perfect religious freedom which William Penn held out to them, the Mennonites very early began to emigrate to America. They founded their first settlement at Germantown, near Philadelphia, in 1683. In America they retained the distinction between *Obere* and *Untere Mennonites*. The latter, by far the largest division, is generally known under the name of *Old Mennonites*, and has again sent forth the following branches: *Reformed Mennonites*, or *Herrians* (that is, followers of Johann Herr), 1811; *New Mennonites*, 1847, who in 1872 founded a theological seminary at Wadsworth; and *Evangelical Mennonites*, 1856. [For further information, see TUNKERS.]—This frequent branching-off into minor individual divisions must not be considered a token of a specially rapid development. Wherever the Mennonites have settled, they have distinguished themselves by the simplicity of their habits and the honesty of all their dealings. But, looking down upon all knowledge as merely secular and profane wisdom, they consider theology not only as something superfluous, but even as something pernicious. Consequently they stand to-day where they stood in the sixteenth century, and doctrinal development is entirely out of the question. See HOEKSTRA: *Beginzelen en leer der oude Doopsgezinde*.

In the Netherlands the brotherhood found in Menno Simons so able a defender of their views (1537), that he naturally became their leader, and they adopted his name. Nevertheless, as the fundamental principle of their organization was

the independent congregation, and no other relation than that of simple brotherhood existed between the various congregations, great differences could not fail to arise. It was in the Netherlands, as in Switzerland, the question of the ban which produced the first and the most radical split. At the convention of Wismar (1554), one fraction of the brotherhood adopted the ban in its most rigorous form, declaring, that, according to Matt. xviii. 17 and 1 Cor. v. 11, excommunication dissolved every relation of human life, even that between husband and wife and that between parents and children; while another fraction, called *Waterlanders*, from their location in the province of North Holland, held that excommunication affected no other relation but that to the church. The rigorous party was again divided into Vlamingen and Frisians: the Vlamingen, into Old Vlamingen and Contrahuiskopers; and the Frisians, into Hard and Soft Frisians. But the necessity of drawing up confessions (the Concepts of Cologne, 1591; that of thirty-three articles printed in the Book of Martyrs, 1617; the *Bekentnis vom Ölzweig*, 1627; that of Jan Cents, 1630; and that of Adrian Corneliszoon, 1632) once more united the whole party; and they retained the name of "Mennonites." Quite otherwise with the *Waterlanders*. Their milder views, and their aversion to all doctrinal controversies, drew them nearer to the State Church. They dropped the name of Mennonites, and called themselves simply *Doopsgezinde*. After the cessation of persecution, in 1581, they were not only tolerated, but even protected by the State; and in 1672 they were formally recognized. They generally chose their preachers among their learned men,—physicians and lawyers; but in 1735 they founded at Amsterdam a theological seminary, which in 1811 was considerably extended, and is now in a flourishing condition. About 1700, their number was 160,000; but at the beginning of the present century it had decreased to 30,000. At present there are 127 congregations, consisting of 47,000 members, and settled principally in the provinces of North Holland and Friesland. See TUNKERS.

LIT.—H. SCHYN: *Historia Mennonitarum*, 1723; STARCK: *Geschichte der Taufe und Taufgesinnten*, 1789; BLOUPET TEN CATE: *Geschiedenis d. Doopsgezinten*, 1839–47, 5 vols. DE HOOP SCHEFFER.

MENOLOGION, in the Greek Church, corresponds to the *Calendarium* and *Martyrologium* of the Latin Church, and contains a complete list of all the festivals celebrated throughout the year in honor of the saints and martyrs, together with short notices of the life and death of the person in question, etc. See the art. *MENAION*, and ALLATIUS: *De libris Græcorum*, 83–86. The most interesting specimens of this kind of books are the *Menologium Basilianum* (Urbini, 1727), and *Calendarium ecclesie Constantinopolitane* (Rome, 1788, 2 vols.). GASS.

MENOT, Michel, d. 1518; a French monk of the order of the Cordeliers; lived during the reigns of Louis XI., Charles VIII., Louis XII., and Francis I.; taught theology in one of the establishments of his order in Paris, and acquired a kind of celebrity as a preacher, his sermons offering the most extreme instances of the style called "Macaronic;" Latin and French, serious thoughts, and open indecencies, etc., being mixed with each

other. Four volumes of his sermons have been printed. The most characteristic is that entitled *Sermones quadragesimales* Paris, 1519.

MENSES PAPALES (*papal months*) denotes the right of the Pope to dispose of those benefices which become vacant during certain months. The term, however, is not synonymous with *alternativa mensium*. The latter expression refers simply to an exception from the common rule; the eight papal months being reduced to six in favor of those patriarchs, archbishops, and bishops who reside in their dioceses. The months thus reserved for the Pope are always the uneven, — January, March, etc., — whence the expression “uneven months” in the sense of “papal months.” This peculiar right of the Pope arose from a custom, prevalent already in the twelfth century, according to which the Pope recommended a certain clerk to a certain office. If the papal letter of recommendation (*preces*) was left unheeded, it was followed by a *mandatum de providendo*, and this again by *litteræ monitoriæ*, *præceptoræ*, and *executoriæ*, until the vacancy was filled in accordance with the wishes of the Pope. Soon, however, the Pope began to issue *mandata de providendo*, not only for vacant benefices, but also for benefices which were not vacant; and great confusion and corruption were the natural results of such a practice. The Councils of Constance and Basel tried in vain to restore order; but, by the concordat of Vienna (1448), an arrangement was made by which the months were divided, and the uneven reserved for the Pope. At present, the right, though not altogether extinguished, exists only in certain countries and under certain modifications.

MEJER.

MENTZER, Balthasar, b. at Allendorf in Hesse, Feb. 27, 1565; d. at Marburg, Jan. 6, 1627. He was appointed professor of theology at Marburg in 1596, but removed to Giessen in 1605, as he was vehemently opposed to the landgrave's plan of establishing the Reformed Church in Hesse. After the closing, however, of the university of Giessen, in 1625, he returned to Marburg. He was an ardent champion of Lutheran orthodoxy, and sustained numerous controversies in its behalf with the Roman Catholics and the Reformed. His *Opera Theologica Latina* were collected in two volumes (Frankfort, 1669) by his son, BALTHASAR MENTZER (b. at Giessen, May 14, 1614; d. at Darmstadt, July 28, 1679), who, like the father, was a staunch Lutheran, and professor of theology at Marburg.

GASS.

MERCERSBURG THEOLOGY, a school of philosophy and theology which took its rise, about the year 1836, in Marshall College and in the Theological Seminary of the German Reformed Church, at that time located at Mercersburg, Pennsylvania. This title was derived from the name of the village, and first applied by opponents, as indicating a novel and somewhat doubtful system of speculation in American Protestantism. It grew out of the contact between the modern evangelical theology of Germany and Anglo-American church life, and quickened the German Reformed Church to new activity. That church was just then awaking from a state of comparative stagnation, and passing from the German to the English language. In this unavoidable process of transition, she was in danger

of losing her historical identity, and dissolving into other denominations. The Mercersburg system saved her historical church life, but transformed and adapted it to the condition and vocation of a new country. It produced considerable fermentation and controversy, which affected also the Lutheran and other neighboring churches, but is now a matter of history, though its fruits remain. The movement has three phases. The first was philosophical (from 1836 to 1843): the second was theological, and turned chiefly on the church question (1843–58): the third was liturgical (from 1858 to 1866). The liturgical movement began at the synod of Norristown, in 1847; but the liturgy was not published till 1858.

The man who gave the initial impulse to this school of thought was the Rev. F. A. Rauch, Ph.D., first president of Marshall College (founded in 1835), a pupil of the distinguished theologian Dr. Daub, in Heidelberg, and a ripe scholar of varied culture. He came to this country as a political refugee. Well acquainted with German and Scotch systems of philosophy, and recognizing the deficiencies and merits of each, he conceived the purpose of uniting the best qualities of both in an advanced system, which he proposed to call “Anglo-German philosophy.” His method of thought was internal and organic, in distinction from the external and mechanical method. It was internal, in that he reflected upon a subject from its principle to its mode of action and consequences, and regarded the parts of a whole as being a unity by the operation of an immanent law, not as held together by forces outside of itself; and organic, because the living individual furnished the governing idea, or type, for inquiry in psychology, in ethics, in religion, and in all other branches of knowledge. For example, imagination, memory, and will are not related like the parts of a mechanism, but are the members or organs of a living unit, being vitally connected, like the eye and the ear, the heart and the lungs, of the human body. Rauch's plans were frustrated by his premature death, but the seed-thoughts sown by him yielded a rich harvest.

With Rauch, the Rev. Dr. John W. Nevin, called from the Theological Seminary of the Presbyterian Church at Allegheny, to the Theological Seminary of the Reformed Church, became associated in the spring of 1840. Somewhat prepared by his own independent studies for a transition into the bosom of a German church, he soon learned to appreciate the genius and the genetic method of Rauch. His new vocation led him to study more fully the Heidelberg Catechism, and the history of the Continental Reformation, and modern German philosophy and theology. Rauch died in April, 1841. Nevin became the second president of Marshall College. Two years later the Reformed Church called Dr. Philip Schaff, by birth a Swiss, from the University of Berlin, where he had just begun to lecture, to the chair of church history and exegesis in Mercersburg. Arriving in the summer of 1844, young and enthusiastic, he entered with freedom into the theological life then pulsating in the Mercersburg institutions, and gave fresh impulse to its growth by the publication of his inaugural address on the *Principle of Protestantism* (1845). Rauch, Nevin, and Schaff were alike conversant with

philosophy and theology; but Rauch excelled chiefly in the former, and Nevin in the latter; while Schaff was by predilection a church historian, filled with love for the past, and hope for the future,—an advocate of progressive development. Complementing each other reciprocally, these three scholars developed the ideas of Mercersburg theology in different ways. Dr. Nevin discussed the questions concerning the church and the sacraments. Turning to Cyprian and the Nicene age, he represented the contrast between the church idea then extant and the sect system of our century, but aimed chiefly to show that the Oxford Tractarian theory of reprobation was historically untenable, and would lead logically to the whole system of the Papacy, which in some respects was an improvement on Nicene and ante-Nicene Christianity. On the nature of the sacraments he reproduced the anti-Zwinglian and anti-Lutheran conception of John Calvin, which he held to be the true Reformed doctrine. Schaff, in his *Principle of Protestantism*, vindicated the doctrines of the Reformation on the basis of historical development, in decided opposition to Romanism and Puseyism on the one hand, and also to rationalism and sectarianism on the other. Their attitude towards opinions then current provoked the charge of Romanizing tendencies against the Mercersburg school; yet, at the very time, Nevin was dealing heavy blows against Rome in his articles on Brownson's *Quarterly Review*, and Schaff, in his treatise, *What is Church History?* justified and defended the epoch of the Reformation as the legitimate result of the preceding ages, and the main current of modern Christianity. The Mercersburg school was also charged with transcendentalism and mysticism, but all these charges have gradually subsided. Among the expounders and defendants of the school must be mentioned Drs. Wolf (d. 1872), Harbaugh (d. 1867), Higbee, Gerhart, Apple, Gast, and many other graduates of the college and seminary of Mercersburg. The chief opponents within the German Reformed Church were Dr. Berg, then in Philadelphia, and afterwards Dr. Bomberger, who headed the anti-liturgical movement since 1858. A regular heresy trial was held at the synod of York in 1845, and again at two subsequent synods; but in each case the Mercersburg professors were acquitted by an almost unanimous vote.

We shall state in brief compass, not in the historical, but in logical order, the points of doctrine which were at issue in these controversies.

1. Mercersburg theology taught that the divine-human person of Jesus Christ is the primordial truth of Christianity, both of revelation and redemption. From the Christ-idea, as the fundamental principle, are to be developed all scriptural doctrines. Issue was taken with the high Calvinistic principle of a twofold unconditional predestination, as well as with the contrary Arminian principle of freewill, and no less decidedly, also, with the Roman system, which starts from the idea of the Church as a visible and centralized organization. Neither the sovereign will of God, nor the natural freedom of man, nor an infallible church or pope, can, according to Scripture, be the starting-point in theological science. Mercersburg was the first theological school in Ameri-

ca which propounded and vindicated what has since been called the "Christocentric" idea of Christianity.

2. The doctrine concerning the nature of the Church. Jesus Christ, the incarnate Son of God, is the second Adam, the head of a regenerate human race. Born in him and of him, by the Holy Spirit, believers are his members. He, glorified in heaven, and they, though still in the flesh on earth, together constitute one mystical body, a spiritual organism. This is the Christian Church, holy, catholic, and apostolic. Of supernatural origin, invested with divine authority, possessing spiritual powers adequate to the fulfilment of her mission, instinct with heavenly life, and destined to overcome her enemies, she is the communion in which men may obtain salvation and eternal life. The Church, extending through all ages, and destined to embrace all nations, is ever identical with herself, having one Lord, one faith, one baptism; yet as she is not an aggregation of individuals, but a vital whole, she is organized, and she perpetuates her spiritual organization, agreeably to the laws of human life. Her history resembles the history of an individual man. The Church begins her life in infancy: she passes, by growth, through the period of childhood and youth, and by successive stages develops toward the strength and maturity of manhood. Different phases of the fulness of her spiritual life, including doctrine and morals, cultus and ecclesiastical polity, appear at different epochs in her wonderful history. Hence no statements of doctrine formulated in any past age need be final, and no form of organization can be fixed and unchangeable. But the Church modifies doctrinal formulas according to her progress in the knowledge of Christian truth, and adjusts her organization to the advanced status of her life and to her altered connections with the world. On this principle, Mercersburg could recognize propriety and wisdom in the papal hierarchy of mediæval Romanism, and yet affirm the necessity of the Reformation, and vindicate the validity of the anti-hierarchical organizations of the Protestant churches.

This idea was at war with the prevalent notion that the Church is a voluntary society of Christian individuals, organized for their common spiritual good, and with the opinion that the orthodox confessions of the Reformation are as fully adapted to the needs of the Church in the nineteenth, as they were in the sixteenth or seventeenth, century. Since the controversy closed, a great change has been wrought in the attitude of evangelical denominations. The uncharitable judgments on the Roman Church are moderated; and the tendency to union is spreading in proportion as the various branches of the Church by better knowledge of the history of the past become acquainted, and learn to appreciate each other.

3. An elevated conception of the Church involved a corresponding estimate of the spiritual dignity of the ministry. Christ perpetuates his mediatorial office by an order of chosen men, who, by the laying-on of hands, are duly invested with divine authority to speak in his name, to dispense the sacraments, and to bear rule as undershepherds over the flock. At the same time, Mercersburg always taught the general priesthood of the

laity and the equality of ministers, and therefore had no sympathy with the Anglican High-Church movement, which rests on the theory of an external episcopal succession, and a sacerdotal view of the ministry. The constitution and polity of the Reformed Church are essentially Presbyterian.

4. The sacraments of baptism and the Lord's Supper, being of divine appointment, are not empty forms, but the significant signs and seals of God's covenant with us. They are means of grace which become efficacious by faith alone. By baptism, the subject is received into the covenant. The Lord's Supper is the commemoration of the once crucified but now glorified Christ, and the communion of his body and blood, wherein, by the impartation of his own divine-human fulness, he nourishes his people unto everlasting life. The contrary opinion, which then largely prevailed in the American churches, that baptism is only the empty symbol of forgiveness and of the new birth, and the Lord's Supper merely a celebration of the crucifixion of Christ, was sharply criticised. This positive view respecting sacramental grace, though many theologians were repelled by it, was nothing more than a strong re-assertion (so Dr. Nevin persistently claimed, and demonstrated by historical proofs against Dr. Hodge) of the doctrine advanced and elaborated by John Calvin, and embodied in all the later Reformed confessions, including that of Westminster.

5. Such views of the church, of the ministry, and the sacraments, involved the principle of liturgical worship. Mercersburg found fault with the common style of extemporaneous public prayer, and advocated a revival of the liturgical church-service of the Reformation period, but so modified and reproduced as to be adapted to the existing wants of Protestant congregations. The result of this phase of Mercersburg activity was, "A Liturgy; or, Order of Christian Worship," prepared by a committee (Schaff, Nevin, Harbaugh, Gerhart, Apple, Steiner, and others), and published in Philadelphia, 1858; a book of common prayer, which was subsequently revised, and issued in 1866, entitled *An Order of Worship for the Reformed Church*. Both, however, are merely optional, and not intended to supersede free prayer. A new German hymn-book was also prepared, by Dr. Schaff, in 1859, and is now generally used in the German congregations of the Reformed Church.

6. Mercersburg laid special stress on educational religion, particularly on the diligent instruction of the baptized youth. By Christian teaching all children and youth were to be led to Christ in the exercise of a living faith. To this end, family training, the teaching of the catechism, and the faithful preaching of the gospel, were adequate means. Hence the opposition to the "anxious bench" and the spasmodic revival system, which for a time had widely spread in the German Reformed and Lutheran churches, contrary to their genius and history.

These prominent features are all logically connected with the primordial truth that the Word made flesh, Jesus Christ, is the sum and substance of Christianity. The essence and form of doctrine asserted in each case is determined by its internal relation to this fundamental principle.

The whole movement was christological, and in close sympathy with the positive evangelical theology of Protestant Germany, though necessarily modified by American surroundings and wants.

In 1853 Marshall College was removed to Lancaster, Penn., and united with Franklin College. The theological seminary followed in 1871. The appellative *Mercersburg*, therefore, no longer signifies any local relation. The name has been employed in this article to denote that christological type of thought which originated and was developed at Mercersburg. At the present time, the peculiar characteristics of the Mercersburg school are no longer equally distinctive, because similar christological tendencies have since sprung up, and taken root in other denominations: hence former issues have been superseded. Instead of antagonism at nearly all points, there is now some degree of living sympathy between the different branches of American Protestantism and schools of evangelical theology. Within the German Reformed Church itself the two parties which for years were divided on doctrine and worship have been brought into closer sympathy, and in 1880 appointed a "peace-commission," which has since been engaged in preparing a new English liturgy and hymn-book.

LIT. — DR. FRED. A. RAUCH: *Psychology*, 4th ed., New York, 1846. — DR. NEVIN: *The Anxious Bench*, Chambersburg, Penn., 1843; *The Mystical Presence, a Vindication of the Reformed or Calvinistic Doctrine of the Holy Eucharist*, Philadelphia, 1846 (and a defence of the same against Dr. Hodge, 1847); *The History and Genius of the Heidelberg Catechism*, Chambersburg, 1847, and his Introduction to the Triglot tercentenary ed. of the *Heidelberg Catechism*, New York, 1863; *Antichrist; or, the Spirit of Sect and Schism*, New York, 1848; and many articles of Nevin in the *Mercersburg Review*. — PHILIP SCHAFF: *The Principle of Protestantism as related to the Present State of the Church*, translated with Introduction by Dr. Nevin, Chambersburg, 1845; *What is Church History? A Vindication of the Idea of Historical Development* (also translated by Dr. Nevin), Philadelphia, 1846. — *The Mercersburg Review*, first 12 vols. from 1849 to 1860. — *Der Deutsche Kirchenfreund*, edited by Philip Schaff, Mercersburg, 1848-54. — H. HARBAUGH: *Christological Theology*, Philadelphia, 1864. E. V. GERHART: *The German Reformed Church*, in the *Bibliotheca Sacra*, Andover, January, 1863, pp. 1-78. THOMAS G. APPLE: [*The Theology of the German Reformed Church*, in the *Proceedings of the Second General Council of the Presbyterian Church, held in Philadelphia, 1880*, Philadelphia, pp. 484-497. Also the *German Reformed Messenger*, and the *Minutes of the German Reformed Synod*, from 1843 to 1866. *The Provisional Liturgy*, Philadelphia, 1858. *The Order of Worship for the Reformed Church*, Philadelphia, 1867. See art. REFORMED (GERMAN) CHURCH IN THE UNITED STATES. E. V. GERHART.

MERCY, God's love displayed towards the sinner as subject to sorrow, misery, and death, as grace is God's love displayed to the sinner as a transgressor of the law, and guilty. This is a theological distinction, and is not made in the New Testament in the use of the terms "grace" and "mercy." See GRACE, LOVE.

MERCY, Sisters of, or **ORDER OF OUR**

LADY OF MERCY, a religious order founded in Dublin by Miss Catharine McAuley (see art.), Dec. 13, 1831. The first rules were approved by the archbishop of Dublin, Jan. 23, 1834; but subsequently the rule of St. Augustine, with some necessary modifications, was chosen, approved by Gregory XVI. in 1835, and formally confirmed by him in 1840. The order has spread very rapidly, and is now found in all parts of the British domains and of the United States. The first house upon the American Continent was opened at St. John's, Newfoundland, 1842, and, in the United States, at Pittsburg, Penn., 1843. The Sisters of Mercy devote themselves to the suffering and the tempted among women. They are divided into choir-sisters and lay-sisters. The latter are occupied with the duties in the houses; the former, with those connected with their more active work. The former also elect the superior for the order in each diocese, for there is no general superior over the entire order. Those who would enter either class undergo a postulancy of six months, assume the white veil, and then, after a novitiate of two years, are received. The irrevocable vows are of poverty, chastity, obedience, and service to the poor, sick, and ignorant. The habit of the order is a black robe with long loose sleeves, a white coif, and a white or black veil. In the streets a bonnet of black crape is worn, instead of the coif and veil. See *Ceremonial for Reception and Profession of the Sisters of Mercy*, Baltimore, and *Leaves from the Annals of the Sisters of Mercy*, New York, 1881 sqq., 3 vols.

MERCY-SEAT, the golden lid of the ark. See **ARK OF THE COVENANT**.

MERIBAH (*quarrel*), the name of two places (Exod. xvii. 7; Num. xx. 13), upon the wandering of the Israelites, where Moses, on command of God, drew water out of a rock. (1) Meribah, with the alternative name Massah (*temptation*), was in Rephidim, the last station before the Sinai Desert. The monks of St. Catherine put it in the Wady Lejâ, at the base of Sinai, on the other side from the convent; but the location is improbable. Against it is the monastic and Bedouin eagerness to put as many holy places as possible together, the improbability that Rephidim was at the base of Sinai, and yet not in the Wilderness of Sinai, and the perennial supply of water at Sinai. Wilson and Warren place it in Wady Feiran, near Mount Serbal; Holland, in the pass at Watiyeh, at the eastern end of Wady es-Sheikh. (2) Meribah, near Kadesh, in the Wilderness of Zin. From Ezekiel's mention of it (xlvi. 19), it has been conjectured that the water still flowed in his day. See **KADESH**. It was at this Meribah that Moses disobeyed God by striking the rock, instead of speaking to it, and received the heart-breaking intimation, that, in consequence, he would not be allowed to lead the Israelites into the promised land, as he had expected (Num. xx. 12).

W. PRESSEL.

MERITUM DE CONDIGNO, DE CONGRUO. This distinction in the conception of the merit of good works, as first made by Thomas Aquinas (P ii. 1, Qu. 114, arts 4 and 6), is, in his system, a compromise between the stronger Augustinian leaning, which personally ruled and distinguished him, and the Pelagian inclination in the Catholic Church towards emphasizing good works. He

taught, (1) that no one but Christ can gain grace for any one else by the "merit of condignity," i.e., real merit; (2) that each can gain such grace by the "merit of congruity," since God meets the wish of man for the salvation of others. Duns Scotus goes even farther in this Pelagian direction, and asserts that man can prepare himself to receive this grace. But Protestants reject altogether this teaching, on the ground that it tends to lessen the mediatorial character of Christ, and leads tender consciences to doubt of all their works, and to seek ever for more. [See K. R. HAGENBACH: *History of Christian Doctrine*, ii. 308-311; HODGE: *Systematic Theology*, iii. 231-245.]

C. BECK.

MERLE D'AUBIGNÉ, Jean Henri, b. at Eaux-Vives on Lake Lemman, Switzerland, Aug. 16, 1794; d. at Geneva, Oct. 21, 1872. He studied theology at the university of Geneva; but the deepest and most decisive religious impressions he received from Robert Haldane and the religious revival which he produced in Geneva in the second decade of the present century. It was not without some hesitation that he subscribed to the famous edict of May 3, 1817, issued by the Venerable Association of Pastors, a thoroughly rationalistic body, and forbidding the preachers to discuss any debatable doctrine in the pulpit, such as hereditary sin, predestination and grace, etc. But some explanations induced him to take a lighter view of the edict; and July 3, 1817, he was ordained. It was at that time his idea to devote himself to literature in general, and he was much occupied with translations of Ariosto and Schiller; but his visit to Eisenach in October, 1817, during the celebration of the third centennial festival in commemoration of the Reformation, made it one of the great objects of his life to write the history of the religious reforms of the sixteenth century. After a short stay in Berlin, where he acquired the friendship of Neander, he was appointed pastor of the Reformed congregation in Hamburg, 1818, and court-preacher in Brussels, 1824. In both places he exercised great influence; but in Hamburg he experienced some difficulties from the side of the consistory, and from Brussels he was driven away by the revolution of 1830. Meanwhile the Evangelical Society had been formed in Geneva; and, in order to provide the church of Geneva with evangelical pastors, the society had founded an independent theological school. From that school Merle accepted a call as professor of church history; and in that position he remained for the rest of his life, preaching alternately with Gaussen and Gall, and in the Chapelle de l'Oratoire. The formation, however, of the Evangelical Society, and the foundation of the new theological school, could not help arousing the jealousy of the state church; and the Venerable Association of Pastors forbade Merle the pulpit. One of Merle's most cherished ideas was the union of all true Christians, and consequently he actually dreaded a separation from the state establishment. But, on the other hand, he could not allow any external authority to interfere with his office as a preacher of the gospel; and in 1835 an independent congregation was formed at the Oratoire, which, by joining the *Bourg, de Faur* in 1849, became the foundation of the *Eglise Evangélique* in Geneva. In the same

year he published the first volume of his great work, *Histoire de la Réformation*, of which the thirteenth and last volume appeared after his death. The work consists of two divisions, — the Reformation at the time of Luther (English translation, many editions), and the Reformation at the time of Calvin (English translation, 1863–79, 8 vols.); the two great characters forming the respective centres of the two groups of Reformers. Its success was marvellous, especially in the English-speaking countries Great Britain and America, but also in France and Germany. It was translated both into English and German, and edition followed upon edition. Among his other works are *Le Protecteur*, 1848, an apology of Oliver Cromwell; *Trois Siècles de lutes en Écosse*, 1850; and a great number of pamphlets, speeches, sermons, etc. [See RĒMUSAT: *Mélanges de Littérature et Philosophie*; and ROBERT BAIRD: *D'Aubigné and his Writings*, New York, 1846.] DUCHEMIN.

MERO'DACH (Heb., מֶרֶדַּךְ; Babyl., *Marduk*, *Maruduk*; origin and meaning of name uncertain), a famous Babylonian deity, son of Êa, god of the planet Jupiter; a valiant warrior, agent and herald of the gods; during the later Babylonian Empire, the special guardian of Babylon itself; is named (Jer. 1. 2) as overthrown at the predicted capture of that city. Bel is here mentioned with Merodach: but the latter was himself called *bilu, bel* ("lord"); and it is on other grounds probable, that, before the end of the Babylonian rule, the distinction observed in more ancient times between him and the mighty god Bel (see BAAL), who belonged to the superior triad, was obscured, so that the epithets and dignity of Bel were transferred to Merodach. Nebuchadnezzar, in particular, addresses Merodach by the loftiest titles. "Merodach" appears repeatedly in Babylonian proper names, such as *Amil-Marduk* (Evil-Merodach), *Marduk-abal-idinna* (Merodach Baladan), *Marduk-nâdin-achi*, *Marduk-ilu*. The Assyrians also worshipped Merodach, though he was less prominent among them than among the Babylonians.

LIT — E. SCHRADER: *Die Keilinschriften u. das Alte Testament*, Giessen, 1872, 2d ed., 1883; F. LENORMANT: *Die Magie u. Wahrsagekunst d. Chaldäer*, Jena, 1878; *Les Origines de l'Histoire*, vol. i., App., Paris, 1880 (Eng. trans., *The Beginnings of History*, N.Y., 1882). FRANCIS BROWN.

MERO'DACH-BAL'ADAN (Heb., מֶרֶדַּךְ בֶּלְאֲדָן; Babyl., *Marduk-abal-idinna*, "Merodach a son gave"), a king of Babylonia, is mentioned (2 Kings xx. 12 ff., and Isa. xxxix. 1 ff.) as sending letters and a present to Hezekiah on the latter's recovery from his sickness. Hezekiah showed the ambassadors all his treasures and his defences, and thus gave Isaiah an opportunity of foretelling the capture and plunder of the royal house by the Babylonians.

The name Mardukabalidinna occurs in the cuneiform inscriptions as follows: (1) Among the kings who paid tribute to Tiglath Pileser II. at Babylon, B.C. 731. He is there called "son of Jakin." (2) As "king of the land of Kaldi," defeated and put to flight by Sargon, B.C. 709, 708. He is called "son of Jakin," "dwelling on

the sea:" his stronghold is "Dur-Jakin," lying evidently in "Bit-Jakin;" and "Bit-Jakin" ("house of Jakin") is the land bordering on the Persian Gulf, in extreme Southern Babylonia (cf. *Bit-Chumri*, "House of Omri," applied by the Assyrians to the northern kingdom of Israel). "Son of Jakin" means, probably "of Jakin's dynasty." (Cf. "Son of Omri," applied by Shalmaneser II. to Jehu.) (3) As "King of Kar-Duniash" (Babylonia in the narrow sense), defeated and put to flight by Sennacherib, B.C. 704. (4) As again conquered by the same monarch in Bit-Jakin, B.C. 700. (5) On contract-tablets we find mention of the ninth, tenth, eleventh, twelfth, and (Schrader: *Keilinschriften u. Geschichtsforschung*, p. 535; cf. Boscawen, in *Trans. Soc. Bib. Archæol.*, vol. vi., p. 19) twentieth year of the reign of Mardukabalidinna. Ptolemy's Canon gives for the reign of *Μαρδοκέμπαδος* in Babylon twelve years, — B.C. 721–710; and Alexander Polyhistor (Euseb., *Chron.*, I. 5), probably on the authority of Berosus, names Marudachus Baldanes as ruling in Babylon for six months just before [B]elibus, — B.C. 702.

Now, if, according to the last contract-tablet mentioned above, a King Mardukabalidinna reigned for twenty years, then the identity of the persons thus named by Sargon and by Sennacherib, of the *Μαρδοκέμπαδος* of Ptolemy, the Merodach-Baladan of the Bible, and the Marudachus Baldanes of Alexander Polyhistor, is highly probable. He would not interrupt his reckoning because during some of these years (after his twelfth, — years during which no contract-tablets bearing his name have been discovered) he failed actually to hold the throne. It is more doubtful whether the king named by Tiglath Pileser II. is the same person, though this is quite possible. But if "Baladan," the name of the father of Merodach-Baladan according to 2 Kings xx. 12 and Isa. xxxix. 1, is abbreviated, as is not unlikely, for Merodach-Baladan (father and son having the same name), then the contemporary of Tiglath Pileser may have been the father.

Most difficult of all is to fix the time of the embassy to Hezekiah. In all probability, the object of it was really to pave the way for an alliance; and it occurred, most likely, at a time when Merodach-Baladan was in special straits, or saw a good opportunity for striking a blow against Assyria. It is impossible at present to decide, however, whether it was in the time of Sargon or of Sennacherib, and, if the latter, whether before or after Sennacherib's campaign in Judæa. See SARGON, SENNACHERIB.

LIT. — J. MENANT: *Annales des Rois d'Assyrie*, Paris, 1874; *Babylone et la Chaldée*, Paris, 1875; E. SCHRADER: *Die Keilinschriften u. das Alte Testament*, Giessen, 1872 (2d ed., 1883); *Die Keilinschriften und Geschichtsforschung*, Giessen, 1878. FRANCIS BROWN.

ME'ROM, Waters of (*waters of the high place*), a lake in Northern Palestine, the site of Joshua's crushing defeat of Jabin's confederacy (Josh. xi. 5, 7), identified with Lake Samachonites of Josephus, and Lake Huleh of the Arabs, eleven miles north of the Lake of Galilee. It is triangular in shape, six miles long by three miles and a half wide, but only eleven feet deep.

MERSWIN, Rulman. See RULMAN MERSWIN.

MESOPOTA'MIA (Μεσποταμία, i.e., ἡ μέση τῶν ποταμῶν τοῦ τε Εὐφράτου καὶ τοῦ Τίγριος — Arrian. Alex., 7, 7, cf. Tacit. Annal., 6, 37) is the name given by the Greeks, from the time of Alexander the Great, and, after them, by the Romans, to the region bounded on the east and west by the Tigris and the Euphrates. The Taurus range was generally regarded as separating it from Armenia on the north: the Median wall and the Euphrato-Tigris canal-system usually stood for its southern limit. It was rarely held to include Babylonia, both Upper and Lower. The Old Testament assigns this general region to Aram, and calls it אֲרָם נְהָרַיִם, "Aram of the two rivers" (Gen. xxiv. 10; Deut. xxiii. 5, etc.). פְּדָן אֲרָם, *Padan-Aram*, "Plain of Aram" (Gen. xxv. 20, xxxi. 18, etc.) is the name of part of the same district. (See *PADAN-ARAM*.) The LXX. translated these names by Μεσποταμία, Μεσόποτ. Συρία, or πεδὶον Μεσποτ. The later Arabic name *Al-Djezirah* ("the island") covers nearly the same extent of territory.

The northern part of the district is mountainous (comp. Num. xxiii. 7), with fruitful valleys attractive to settlers, and was populous from early times. Toward the south the land was dry and barren, except along the river-beds, crossed by caravan-tracks, but otherwise abandoned to wild beasts (Ammian. Marc., 18, 7; Xen. *Anab.*, 1, 5, 1 ff.) and to Arabian robber-bands, whose presence there caused it sometimes to be considered part of Arabia (Dio Cass., 68, 31).

Among the chief cities of Mesopotamia were Haran (Carrhæ), Edessa, Nisibis, and Tul-Barsip (later Kar-Salmanassar), capital of the important principality of Bit-Adini (בִּית אֲדִינִי, Amos i. 5).

Mesopotamia was not a political unit, and its history is involved in that of the great peoples which bordered upon it. The ancestors of the Hebrew people settled there (Gen. xi. 10 ff., xii. 5; Josh. xxiv. 2 ff.; Acts vii. 2), after leaving Ur of the Chaldees (see UR); and, even after Abraham had entered Canaan, a connection with his family in Mesopotamia was maintained. Rebecca came from Mesopotamia (Gen. xxiv. 10 ff., xxv. 20). Thither went Jacob, and gained wives and fortune (Gen. xxviii. ff., xxxv. 26, xli. 15). Egyptian records tell us that Egyptian kings of the eighteenth and nineteenth dynasties made inroads into Mesopotamia (circa B.C. 1700-1350). In the time of the Judges we hear of "Chushan-rishathaim, king of Mesopotamia" (אֲרָם נְהָרַיִם), as an oppressor of Israel (Judg. iii. 8, 10). In David's time the king of the Syrian Zoba had vassals in Mesopotamia (2 Sam. x. 16, cf. v. 19). From the Assyrian inscriptions it appears that the land was divided among petty chiefs, whom the Assyrians by degrees subdued; Shalmaneser II. (B.C. 858-823) establishing at length a permanent control over the greater part of the territory. The district then belonged successively to the Assyrians, Babylonians, and Persians; falling later under the dominion, first of the Seleucidæ, then — after being long the battle-ground of Parthian, Armenian, and Roman armies — of the Romans. Its incorporation into the Roman Empire was due to Trajan, and, more completely, to Caracalla (A.D. 217). At this time two main divisions were recognized, — Osrhoëne in the West, with Edessa as its capital; Mygdonia in the East

(Polyb., 5, 51), with Nisibis as the chief city. The Arabs conquered Mesopotamia A.D. 637-641.

LIT. — H. KIEPERT: *Lehrbuch der alten Geographie*, Berlin, 1878; C. RITTER: *Erkunde*, vol. xi.; J. OPPERT: *Expédition Scientifique en Mésopotamie 1851-54*, Paris, 1863.

RÜETSCHL.

MESROB, or **MASHTOZ**, b. in the middle of the fourth century, at the village of Hazegaz in the Armenian province of Taron; d. at Walarshapat, Feb. 19, 440. He was educated by the *catholicoi*, Nerses the Great, and instructed in Greek, Persian, and Syriac. After the death of Nerses, he came to the court of King Vramshapuh as his secretary; but, after the lapse of seven years, he retired, dissatisfied with a merely worldly life, first to a monastery, and afterwards into the desert. The great fame of the *catholicoi*, Sahak the Great, allured him back into the world; and then began his great missionary and literary labors. The Bible was known in Armenia only in the Syriac translation, which the common people did not understand; and the Armenian language could be written only by means of Greek characters, which were altogether incapable of representing it. After many troubles, he finally succeeded in producing an alphabet of thirty-six letters, which proved admirably fitted for the Armenian language; then he translated the Bible into Armenian in connection with Sahak; and finally he laid the broad foundation of the whole Armenian literature by a number of translations from Greek and Syriac, performed by disciples whom he had sent to Edessa, Constantinople, Athens, and Alexandria. For a short time after the death of King Vramshapuh, he was disturbed in his beneficent activity. The Persian kings decided to govern their Armenian provinces by Persian governors, and those strangers determined to introduce the Persian fire-worship in the country. Merob and Sahak fled into Greek Armenia; but the persecution was only of short duration, and both were able to return. See SUK SOMAL: *Quadro della storia letteraria di Armenia*, Venice, 1829; and the life of Mesrob, written by GORIAN, and translated into German by Welte.

PETERMANN.

MESSALIANS. — I. Messalians, or Massalians, a word of Syriac derivation, and denoting "praying people," was the name of a non-Christian religious party which flourished in Asia Minor in the middle of the fourth century. According to Epiphanius, they originated among the Hellenists. They accepted a plurality of gods; though they recognized only one God, the Omnipotent, as worthy of being worshipped. They held frequent prayer-meetings, with illuminations and singing. In some respects they resembled the *Cœlicolæ* and the *Hypsistorians*: in others, they seem simply to be a popular form of Persian dualism. They were never numerous, but they were persecuted by the Christian authorities. See EPIPHANIUS: *Hær.*, 80; CYRIL OF ALEXANDRIA: *De Adoratione*, iii.; ULLMANN: *De Hypsistoriis*. — II. Entirely without connection with this non-Christian party, there existed in Syria, in the latter part of the fourth century, under the name of Massalians, a Christian sect, which, however, soon obtained other names, — Euchites, after their principle of perpetual prayer; or Chorentæ, after their habit of dancing; or Adelphians, Lampe-

tians, Marcionists, Eustathians, etc., after their various leaders. They were monks; but, in opposition to other Eastern monks, they refused to work for their bread, but roamed about begging. The demon, they taught, with which every human being is born, can be expelled or subdued only by intense prayer: baptism and the Eucharist are of no account. But, in the enthusiasm of intense prayer, the soul is raised above all passions and cravings, and consequently, also, above all moral restrictions. Condemned by one council after the other, and persecuted both in Syria and Asia Minor, they are still heard of in the sixth and seventh century. [See the exhaustive article, "Euchites," by G. Salmon, in SMITH and WACE: *Dictionary of Christian Biography*.]—III. Once more the name of Messalians comes to the surface in the history of the church; namely, in connection with the Paulicians in the tenth century, but probably also as a branch of that sect. See article on PAULICIANS.

WEINGARTEN.

MESSIAH, MESSIANIC PROPHECY. According to the prophecies of the Old Testament, the consummation of the plan of salvation was, on the one hand, to be brought about by the *personal* advent of Jehovah in his glory. He appears, amidst the jubilation of the whole creation, to establish his kingdom on the earth (Ps. xcvi. 10 sqq., xcvi. 6 sqq.), and reveals himself to his people as the Redeemer from bondage and the Good Shepherd (Isa. xxxv. 4 sqq., xl. 10 sq., lii. 12; Ezek. xxxiv. 11 sqq., etc.). Jehovah himself takes up his dwelling on Zion, ruling all nations as their king (Zech. xiv. 16), fills the new temple with his glory (Ezek. xlii. 2, 7), shines as the eternal light over the divine city (Isa. ix. 2, 19), etc. So patent was this future indwelling of God in his church to be, that no ark of the covenant would be any longer necessary (Jer. iii. 16). While on the one hand, the representations are thus most distinct, that Jehovah will dwell among his people in the era of salvation, they are, on the other, equally distinct, that the kingdom of God will be restored by a member of the house of David. Both of these representations are put side by side in Ezek. xxxiv., where Jehovah himself is portrayed as the shepherd (ver. 11), and as, at the same time, raising up a shepherd, even his servant David (ver. 23). In verse 24 both delineations are merged in the description, "I the Lord will be their God, and my servant David a prince among them." This member of the house of David is the promised Messiah.

The Hebrew word "Messiah" (מָשִׁיחַ), translated in the LXX., *Χριστός* ("Christ"), designates in the Old Testament, in the first instance, every person anointed with the holy oil, as the high priest, and especially the king. From the latter use, its application passed over (Ps. ii. 2; Dan. ix. 25) to Him who was to represent and introduce the consummation of the kingdom of God. The Targum of Onkelos adds the title at Gen. xlix. 10, Num. xxiv. 17; and the Targum of Jonathan, at Hos. iii. 5, and many other places. The term "Messiah" is twice used in the New Testament (John i. 42, iv. 25); and its Greek equivalent, "Christ," almost always with the article in the Gospels, without it in the Pauline and Petrine Epistles. The promise of the Messiah was connected with the family of David, but it presup-

poses and was built upon the hope of salvation which Revelation from the very beginning had excited. It is with this expectation that we must therefore here begin.

1. *Prophecies in the Old Testament.*—The first promise of salvation is put in closest connection with the Fall (Gen. iii. 15). The older theologians wrongly interpreted the "seed of the woman" to mean an individual; and the Roman Catholics, on the basis of the false rendering (*ipsa conteret caput*), referred it to the Virgin Mary, — an exegesis which the Jesuits zealously espoused. The passage predicts the conflict of the human race with the kingdom of evil, and the final triumph over it; so that it is indeed the "first Gospel" (πρώτον εὐαγγέλιον), as the older theologians designated it. Of very great importance is the further teaching of the passage, that, as all evil is the consequence of sin, so salvation will be a consequence only of the destruction of sin. In other words, the conflict here indicated is a moral conflict. Gen. iv. 1 does not refer to the God-man, as Luther indicates in his translation; but the name "Noah," which Lamech gave his son (Gen. v. 29), proves that the antediluvian world was looking forward to a deliverer from the curse of sin. After the Flood, those divine acts of election occur by which the way for the fulfilment of salvation was being prepared. The God of revelation was the God of Shem (Gen. ix. 26); and the promise that in Abraham (Gen. xii. 3, xviii. 18, etc.) all nations were to be blessed was to find its fulfilment in the kingdom of Christ. Important is the thought that the chosen tribe is to rule all nations (xxvii. 29), and this tribe was to be Judah (xlix. 10). No matter how the word "Shiloh" is interpreted ["Christ the Prince of peace," or, "a place of peace"], it is replete with the promise of the future.

A third period of Messianic prophecy begins with the deliverance of Israel from Egypt. Balaam's prophecy of the star of Jacob (Num. xxiv. 17 sqq.), referred by the ancient Jews to the Messiah, evidently points to a glorious rule and ruler issuing from Israel. The passage in Deuteronomy (xviii. 15–19) does not refer, as it used to be explained, to a single individual prophet, Christ, but to the office of the prophets. It has, however, its place in the Messianic predictions, as showing that prophetic as well as regal functions were necessary to the consummation of God's kingdom on earth. [Stephen, in his address before the Sanhedrin, quotes this passage from Deuteronomy, and finds in it a direct reference to the Messiah, — Acts vii. 37.] The point of departure for the more definite concentration of the Messianic expectation on a person is 2 Sam. vii., where Jehovah promises to establish David's dynasty forever, and to make his seed his son. This son was not the whole house of David, but one of David's descendants (1 Chron. xvii. 11). By this passage (2 Sam. vii.) two things were fixed, — that the Messiah was to be a king, and a son of David. David's house can be humbled, but not permanently (1 Kings xi. 39). In David's last song (2 Sam. xxiii.) predicates are affirmed of David's royalty, which cannot be referred to his own person, but to the ideal kingdom he represented (compare Ps. xxi. 5, 7, lxi. 7). In Ps. ii., xlv., lxxii., cx., a royal personage is de-

pieted, to whom neither David nor Solomon corresponds, but only He of whom they were types. There are two schools of interpretation with regard to these psalms. The one, represented by Calvin, holds, that, in the first instance, they refer to a king of Israel, but that the ideal predicates affirmed of him refer to the Christ. The other school holds that the Psalmist had before him the ideal theocratic king, and so spoke directly of Christ. This last view cannot be set aside by the objection that the Psalmist could not sing of a future king; for he does sing of a future glory of the holy city (Ps. lxxxvii.), and the future advent of Jehovah to establish his kingdom (Ps. xcvi.-xcviii.). This view seems to be decidedly the more natural in Ps. ii., lxxii., cx. These psalms depict the Messiah as a victorious prince, ruling over the world, and relieving the suffering (Ps. lxxii.). This king is also a priest (Ps. cx. 4), a designation it was impossible to give to David or Solomon; and the affirmation that his priesthood was to be "after the order of Melchizedek" shows that it was to be something outside of, and superior to, the Mosaic order.

Turning to the prophetic books, we find in the oldest of them no distinct reference to the person of the Messiah. But the elaborate descriptions of his person and rule which Isaiah and Micah give do not make the impression that the idea was a novel one; and the view that the Messianic expectation goes back no farther than the eighth century B.C. has no warrant. It should not occasion any surprise that the prophets, at the time of the deterioration of the Davidic dynasty, should have pointed more distinctly to the future; for this was the very function of the prophets,—to testify to the indestructible truth of the divine promise. Pursuing first the line of the predictions concerning Christ's person, we discover that he is to be endowed with a superhuman dignity. He is of divine origin (Mic. v. 2), and endowed with divine power (Mic. v. 4). To this passage in Micah corresponds Isa. iv. 2, if this is to be referred to the Messiah, as the Targum assumes. Isa. vii. 14 refers to the birth of "Immanuel;" and it is now again pretty generally conceded that it refers to the Messiah from its connection with ix. 5 sqq., where the divine nature of the Messiah is affirmed. In xi. 1 sq. the divine in him seems to be described as only the result of the Divine Spirit's resting upon him. In Jer. xxiii., xxxiii. 14-26, we have other prophecies of the Messiah; but, in the first, the expression "the Lord our righteousness" (xxiii. 6) does not necessarily contain the affirmation of the divinity of the Messiah; for it does not say he *is* divine, but is "called" so. In Jer. xxx. 21, however, the Messiah is described as a ruler, and in a peculiar relation to Jehovah, such as no man can hold to him. In Zech. iii. 8, vi. 12, the expression "Branch" is used as a proper name of the Messiah. In Mal. iii. 1 we have a prophecy of a "messenger," whom the Lord would send to prepare the way for the "messenger of the covenant," or angel of the covenant. The Lord who dispatches the messenger is Jehovah. The angel of the covenant may be the angel of the wilderness, but it is more plausible to refer it to the Messiah. Finally, in Daniel, we come to the close of the Messianic prediction of the Old

Testament. In vii. 13 sq. the vision of the four beasts is concluded with a vision of the "Son of man coming with the clouds to the Ancient of days." According to some interpreters, the Son of man referred to the theocratic people, as the four beasts referred to world-kingdoms; but this is very improbable: and, as far back as we can trace the exegetical tradition, it was referred to the Messiah. So here, likewise, he appears as a divine as well as a human being; for only God can use the clouds as his chariot (Ps. civ. 3). If we follow the usual interpretation, the Messiah is not again referred to in the heavenly creatures of Daniel; but who is he whose voice is heard on the bank of the Ulai (viii. 15-17), who appears in majesty at the Tigris (x. 5 sqq.), and swears by him that liveth forever (xii. 6 sqq.)? That is the best view which sees here the angel of Jehovah (Michaelis, etc.). If this be so, his identity with the Son of man of vii. 13 (not with Michael, as Hengstenberg urged) is easily made out. It is to be noticed that the Apocalypse (i. 13-15) gets its description of the appearance of the glorified Christ from Dan. x. 5 sqq.

The union of this Son of man coming from the clouds with the member of the house of David is not described in the Old Testament (we prophecy only *in part*,—1 Cor. xiii. 9). All the elements, however, are furnished in the prophecy of the Old Testament. It remained for Christ to unite them in his person,—the object and the fulfilment of these two lines of prophecies.

2. *The Office and Work of the Messiah.*—The first characteristic of the Old-Testament prophecies is, that the Messiah was to be a *king*, and the Messianic kingdom was to rise from a humble beginning to a glorious consummation (Isa. xi. 1; Mic. v. 2). Like the first David, he was to come forth as a stem out of Jesse, and be born in Bethlehem. The same truth is taught by the allegory of the cedar of Lebanon (Ezek. xvii. 22 sqq.), which grows from a little twig that the Lord planted, and under the shadow of whose branches all the birds of heaven congregate. This allegory refers, not to Zerubbabel, but to the Messianic kingdom. The Messiah was to come, not in pomp, but in humble circumstances (Zech. ix. 9 sq.). His royal power was to extend over all nations (Isa. xi. 10 sqq.).

The second characteristic of the Messiah of the Old Testament is that he *suffers*, and by his suffering and death atones for the sins of the people. The destruction of sin he will accomplish by the exercise of righteous judgment (Isa. xi. 9) and the spread of the knowledge of Jehovah through the land. At the side of passages of this kind are others, in which prophecy points to a servant of Jehovah who suffers in the people's stead, to an act of atonement upon which the dawn of the period of salvation depends. The Messiah is to be a priest. The sufferings of the Messiah bring about a recognition of the God who saves among those who theretofore have not known him. This idea is brought out very distinctly in Ps. xxii., which cannot refer to David, in whose life no circumstance is found to correspond to it (not even 1 Sam. xxiii. 25 sq.), nor to Jeremiah, who would hardly have associated the establishment of the kingdom of God among the heathen with his deliverance. The meal of thanksgiving and sac-

rifice (Ps. xxii. 26) is identical with the prophesied meal of the Messianic period (Isa. xxv. 6 sqq.), which God prepares on Zion for all nations. Nor is the suffering one in the psalm, Israel (Kimchi), as verses 22, 23, show. This Messianic suffering is regarded as *vicarious*. The whole Old Testament is full of the thought that God stays judgment upon a guilty race on account of a just and righteous substitute. The most pious of the patriarchs of Israel are sinful themselves, for this reason cannot roll away the curse from the people (Isa. xliii. 27, etc.), and do well if they save themselves (Ezek. xiv. 14 sqq.). The people needs a more perfect mediator. This is the servant of Jehovah. The fundamental conception of the servant of God in Isa. xl. sqq., it is true, is the people of Israel (xli. 8 sq., xlv. 1 sqq.; comp. Jer. xxx. 10), in which the prophets are included. It is not the prophetic order by itself, for the prophets were not a corporation; and the description of blind and dumb dogs (lvi. 10) is not applicable to them. But when this servant of Jehovah is described as the light of the Gentiles (xlii. 1-7), the one who shall lead the people back to the Holy Land (xlix. 1-6, etc.), it is not to be denied that the description refers to an ideal person, and not to the servants of God (Israel) as an aggregate. This must be affirmed very positively with regard to lii. 13-14, liii. 12. The people itself has the consciousness of guilt (lix. 16, lxiv. 5), and cannot atone for its sins (lix. 16). The prophecy points to one who suffers not for his own sins, but gives up his life as a substitute, as a ransom (כֶּסֶף), for the sins of others. He is rejected of men, but honored of God, and by him lifted out of the grave into glory. This servant of God is the son of David, as is plain from lv. 3 sqq., which refer back to the promise of David. In Zechariah it is plainly taught that the Messiah is to be priest, making atonement for his people (iii.), and is crowned with the double crown, uniting the royal and priestly functions (vi. 9-15). He is to suffer death; and, when he is pierced, it is as though Jehovah himself were pierced (xii. 10-13).

3. *The Apocrypha*. — The question whether the Messianic expectation runs through the apocryphal books of the Old Testament has been recently discussed with a good deal of heat, but without overthrowing the old position, that only faint indications of the Messianic hope are found in them. Turning first to the apocryphal Chochma literature, we find that Ecclesiasticus speaks of the promises delivered to the patriarchs (xlv. 21 sqq.), David's glorious throne (xlvii. 11), and the coming of Elias (xlviii. 10), but nowhere even hints at the Messiah, the destroyer of sin, the consummator of the Davidic royalty. The Book of Wisdom borrows from the Old Testament the idea of a day of judgment, at which the divine kingdom shall be restored (iii. 7 sqq., v.); but there is not a vestige of a reference to the future King and Saviour of David's lineage. One passage (ii. 12-20) was referred by the ancient church to the death of Christ, but the connection forbids this reference. What is true of these two books is true of all the Apocrypha of the Old Testament. The Book of Baruch, which the writer attempted to set in the key of the old prophets, speaks of the glory of Jerusalem and the return

of the people (iv. 21 sqq.), but has no word about the Messiah. The same is the case with Tobit, which refers to the conversion of the Gentiles (xiii. 8-18, xiv. 5-7), but not to the Messiah. The First Book of Maccabees breathes, more than any of the other Apocrypha, the theocratic spirit of the Old Testament; but here, too, there is no trace of a Messianic expectation. The Messianic hope had not died out among the people, as we shall see below; but it is evident that the Maccabean leaders and their party did not strengthen its courage by Messianic expectations. The expectation of the Messiah was associated with deliverance; and the people found in the patriotism of the Maccabees a substitute for the Messianic deliverance, so far as the national aspect was concerned, and their partial fulfilment in (Obad. 20 sq.; Amos ix. 11 sq.) John Hyrcanus, who united in his own person the offices of priest, prophet, and king. The moral aspect of the Messianic deliverance came, after a while, to be explained to be the deliverance of each individual by his own efforts. Philo represents this position, and found the ideal of the good and wise man, not in the future Messiah, but in the patriarchs, and especially in Moses, whom he praises as the holiest of men, uniting in his person royal, prophetic, and priestly functions (*De prem et pœn.*, 9). For this reason we shall not be surprised to find the notion of a personal Messiah wanting in Philo's system. That "more divine than human revelation" of which he speaks, follows the description of the Shechinah of the wilderness, not the Messiah; and this is not the result of his preference for the Pentateuch over the prophetic books, for the Alexandrine version of the Pentateuch contains the term "Messiah." He does not mention an objective act of atonement, nor a restoration of David's throne; and the victorious conqueror of the heathen (Num. xxiv. 7) he explains away as the unperturbed courage and robust physical strength of the Jews.

In spite of what has been said, the Messianic hope which flamed forth under the Herods had not died out in this period. It was still held as a scholastic opinion, as is proved from the LXX., the earliest monument of the Jewish exegesis, which probably understood Gen. xlix. 10 in a Messianic sense, and Num. xxiv. 7, 17, when he whose kingdom is greater than that of Agag cannot be any one else than the Messiah. The same may be said of Isa. ix. 5, where they seem to have identified the Messiah with the angel of the Lord's presence. The earliest Targums prove the same thing as the LXX. (see below). The Messianic hope was also fostered in those narrow and pious circles (Essenic circles, Hilgenfeld) from which the Jewish apocalyptic literature sprang after the Maccabean period. To this literature we now turn.

4. *The Hebrew Apocalyptic Literature*. — The Book of Enoch, whose composition is put by the latest authorities in the year 110 B.C., substitutes for the seventy weeks of Daniel seventy periods in which heathen rulers shall govern. At the completion of these periods, the end will come (lxxxix. 59 sqq.), the heathen nations will be subdued, the new Jerusalem be established, and the Messiah reign (xc. 37 sqq.). The Messiah is represented under the figure of a white bullock,

whom all the beasts of the earth, and fowls of the heavens (the heathen nations), shall acknowledge. The name of the Messiah occurs most frequently in chaps. xxxvii.-lxxi (which Hilgenfeld declares to have been written after Christ's birth), and was given before the world's creation (xlvi. 3). When he appears (xli. 4 sqq.), he will cast out all the great of the earth who refuse to acknowledge him from their seats of power; but even his enemies shall bow before him (li. 3-5, lxii. 9). If this section was written before Christ, then we have in it, as Hilgenfeld has said, "the highest doctrine of the Messiah known to us in the Hebrew literature before Christ." It also speaks of the Messiah as being at once the Lord from heaven and the son of a woman (lxii. 5), but does not teach an incarnation. The step is so great from the Messianic passages in the Old Testament to the Christological section in Enoch included between xxxvii. and lxxi. as to force me to the conclusion of Hilgenfeld, that it is of post-Christian origin.

The Book of Daniel was much studied in Alexandria; and the apocalyptic thoughts it started were embodied in the Sibyl, a heathen voice announcing the glory of Judaism, and its triumph over heathenism. The oldest document ascribed to the Sibyl is the prophecy in the third of the Sibylline books, which Hilgenfeld puts in the year 140 B.C. This prophecy announces the Messiah; but the God of Israel is the great king, and he rules through prophets. It is the universal sway of the Mosaic law, and not the consummation of the Davidic authority, which is brought out. Virgil's description of the return of the golden age is very properly regarded as having drawn from this document. The Sibyl regards the fourth kingdom of Daniel as the Roman Empire; and in proportion as the Roman oppression was increased did the expectation become more intense, that the approach of the Messiah was near. These Sibylline books aided in spreading that general expectation which we find so prevalent in the heathen world, that a new period of the world's history was about to dawn, and which Suetonius (*Vespas.*, 4) refers to as an old and firm opinion.

The Fourth Book of Ezra is the last of the Hebrew apocalyptic writings. The most recent criticism again refers its origin to a date before Christ, although we still prefer to place it about 100 A.D. The teachings concerning the Messiah include much that is peculiar to the Talmud. It represents the fourth world-power as the Roman Empire. The Messiah will come to bring the eagle (the Roman Empire) to judgment, and to cast it into the fire (xi. 37 sqq.), and, on the other hand, to bless the people of God until the day of the last judgment (xii. 33). In chap. xiii. the advent and work of the Messiah are more fully described. His face is as a consuming fire. The nations will give up their wars when he speaks. His reign, however, is limited to four hundred years, when he and all men living shall die, but, after seven days, rise again. The Highest will then reveal himself, and establish righteousness.

5. *Culmination of the Messianic Expectation.* — The expectation of the Messiah culminated in the Herodian period. This result was caused by the restlessness of the people under the dominion of Idumæan and Roman rulers; and the people

looked forward with great longing to the coming of the Son of David, which from henceforth is a title of the Messiah in the New Testament (Matt. ix. 27, etc.) and the Targums. The best authority on the subject, as it was held at this time, is the New Testament; after it, Josephus, who however, is very cautious in his utterances. The New Testament represents one of the essential features of the time to be the waiting for the Messiah (Luke i. 38, ii. 25), who should deliver Israel from its enemies, and redeem it from its sins (Luke i. 74-77). He was to establish righteousness, but only through suffering and conflict rise to his glory (Luke ii. 34; John i. 29). Very different was the Messianic hope of the Pharisees. They expected the kingdom of God to come with outward circumstance (Luke xvii. 20), and to be a political power. Their ideas were visibly embodied in Judas the Galilæan, and the faction of the Zealots.

The vital power of these Messianic expectations is attested by the frequent outbreaks of the Jews against the Romans. Josephus (*B. J.*, VI. 5, 4) explains this inveterate hostility by a prophecy in their sacred books, of double meaning, according to which one should attain to dominion over the world from Judæa. He found the fulfilment in the Roman emperor Vespasian. The passage to which he referred was, in all probability, Dan. ix. 24-27.

The destruction of Jerusalem was by no means the grave of the Messianic hopes: on the contrary, from that event dates the reception of this belief as a Jewish article of faith; and Bar Chochba was able once more to gather the people about him, under the delusion that he was the Messiah, and to lead them into a death-struggle. Rabbi Akiba acknowledged his Messianic claims; but Hillel II., in the time of Constantine the Great (*GRÄTZ: Gesch. d. Juden.*, iv. 386), said, "There is no Messiah for Israel; for Israel had its Messiah long ago, in the days of Hezekiah." To which Rabbi Joseph replied, "May God forgive Hillel!" It was firmly believed that the Messiah would come. The manner and the time of that coming were questions in dispute. We shall now turn to the later opinions of the Jews, especially as they are embodied in the Targums of the elder Onkelos — which explains Gen. xlix. 10, Num. xxiv. 17, of the Messiah (the younger finding seventeen Messianic passages in the Pentateuch) — and Jonathan, the Mishna (which does not contain much), the two Gemaras, and the older writings of the Midrash.

6. *Rabbinical Views.* — Jewish theology distinguished two periods (æons), by which they did not mean this world and the world to come, but two periods in this world's history. The second period follows upon the resurrection. Some taught that the Messianic period began before, some after, that event. The former was the prevailing view; and R. Eliezar says, that, in the days of the Messiah, wars will continue. The duration of the Messianic kingdom is variously defined. The principal reference is *Bab. Sanh.*, 97 sqq. After limiting the duration of the world to six thousand years, to be followed by a universal sabbath lasting a thousand (Rab Ketina) or two thousand (Abaji) years, during which the world will lie desolate, it says, "It is a tradition

of the school of Elias, that the world will last six thousand years, two thousand of which are desolation (*Thohu*), two thousand law (*Thora*), two thousand the Messianic period; but, on account of our sins, a part of the latter is run out." In another place, leaning upon Persian sources, it says, that, after 4,291 years should have elapsed from the creation of the world, the war between Gog and Magog would begin; and then the Messiah would come, and, at the end of seven thousand years, God would create a new world.

The Messiah was to appear suddenly (*Bab. Sanh.*, 97: "Three things come unexpectedly, — the Messiah, that which is found, and a scorpion"), but whether in Nisan (the month of the deliverance from Egypt) or Tisri (*Ps.* lxxxi. 14) was a matter of dispute. Signs would precede his coming. R. Jochanan says (*Bab. Sanh.*, 98), "The Son of David will not come, except in that generation when all are either undeserving of punishment (*Isa.* lx. 21), or all are guilty (*Isa.* lix. 16)." R. Acha asserts, that, if Israel was in a state of penitence only for a single day, the Son of David would at once come; and he bases the assertion on *Ps.* xcv. 7. R. Levi says, that, if Israel observed only a single day according to the rules, the Messiah would immediately come. It was believed that the Messiah would appear at a time of great moral depravity (see especially *Mishna Sota*, ix. 15), unchastity, drunkenness, heresy, etc.

As to the person of this Messiah, it cannot be questioned that the most current view amongst the Jews was that which Trypho — after declaring the doctrines of the divinity and eternal pre-existence of Christ to be absurd — indicates in the *Dialogue* of Justin Martyr (c. 49): "We all expect that Christ will be a man born of men." Not even in the oldest Targums can the doctrine of the superhuman dignity of the Messiah be found; and in the Targum of Jonathan at *Isa.* vii. 14, *Mic.* v. 2, there is no trace of a reference to his birth from a virgin; and the explanation of *Isa.* ix. 5 is ambiguous. But the notion of the Messiah's superhuman nature was not altogether wanting, as is proved by a reference to some of the Midrashim, especially *Bereschith rabba*, edited, according to Zunz, in the sixth century. The latter identifies the Spirit of God moving upon the face of the waters (*Gen.* i. 2) with the Messiah; declares him to be higher than the patriarchs, Moses, and the angelic ministers (at *Gen.* xxviii. 10 sq.); asserts, that, in the future world, he will be at God's right hand, Abraham at his left, etc. (at *Gen.* xviii. 1). It was taught that the Messiah was to live in obscurity after his birth. According to the Talmud, he was born at the time of the destruction of Jerusalem, received the name Menahem, but, being made known by a Jew, was separated by storm from his mother (*Hieros. Berachoth*, 5). His place of abode afterwards was Rome, *Isa.* xxi. 11 being used as proof, and Edom being regarded as referring to Rome. There, according to the famous passage (*Bab. Sanh.*, 98), he sat at the gate of the city, surrounded by the sick and suffering, whose wounds he bound up, and waiting for that day (*Ps.* xcv. 7) when the people should repent, and warrant his going to them. It is in this same passage that the Messiah is called "the Leper," the proof-text being *Isa.* liii. 4. This

description of a state of humility and obscurity through which the Messiah was to pass shows the influence of *Isa.* liii. upon the Talmud. It was represented that Elijah would precede the Messiah in person, until Maimonides (*Mal.* iv. 5) explained the prophecy of one coming in the spirit of Elijah. Many represented that the Messiah's first act would be the breaking of the foreign yoke; and some rabbins held that he would arouse the righteous dead, but in regard to the resurrection of the dead there was a great divergence of views amongst the Jewish theologians.

A great interest centres in the question, whether the Jewish teachers taught an atonement for sin through the sufferings and death of the Messiah. (See WÜNSCHE: *D. Leiden d. Messias*, 1870.) There is no doubt that the old Jews referred the Messianic passages in Zechariah and *Isa.* liii. to the Messiah; and Trypho (*Justin*, c. 89) says, "It is evident that our Scriptures announced that Christ will suffer;" but the idea of atoning sufferings is not to be found in the Talmud associated with him. Its method of salvation is expressed in these words (*Berachoth*, 5): "Their sins are all forgiven who study the Law, do acts of mercy, and bury their children." The Christ of the atonement was an offence to the Jews. The Targum of Jonathan, in its paraphrase of *Isa.* liii. 5, says, "By his teaching, peace will be multiplied upon us; and, if we hearken to his words, our sins shall be forgiven." The teaching spoken of must refer to a revision of the Mosaic law, which was deemed of permanent validity, stretching even to the future world (*Pesikta sut.*). In regard to the fate of the Gentile nations, some taught full citizenship would be offered to them; others, that not even the privileges of the proselyte would be granted.

LIT. — KNOBEL: *D. Prophetismus d. Hebräer.*, Breslau, 1837; HOFMANN: *Weissagung u. Erfüllung und Schriftbeweis*, Nördling., 1844; STÄHELIN: *D. messian. Weissagungen d. A. T.*, Berlin, 1847; HENGSTENBERG: *Christology of the Old Testament*, Eng. trans., Edinburgh, 1854–58; NEUMANN: *Gesch. d. messian. Weissagg. im A. T.*, Bleicherode, 1865; THOLUCK: *D. Propheten u. ihre Weissagg.*, Gotha, 1861, 2d ed., 1867; OEHLER: *Theology of the Old Testament*, Eng. trans., Edinburgh, 1875, 2 vols.; COSTELLI: *Il Messia secondo gli Ebrei*, 1874; RIEHM: *D. messian. Weissag.*, Gotha, 1875; DELITZSCH: *Messianic Prophecies* (edited by CURTISS), Edinburgh, 1880; HITZIG: *Vorlesungen über d. bibl. Theol. u. messian. Weissagungen* (edited by KNEUCKER), Karlsruhe, 1880; VON ORELLI: *D. alttest. Weissagungen von d. Vollendung d. Reiches Gottes*, Wien, 1882. — For the views of the later Jews, at the time of Christ and since, on Messianic prophecy. See BUXTORF: *Lexicon Chald. Talmud. et Rabbin.*, Basel, 1639 (pp. 1268–1273, where the passages are given which the Targums explained of the Messiah); SCHÖTTGEN: *Horæ Hebra. et Talmud.*, 2 vols., Dresden et Lips., 1742; BERTHOLDT: *Christologia Judæorum*, Erlangen, 1811; COLANI: *Jésus Christ et les croyances messianiques de son temps*, Strassburg, 1864; VERNES: *Hist. des idées messian. depuis Alexandre jusqu'à l'empereur Hadrien*, Paris, 1874; DRUMMOND: *The Jewish Messiah* (from the Maccabees to the conclusion of the Talmud), 1877; FERD. WEBER: *System d. altsynagogalen paläst. Theol.* (edited by DELITZSCH

and SCHNEIDERMAN), Leipzig, 1880; and also EWALD: *Hist. of Israel*, vol. v.; KEIM: *Hist. of Jesus of Nazara*; SCHÜRER: *N. T'liche Zeitgesch.*; [J. PYE SMITH: *Scripture Testimony to the Messiah*, 2 vols., London, 1818-21, 5th ed., Edinburgh, 1859; ROBERT YOUNG: *Christology of the Targums*, Edinburgh, 1853; LEATHES: *The Witness of the O. T., to Christ*, Lond., 1868; R. PAYNE SMITH: *Prophecy a Preparation for Christ* (Bampton Lectures, 1869), 2d ed., Lond. and N.Y., 1871; MEIGNAN: *Prophéties messianiques*, Paris, 1878; P. GLOAG: *The Messianic Prophecies*, Edinburgh, 1879; W. F. ADENY: *The Hebrew Utopia*, London, 1879; RICHORE: *Le Messie*, Paris, 1879, 2 vols.; E. DE BUNSEN: *The Angel-Messiah of the Buddhists, Essenes, and Christians*, London, 1880; E. BÖHL: *Christ. d. A. T.*, Wien, 1881; HAMBURGER: *Encyc.*, art. "Messias."] OEHLER. (VON ORELLI.)

MESTREZAT, Jean, b. at Geneva in 1592; d. in Paris, May 2, 1657; studied at Saumur, and was pastor of Charenton. He was a learned theologian, an excellent preacher, and one of the main supports of the French Reformed Church in the seventeenth century, very active in its synods, in its disputations with the Jesuits, and in its negotiations with the court. He published several collections of sermons, of which the most remarkable is the *Exposition de l'épître aux Hébreux*, Geneva, 1655, 3 vols. Of his numerous polemical writings, his treatise, *De la Communion à J. C. au Sacrement de l'Eucharistie*, Sedan, 1624, was translated into German 1624, English 1631, and Italian 1638. See ANDRÉ: *Essai sur les œuvres de J. M.*, Strassburg, 1847. C. SCHMIDT.

METALS IN THE BIBLE. The use of bronze and iron was so old among the Hebrews, that they, like other ancient people, dated it back to the very beginning of history. (Compare Gen. iv. 22.) Abraham was rich in gold and silver, and the treasures of David and Solomon were famous (1 Chron. xxii. 14, xxix. 4; 1 Kings ix. 26, x. 27; 2 Chron. viii. 18). Palestine itself, however, is not rich in metal-bearing strata, but the neighbor countries are; and, since the author of the Book of Job shows a considerable knowledge of mining, he may very well have acquired it from personal experience. According to Strabo, gold and silver were dug in the land of the Nabatæans, and, according to Edrisi, at Gebel es-Serâ in the Seir Mountains, and along the boundary-line between Egypt and Nubia; but the principal places from which it was derived were Ophir (1 Kings ix. 26, 27, x. 11, 12, 22, 24; 2 Chron. viii. 17, 18, ix. 10), Uphaz (Jer. x. 9; Dan. x. 5), Havilah (Gen. ii. 11, 12, x. 29), Sheba (1 Kings x. 2, 10; 2 Chron. ix. 9; Ps. lxxii. 15; Isa. lx. 6; Ezek. xxvii.), and Parvaim (2 Chron. iii. 6), — places, which, according to Sprenger (*Die alte Geographie Arabiens*) and Soetbeer (*Das Goldland Ofir*, Berlin, 1880), were situated in Jemîn, on the south-western coast of Arabia. Copper and iron were found at Punon, between Zoar and Petra, the region in which Moses raised the brass serpent (Num. xxi. 9, xxxiii. 42), and still more plentifully in the peninsula of Sinai, where the Wady Megharâ was specially famous. According to its rock-inscriptions, the Egyptian king Sufra, the successor of Cheops (3122-2978), opened mines there fifteen hundred years before the time of Moses. Noticeable were the copper-works of

Lebanon, of which traces are still visible, and the iron-works east of the Jordan, midway between the Lake of Genesareth and the Dead Sea, which Ibrahim Pasha once more put into order (1835-39). Most of the metal, however, used by the Hebrews, was brought to them by the Phœnicians.

Gold generally occurs more or less mixed with silver, and silver more or less mixed with some baser metal; but the Hebrews understood the various processes of purification; and gold from Ophir was specially valued on account of its purity (Job xxviii. 16; Ps. xlv. 9; Isa. xiii. 12). Before the exile, neither gold nor silver was coined into money, though both were used in the payment of tributes (2 Kings xii. 18, xiv. 14; xviii. 14, xxiii. 33) and of taxes (Exod. xxv. 3, xxxv. 5; 1 Kings x. 15; 2 Chron. ix. 14). Gold and silver were mostly used for ornaments, such as bracelets (Gen. xxiv. 22), chains (Gen. xli. 42), tablets (Exod. xxxv. 22), and necklaces (Exod. xxxv. 22), or for embroidery (Exod. xxxix. 3; 2 Sam. i. 24) and decoration. Especially was silver lavishly used in the outfit of the temple, — for the sockets of the boards (Exod. xxvi. 19, xxxvi. 24), for the hooks of the pillars (Exod. xxxviii. 10, 19), for the bowls and chargers (Num. vii. 13), the trumpets (Num. x. 2), the candlesticks, and tables (1 Chron. xxviii. 15, etc.). Copper was very commonly used. It could easily be smelted and fused; and those processes naturally suggested its being mixed with other metals, especially so as to produce bronze. Iron was more difficult to handle. It could be purified by smelting away all foreign elements, but it could not be smelted or fused itself. The smith, however, understood to forge it into axes, swords, etc. (1 Sam. xvii. 7; 2 Sam. xxiii. etc.). The "northern iron" (Jer. xv. 12) seems to correspond to what we call steel. Zinc and lead were also known, and applied in various ways in practical life.

FR. W. SCHULTZ.

METAPHRASTES, Simeon, a Byzantine writer, who has acquired a name in mediæval literature by a compilation and partial remodelling (*μετέφρασε*, whence his name) of a great number of lives of saints and martyrs. Of his personal life nothing is known with certainty. Leo Allatius, and, after him, Cave and Fabricius, place him in the first half of the tenth century, in the reigns of Leo the philosopher and his son Constantine; while Oudin, and, after him, Hamberger and others, place him in the middle of the twelfth century, in the reign of John Comnenus. The work itself, such as it exists in numerous manuscripts in the libraries of Vienna, Paris, Moscow, and London, and such as it has been partially incorporated with the *Acta Sanctorum*, is a bewildering maze of old and new, genuine and spurious; a hundred and twenty-two lives being considered genuine, and four hundred and forty-four spurious. Other works ascribed to him are *Epistolæ IX.*, *Carmina*, *Sermones*, etc. The *Simeonis Chronicon* is of doubtful authorship. GASS.

METH, Ezechiel, and **STIEFEL**, Esaias, were the leaders of a sect of mystical enthusiasts, which, in the first half of the seventeenth century, caused considerable trouble to the authorities in Thuringia. Stiefel, a wine-dealer in Langensalza, was the originator of the whole movement; but Meth, his nephew, seems to have been its principal

power. Many of their relatives and acquaintances joined them, and neither admonitions nor punishments had any effect. The Countess Juliane of Gleichen separated from her husband, convinced that she was going to bring forth the Messiah. But, when Stiefel died (Aug. 12, 1627), Meth felt sorely disappointed, as he believed him immortal; and Meth is said to have died a converted Christian, Oct. 26, 1640. The views of the sect, such as represented in *Zehn christliche und gottselige Traktätlein von Esaias Stiefel und Die zwölf Artikel, welche Ezechiel Meth von Langensalza bekennt*, are almost identical with those of the Anabaptists and Schwenkfeld. See L. F. GÖSCHEL: *Chronik der Stadt Langensalza in Thüringen*, 1818, vol. ii. p. 310. L. F. GÖSCHEL.

METHODISM, the third epochal religious movement in the history of the Protestant Church in England, sprang from the bosom of the Church of England in the last century, against whose religious apathy it was a protest, and sought to make Christianity a more vital force, and to leaven the neglected masses with the leaven of the gospel. It has with justice been called the "Second Reformation" of England, and the "starting-point of our modern religious history" (Isaac Taylor).

The Puritans, whose brief term of power came to a close with the Restoration (1660), gradually lost their zeal, or were involved in the meshes of deism. The Church of England, on the other hand, had fallen into a low spiritual condition. It still had its able and pious men, competent and willing to defend the faith; but the churches were empty, and the masses neglected. The condition of the lower clergy was a lamentable one; and idleness, indifference, and ignorance reigned among them, while many of the higher clergy enjoyed the benefits of their livings, but left to curates their religious exercises. The prominent prelates of the church contemplated its condition with grief, and looked forward to its future with alarm. As they were vainly looking around them for help, it came from an unexpected quarter and in an unexpected way. Several students, in 1729, had combined at Oxford, for the study of the Scriptures and religious conversation. Of their number the most prominent were John Wesley (1703-91) and his brother Charles (1708-88), and, several years later, George Whitefield (1716-70). In sport they were called "Sacramentarians," the "Pious Club," and also, on account of their regular habits of study and mode of life, "Methodists,"—a name which they themselves afterwards adopted, defining a "Methodist" as one who lived after the method laid down in the Bible. It was from this club of Methodists that the religious regeneration of England proceeded. The first period of the history of Methodism synchronizes with the history of the latter's career: the second dates from his death.

I. HISTORY OF METHODISM TILL THE DEATH OF JOHN WESLEY, 1791.—The club at Oxford, which spent several evenings in the week in the study of the Scriptures, first began to show its works in the visitation of the poor, sick, and imprisoned. After six years (1735), the Wesleys departed to Georgia, in answer to calls,—the one to be pastor of the colony, the other to be missionary to the Indians. On board ship they came in contact with twenty-six Moravians, and

much to their spiritual profit. John Wesley once said, "I went to America to convert others, and was not converted myself." They both had returned, by 1738, to England. Soon afterwards John Wesley and Whitefield began preaching in London churches, and by their fervid eloquence excited a deep sensation.

The movement afterwards known as "Methodism" had begun to develop its prodigious power. Like a mighty storm, the new preaching shook the hearts of the hearers, and threw new converts into the dust; so that, with great agitation and much crying, they entreated for mercy. The representatives of the movement were, on the other hand, treated to ridicule, scorn, and active persecution. But the movement spread in spite of resistance. Nothing was at first farther from the thought of John Wesley than to act independently of the English Church. He himself was a High-Churchman; but the Church of England turned a deaf ear to Wesley's appeals, and shut its places of worship against him and his co-workers. But the work was to go on; and on Feb. 17, 1739, Whitefield inaugurated (or, rather, restored) field-preaching at a service with the colliers of Kingswood. Wesley, overcoming his first feelings of revolt, followed his example at Bristol; and, when the public places were denied him, he established the first Methodist chapel at that place, May 12, 1739. Great throngs now gathered to hear these two preachers, in Moorfields, Kensington Common, Mayfair, Blackheath, and other places. Nothing of the kind had been seen since the Reformation,—no, not even then. They and others knew, as Isaac Taylor has said, "how to hold the ear of men with an absolute mastery." Their sermons were interrupted by disturbing noises and personal violence; but their courage increased, and John Wesley could exclaim, "To save souls is my vocation, the world is my parish." In 1740 (July 23) he organized, with twenty-six male and forty-eight female members, the United Society in the Foundry, London. The year following (1741) Cennick, who had charge of a Methodist school at Kingswood, and advocated strict Calvinistic views, separated from Wesley, with fifty-two others; and, soon after, a further division took place in the Methodist ranks, in consequence of a difference, upon the doctrine of predestination, between Wesley and Whitefield, the latter holding to the Calvinistic view. The consequence was a Calvinistic and Wesleyan (or Arminian) branch of Methodism, the latter being much the stronger.

As the numbers of the congregations increased, the *organization* of the Methodist movement, or the "*societies*" as they were called, occupied Wesley's attention. With no other resort within reach, he somewhat reluctantly selected the most competent of the converts as lay-preachers. Maxfield had preached without his knowledge, but with great acceptance; and him he made the first lay-preacher (or helper), but not till his scruples had been removed by the strong words of his mother: "Take care what you do with respect to that young man, for he is as surely called of God to preach as you are." In 1742 the number had already risen to 20. These men were without much education, but became eloquent by reason of a living faith, and, as local and itinerant

preachers, accomplished an immense amount of good, suffering often imprisonment and other personal indignities in the work. Education was not a condition of a license to preach; but, by the rules of 1746, simply a gift for preaching and personal faith were required. They were licensed at first as "preachers on trial," for one year. By a rule passed in 1763 they were not allowed to remain longer than two years (afterwards extended to three years) in the same place.

The life of Methodism was settled by the admission of lay-preachers. The next thing in the way of perfecting the organization was the inauguration of an Annual Conference, the first session being held June 25-29, 1744, in the Foundry, London. Four lay-preachers were admitted. In the first instance it was designed by Wesley to be simply a meeting with his friends. But it came to be more of an authoritative body, with the power of discussing questions of doctrine, and formulating rules. The minutes of the early conferences were first published in 1763.

The first Methodist organizations were called "societies;" and the General Rules, so called, drawn up by Wesley for the guidance of the members, forbade blasphemy, sabbath desecration, dishonesty, usury, etc., and enjoined works of charity, and the use of the private and public means of grace. The societies were divided into *classes*; and here we come in contact with a peculiarly Methodist institution, and one of its sources of power. The idea struck John Wesley in Bristol, when, in order to raise money to pay the debt of the chapel, he divided the members into classes of twelve, and appointed one of them to collect from the other eleven a penny a week. Henceforth, all the societies were divided into classes, with a *class-leader*, who gathered the classes together once a week, presided over their meeting, and conversed with them on their spiritual estate. The separate societies were united in *circuits*; and in 1748 there were nine of these, with about seventy-two societies. These circuits were occupied by itinerant and local preachers, over whom one of their number presided as the overseer, with the title at first of *assistant*, and later of *superintendent*. (The Wesleyans in America call them "bishops.") Each society had a corps of officers called "stewards," who met twice a week, and cared for its temporal concerns and diaconal work.

This was the excellent outward organization of the Methodist body. But that which gave it power was the fresh blood of the gospel, which coursed through its veins. All the lay-talent was employed, the gifts of preaching were put into requisition, prayer-meetings (1762) gave an opportunity for all to exercise their powers, and, with the *love-feasts*, an opportunity for mutual encouragement and edification.

It is impossible here to follow the work of Wesley and his coadjutors in detail. They passed into districts where the people were most destitute, from a religious point of view. Methodism spread into Scotland, where Whitefield preached in 1741, and Wesley in 1751; and four circuits — Edinburgh, Dundee, Aberdeen, and Glasgow — were constituted. It was planted in Ireland in 1747, and both the Wesleys were soon after on the ground. At the end of thirty years, there were in Great Britain 50 circuits, 100 itinerant preach-

ers, a larger number of local preachers, and 30,000 members, connected with the Methodist societies.

In another direction, but with the same aims as the Wesleys, Whitefield had been continuing to work, as also that eminent woman Lady Huntingdon (d. 1791), — the one preaching without rest, in England and America, to immense and entranced throngs; the other building chapels with her private means, and seeking to interest the nobility in vital religion. Whitefield died in 1770. The year before, the Conference, with Wesley at its head, made very strong utterances against Calvinism. A protracted discussion followed, carried on by the apostolic Fletcher (d. 1785) and Wesley on the one hand, and Toplady, Rowland Hill, and others, on the other, and also divisions among Wesley's followers.

The management of the Methodist movement had been in the hands of Wesley almost exclusively, but provision had to be made for a more permanent government. In consequence, the so-called "Deed of Declaration" was drawn up by Wesley (Feb. 28, 1784), and filed in the High Court of Chancery, in which he renounced his claim to the chapels, etc., in favor of the stewards, and conferred the right of appointing preachers upon the Conference, to be composed of a hundred members. This Conference was to sit every year for not less than five days, and its members were to be drawn from the clergy exclusively. This document established Methodism permanently. But it became at once the occasion of passionate discussions among the Methodists, as well as of divisions. Wesley was accused of being hierarchical, and intolerant of lay-participation in the management of the church, and of holding too firmly to the Church of England.

In 1784 Wesley took a step which formally put him outside of the pale of the Church of England. Called upon in 1784 to send ministers to America, he requested the Bishop of London to ordain several of his lay-preachers. On receiving a refusal, he himself ordained two such preachers, and Dr. Coke, his able co-worker, as *superintendent*. Charles Wesley was much pained at hearing of this; but, at the Conference of 1785, John ordained three preachers for Scotland, and, two years subsequently, three for England. Before that time, the Methodists had received the sacrament from the ministers of the Church of England.

John Wesley died in 1791, leaving behind him an example to his followers of Christian humility, purity of motive, and laboriousness, which will continue to be a perennial source of inspiration. He lived to see his words verified, — "The world is my parish." The following figures were presented to the Conference of 1790, the last he attended.

COUNTRIES.	Circuits.	Preachers.	Members.
England	65	195	52,832
Wales	3	7	566
Scotland	8	18	1,086
Ireland	29	67	14,106
Isle of Man	1	3	2,580
West Indies	7	13	4,500
British America	4	6	800
	117	309	76,470
United States	97	198	43,265

These were some of the practical results of the self-sacrificing zeal and indomitable purpose of Wesley and the early Methodists.

Wesley's *theology* had a predominantly practical trend. He himself was no creative mind in this department, nor did he ever think of founding a new system of theology. He stood almost wholly upon the platform of the Thirty-nine Articles of the Church of England. His system is called Arminian; but it must not be forgotten that he did not reject, as did the followers of Arminius, the doctrines of original sin and the Trinity. He taught very definitely the fall of man, the necessity of grace, and justification by faith alone. But his moral nature rose in revolt against the doctrines of absolute election, irresistible grace, and the perseverance of saints. He taught a conditional election and the possibility of falling away from grace. Two points upon which he laid great stress were regeneration and sanctification (perfection). By the former he meant a sudden conversion; the individual being able, like Wesley himself, to put his finger on the place on the face of the clock when he felt the power of a new life. This doctrine, which was almost a novel one at that time to the Church of England, has had a great power, especially among the masses; but it has also given rise to the abuse of laying an undue stress upon the affections. The doctrine of sanctification, or Christian perfection, Wesley also developed, appealing to passages like Ezek. xxxvi. 25; Matt. v. 48; John xvii. 19, 23; Eph. v. 25-27; 1 Thess. v. 23; 1 John v. 19. Perfection is attainable on the general ground that God would not demand any thing which could not be reached. An absolute and sinless perfection he did not teach, and repeatedly explains that it does not consist of freedom from ignorance, and error in things which are not essential to salvation, or of freedom from physical weaknesses, but of supreme love to God, and an equal love to our neighbor. In other words, the perfection of Wesley is relative, a purely moral perfection, in which love has consumed sin. In regard to this, as to other gifts of grace, he taught that it could be lost. The doctrinal authorities in the Wesleyan Methodist Church are the Works of John Wesley and Fletcher, and the Minutes of the Conferences, especially the Large Minutes, which are a summary of the Minutes from 1744 to 1789.

II. HISTORY OF METHODISM FROM 1791 TO THE PRESENT TIME. — Wesley foresaw dissensions in the church after his death, and left behind him a document for the Conference, urging the members to covenant not to assume authority the one over the other, or to be partial in the distribution of the funds. But differences of opinion at once revealed themselves. One party was in favor of the "old plan;" that is, the continuance of the union with the Church of England. Another party were strongly in favor of separation. There was also a decided difference of opinion in regard to lay-representation in the Conference, which Wesley had opposed. Alexander Kilham led the party favoring separation; and he was supported by numerous memorials to the Conference, but defeated by a large majority in the body. The Conference united the circuits into districts, and formed the so-called "district committee," consisting of all the ministers of the district, which

was to have authority to locate (subject to the confirmation of the Conference) and suspend ministers, etc. The year following (1793), it accorded to the societies the right of administering the sacraments, and ordained that no steward should be removed from office before his guilt was proved in the presence of the other stewards and the class-leaders. But, these concessions failing to satisfy all, a Plan of Pacification was passed in 1795, which went farther in the direction of separation from the Church of England, vested the power of locating ministers in the hand of the Conference (subject to the will of the stewards), in general accorded more power to the lay-element, and confirmed the law limiting the representation in the Conference to a hundred.

Kilham, discontented with the continued refusal of the Conference to admit laymen as representatives, sought to arouse opposition to that body. The Conference, in its turn, suspended Kilham, and endeavored to quiet the agitation by according more power to the lay-element in the so-called "Regulations of Leeds" (1797). Still dissatisfied, Kilham and three other preachers broke off from the parent society, and on Aug. 9, 1797, founded in Leeds THE METHODIST NEW CONNECTION, with which 5,000 seceders at once united. This body adopts the Wesleyan teaching and polity in every regard except in its treatment of the laymen, to whom it accords an equal representation with the clergy. In 1881 it had 26,564 communicants, with 176 ministers.

THE PRIMITIVE METHODIST CONNECTION has grown much more rapidly. It grew out of the endeavor of Bourne and Clowes to introduce camp-meetings into England. Excluded by Conference, they established a new body in 1810, which preserved substantially the Wesleyan teachings, except in the matter of lay-representation. They admit delegates in the proportion of two laymen to one clergyman, and are distinguished for their original Methodist simplicity in the pulpit and private life. The body carries on missionary work in Canada, New Zealand, and Australia. In 1881 it had 185,312 members and 1,149 preachers.

In 1815 there was another separation, of the so-called BIBLE CHRISTIANS, or BRYANITES, of whom William O'Bryan was the founder. It grew out of a feeling of discontent with the remuneration of the itinerant preachers. In 1881 they had 21,209 members. In 1816, 9,000 of the Methodists of Ireland formed a new organization, under the name of the PRIMITIVE WESLEYAN METHODISTS. The leader of the movement was Adam Averill, who revolted against the departure from Wesley's original plan in allowing the societies to hold their services at the same time with those of the Anglican Church. In 1877 the body was again united with the Wesleyan Methodists.

The secessions were not yet at an end. Every new question admitting of a difference of opinion seemed to carry in it the seeds of dissension and separation. In 1828 the INDEPENDENT WESLEYANS and the WESLEYAN PROTESTANT METHODISTS went out from the main body; the original occasion being a dispute over the introduction of an organ into a chapel at Leeds against the wish of the class-leaders. Neither of these bodies attained much importance. Of more significance was the Warren movement of 1831, occasioned

by the project of the Conference to establish a theological seminary, against which Dr. Samuel Warren protested. Warren was ultimately excluded from the Conference, and, with 20,000 others, constituted the **WESLEYAN METHODIST ASSOCIATION** (see below).

The church continued to have peace for ten years, when (in 1814) it was again interrupted by the so-called *Fly Sheets*, which, unsigned, were sent to every Wesleyan minister, and were directed against Dr. Bunting, who for thirty years had been one of the most influential men in the body. The cry was, "Too much centralization of power." It was evident that the *Fly Sheets* represented the feelings of a party. The Conference of 1847 took notice of them, and passed a law requiring every minister who had not taken part in their dissemination to sign a document to that effect. About one-fourth of the clergy (256) refused their signatures, rebelling against conduct which they regarded as inquisitorial. The party represented by the *Fly Sheets*, now emboldened, established two organs, — *The Wesleyan Times* and *The Wesleyan Banner*. The agitation spread; and Dunn, the editor of the latter, Griffith, a co-editor of the former, and Everett, the author of the *Fly Sheets*, were excluded from Conference, while others were reprimanded. The excluded preachers were regarded as martyrs. Meetings were held, and finally, on March 12, 1850, in London, a convention of Wesleyan delegates. This meeting, while confessing its sympathy with the teachings of Wesleyanism, demanded lay-representation and other concessions. A petition, signed by 50,000 Methodists, was presented to the Conference, which, however, refused to accept it. The excitement in Methodist circles was intense, and in a single year (1850–51) the body lost 56,000 communicants. In 1850 the British Conference in England alone had 358,277 communicants, and in 1855 only 260,858. It continued, however, year after year, to refuse any concessions; and the agitators, finding their efforts hopeless, ceased agitating. Of the 100,000 who had left the main body, 19,000 in 1857 united with the Protestant Methodists and the Wesleyan Methodist Association (numbering 21,000 members) to form the association of the **UNITED METHODIST FREE CHURCHES**. They hold an Annual Assembly composed of ministerial and lay delegates, each five hundred church-members being entitled to one delegate. In 1881 they numbered 72,839 members. The other reformers went to other denominations, except the few who organized the **WESLEYAN REFORM UNION**, which in 1880 numbered 7,860 members.

It took a number of years for the wound which the Wesleyan Church had suffered to be healed. The increase in the number of communicants from 1855 to 1882 has been from 260,858 to 509,367 members (54,489 on trial), 2,124 ministers (298 on trial), and 341 supernumeraries. After its victory it was wise enough to give the lay membership a larger representation on the committees, and in 1877 to constitute a Representative Conference, composed of laymen and clergymen in equal proportion. It does not take the place of the Conference of a hundred, but is auxiliary to it.

During this second period of its history, Methodism has not outgrown its original zeal and

energy, but has shown itself more expansive, combining with the simplicity of early years a more perfected organization and broader culture. Its churches are no longer all chapels, but vie with those of other denominations in elegance of architecture, and luxury of furniture; its members also have wealth; its preachers lay more stress upon education, until now they have seminaries at Richmond, Didsbury (Manchester), Headingley (Leeds), and Belfast. The Primitive Methodists have also established a school of theology in Sunderland; and the Methodist New Connection, at Ranmoor, Sheffield.

From the very start, the Methodist body has been most active in carrying on missionary labors. At the time of Wesley's death, there were already 5,848 communicants connected with its foreign stations. Dr. Coke was the first superintendent of Methodist missions; and his indefatigable zeal secured the funds, and established stations in many different parts of the world. The Fiji and other Islands of the Southern Pacific were Christianized exclusively by their zeal. The West Indies were another of the main stations of early Methodist missions; and in 1880 they had there 46,082 communicants among the negroes. In 1795 it began its mission at Sierra Leone, proverbial, as a convict colony, for its moral degradation, which now has 13,647 communicants. It has since established missions in India, China, and other foreign lands, as well as in Germany, Italy, France, and other countries of Europe. In 1878 the Methodist Church in Canada and British America numbered 124,000 communicants. The Australian Conference, founded in 1877, has now 70,000 members.

In surveying the history of Methodism from its beginning, we are struck with the aggressive feature of this movement. Wesley felt that the masses were neglected, and he went out to meet them with the gospel in his hand. In Great Britain, Methodism found its first great field among the destitute and neglected, the poor and forsaken: on the New Continent, it has always been first on the frontiers. It is true that the Anglican Church now vies with the Methodists in working among the lower classes, and there is danger of their neglecting them in their zeal for culture; but this remains one of the merits of the body, that it has emphasized aggressive church activity. This activity it was the further merit of Wesley to emphasize as the privilege and duty of all Christians. The laity were not to be merely *receptive*, but *active*. One of the great sources of power in Methodism has been the extent of lay-activity. Lay-preaching, the conduct of the classes, the prayer-meeting, — these all have afforded an opportunity for the use of lay-gifts, and at the same time have drawn them forth.

In this connection we may refer to the philanthropy of Methodism. Before Elizabeth Fry had entered the prisons, and long before the institution of the Ragged-schools, the Methodists were laboring among the destitute, visiting jails, distributing tracts, and establishing free Sunday schools; and among the first to condemn slavery was the founder of Methodism.

Repeated attempts have been made to win the Methodist Church back to the communion from which it came. All such efforts have heretofore

proved in vain, and the prospect is that they will in the future. (See RIGG: *The Churchmanship of John Wesley*.) It has won for itself, in spite of scorn and persecutions, a place of power in the State and Church of Great Britain. It has its representatives in Parliament, and no statesman can afford to trifle with it any longer. It roused the Anglican Church itself to activity and renewed faith a hundred years ago, and has not only a history behind it, but a work before it. The fulfilment of its great aim depends upon its continued emphasis upon the practical temper of its founder. It was this which has given it the sway over a constituency of 15,000,000 in all parts of the world.

[On Wednesday, Sept. 7, 1881, there assembled in City Road Chapel, London, the first Œcumenical Methodist Conference, consisting of 400 delegates. The suggestion came from the General Conference of the Methodist-Episcopal Church of the United States in 1876; but the place of meeting was appropriately "the principal centre of John Wesley's labors, and close to which he had finished his course." The conference represented 28 different branches of the Methodist family of churches, with an aggregate of 89,292 local preachers and 5,000,000 church-members. The first session of the conference was presided over by the Rev. Dr. George Osborn, president of the British Wesleyan Conference; and the opening sermon was by Bishop Simpson of the Methodist-Episcopal Church of America. On the evening of the day before, a public reception, at the Mansion House, was given to the delegates by the Rt. Hon. William McArthur, mayor of London, who is a Wesleyan. The conference was in every way a success. It closed upon Tuesday, Sept. 20. The second conference is to be held in the United States, in Louisville, Ky., 1887. See *Proceedings of the Œcumenical Methodist Conference, held in City Road Chapel, London, September, 1881. Introduction by Rev. William Arthur, M.A. Cincinnati and New York, 1882.* (Statistical tables on p. 61.)]

LIT. — The *Works and Lives of John and Charles Wesley*, Whitefield, Coke, etc., for which see those arts. ABEL STEVENS: *History of Methodism* (the best), New York and London, 1858–61, 3 vols. (new ed., 1878); GEORGE SMITH: *History of Methodism*, London, 1857–62, 3 vols.; ISAAC TAYLOR: *Wesley and Methodism*, London, 1851; [ALDER: *Wesleyan Missions*, Lond., 1842; STRICKLAND: *Genius and Mission of Methodism*, N.Y., 1851; GEORGE SMITH: *The Polity of Wesleyan Methodism*, London, 1852; J. PORTER: *A Comprehensive History of Methodism*, Cincinnati, 1876; H. W. WILLIAMS: *The Constitution and Polity of Wesleyan Methodism*, Lond., 1881; W. H. DANIELS: *Short History of the People called Methodists* (from Wesley to September, 1881), Lond., 1882; *Official Report of the General Methodist Conference held in London, 1881*]. DR. SCHÖLL (London).

METHODISM IN AMERICA. I. EARLY HISTORY. — The great religious movement inaugurated by the Wesleys and their co-laborers could not long be confined to Great Britain. It was natural that the British Colonies should likewise be recipients of some brands from the great conflagration in the mother-country. America was no exception. Among those on the European side of the Atlantic who were most benefited by the Wesleyan revival were the Irish Palatines of

Court Mattress, Killiheen, and Balligarrane. In 1760 a party of these German refugees left their Irish home to seek their fortune in America, and arrived in New York, Aug. 10. The emigrants included in their number Philip Embury, a class-leader and local preacher, and Barbara Heck, wife of Paul Heck. Embury seems to have lost a part of his zeal on coming to America; and it was not until 1766, that, upon the earnest entreaty of Barbara Heck, he began to preach in his own house to such as could be induced to go there for religious service. In February of the following year, Capt. Thomas Webb of the British army appeared among the worshippers at Embury's house, and presented his credentials as a local preacher; and from that time forward he became an active agent in the establishment of American Methodism. Embury's house soon became too small for the rapidly increasing audience, and a more commodious room in the neighborhood was obtained. Through the preaching of Embury and Webb, vast numbers were attracted to the services, requiring still larger accommodations. A rigging-loft on William Street, sixty feet by eighteen, was hired in 1767; but this would not accommodate one-half of the people who desired to attend. Barbara Heck, with womanly foresight and spiritual zeal, secured the erection of the first Methodist chapel in America. A site on John Street was purchased in 1770, and a building was constructed of stone, faced with blue plaster. Capt. Webb was very active in the spread of Methodism. He founded societies in various parts of the country, notably in Philadelphia, where he formed a class of seven members in 1767 or 1768, and aided in the purchase of the first Methodist church of that city (St. George's) in 1770. Interest in the new movement increased with such rapidity, that it was impossible to supply the demand for preaching. Appeals were sent to England for help; and in response to the call, on the 3d of August, 1769, from the Conference, then in session at Leeds, Richard Boardman and Joseph Pilmoor were sent over. In 1771 Francis Asbury and Richard Wright were sent to assist in the farther spread of Methodism in this country. In the following year they were joined by Thomas Rankin and George Shadford.

The first Methodist Conference held in America convened in St. George's Church, Philadelphia, on Wednesday, July 14, 1773, and closed on Friday, the 16th. Its members were Thomas Rankin, Richard Boardman, Joseph Pilmoor, Francis Asbury, Richard Wright, George Shadford, Thomas Webb, John King, Abraham Whitworth, and Joseph Yearboy,—ten in all. The aggregate membership of the classes reported was 1,160, although there were many adherents beside. At this session the Wesleyan discipline was made binding on all the preachers and adherents of American Methodism. The second Conference occurred in May of the following year, when the returns indicated 10 circuits, 17 preachers, and 2,073 members. At the Conference of 1775 the returns showed a membership of 3,148. The Revolution, now coming on, wrought great hardship to the itinerants and to the entire body of Methodist adherents. The progress of the movement, though steadily onward for a time, was not only checked, but caused to retrograde at last.

In 1776 there was a membership of 4,921, and an itinerant roll of 25; in 1777, 6,968 members and 38 itinerants. The year which followed this conference was one of clouds and darkness to American liberty and the cause of Methodism. British arms were successful. The itinerants were persecuted, and in some instances compelled to seek safety in seclusion; and Methodism, instead of pursuing its onward way with its accustomed vigor, declined considerably. The sixth Annual Conference convened at Leesburg, Va., May 19, 1778, when the returns indicated 6,095 members and 30 ministers, — a loss of 873 members and 8 preachers. New York and Philadelphia were in the hands of the British, and many other parts of the land were under the menace of the enemy's guns. But Methodism emerged from the Revolution strong and vigorous, with no purpose to relinquish the field for any opposition. During the summer of 1783, a few months after the close of the war, Asbury wrote, —

"We have about 14,000 members, between 70 and 80 travelling preachers, between 30 and 40 circuits.

I admire the simplicity of our preachers. I do not think there has appeared another such a company of young devoted men. The gospel has taken a universal spread. O America, America! It certainly will be the glory of the world for religion."

II. METHODIST-EPISCOPAL CHURCH. — The authority of England over America was now at an end; and the relation of the "societies" to the English Church could not be maintained, as in the mother-country. Something must be done to provide for the sacraments among this vast body of believers. In 1784 Mr. Wesley determined to ordain, in accordance with the usages of the Established Church, as elders or presbyters, Richard Whatcoat and Thomas Vasey, and to set apart Thomas Coke, a presbyter of the Church of England, as a bishop, under the modest title of "superintendent." The ordination took place at Bristol, on the first and second days of September, 1784. The three arrived in New York Nov. 3, and began preaching, and administering the sacrament.

On Friday, Dec. 24, 1784, the preachers assembled in Baltimore, in what has since been known as the "Christmas Conference." Dr. Coke presided, and, on taking the chair, presented a letter from Mr. Wesley, recommending the organization of a church, with Thomas Coke and Francis Asbury as superintendents. Asbury would not accept the responsible station, unless also elected by a vote of his brethren of the Conference. Coke and Asbury were unanimously elected superintendents. On Saturday, the second day of the session, Asbury was ordained a deacon by Coke, Vasey, and Whatcoat; on Sunday he was ordained an elder; and on Monday he was consecrated superintendent. The following is from Whatcoat's account of the Conference: —

"On the 24th we rode to Baltimore. At ten o'clock we began our conference, in which we agreed to form a Methodist-Episcopal Church, in which the Liturgy (as presented by the Rev. John Wesley) should be read, and the sacraments administered by a superintendent, elders, and deacons, who shall be ordained by a presbytery, using the Episcopal form, as prescribed in the Rev. Mr. Wesley's Prayer-Book. Persons to be ordained are to be nominated by the superintendent, elected by the conference, and ordained by the imposition of the hands of the super-

intendent and elders. The superintendent has a negative voice."

The Conference lasted ten days, and resulted in the organization of a church which is to-day by far the largest body of Methodists on the face of the earth. The doctrinal basis of the organization was an abridgment of the Thirty-nine Articles of the Anglican Church, consisting of Mr. Wesley's Twenty-four Articles, together with another, "Of the Rulers of the United States of America," making twenty-five; and these constitute, in the main, the doctrinal basis of all American Methodist bodies. (See ARMINIANISM.) The Christmas Conference above mentioned differed from the ordinary annual meeting of the preachers, in that it was not confined to a particular district, but included the entire connection. The conferences now provided for in the church were three, — the quarterly, or conference of the officers of each circuit or station; the annual, or conference of the preachers of a particular section of the country; and the general, or conference of all the preachers of the entire church. The growth of the church was so rapid as to make it necessary in a short time to limit the General Conference by making it a delegated body. This was provided for at the Conference of 1808; and, as the General Conference had convened once in four years since 1792, the first delegated General Conference met May 1, 1812, with one delegate to every five members of the annual conferences. The ratio has been changed several times with the growth of the church. In 1816 it was one to seven; in 1836, one to twenty-one; in 1856, one to twenty-seven; in 1872, one to forty-five, when lay delegates were admitted, two from each annual conference. Every preacher, from the bishops to the humblest circuit-rider, is required to "itinerate." The preachers are not permitted to have charge of the same circuit or station more than three years in succession, nor more than three years in six. The presiding elders, who have supervisory oversight of the districts or sub-divisions of the annual conferences, are not permitted to remain in charge of the same district for more than four years in succession. The bishops arrange their own appointments to the presidency of the conferences at their semi-annual meetings.

The Methodist-Episcopal Church has various benevolent institutions in vigorous working-order. The Missionary Society has been in operation since 1819. There are missions, under the direction of this society, in Africa, India, China, Japan, Germany, Switzerland, Norway, Sweden, Denmark, Bulgaria, Italy, South America, and Mexico, of the foreign fields; and, in the home fields, among the American Indians, the Germans, the Scandinavians, the Chinese, in the Territories and frontier settlements, and in various other localities known as "English-speaking" missions. In the foreign fields there are over 100 foreign missionaries, with about 70 assistants; about 200 native ordained preachers, with as many more who are not ordained; about 300 local preachers; 400 native teachers; about 27,000 members and 45,000 Sunday-school scholars; 316 day schools, with more than 10,000 scholars. In the home fields there are some 2,300 missionaries, 300 local preachers, 28,000 members and probationers, 27,000 scholars in the Sunday schools. The re-

ceipts of the society are more than half a million dollars annually. The Church Extension Society was incorporated in 1865, and is now erecting churches, in localities where the people are not able to build for themselves, at the rate of more than one for every day in the year. The Freedman's Aid Society has been in operation fourteen years, in which it has done much to educate and Christianize the freedmen of the South. The following is from the report of the Society for 1881:—

"Number of institutions is 20; number of teachers employed, 91; number of pupils taught this year in our institutions, 3,212; number of pupils taught in our schools during fourteen years, about 66,000; number taught by our pupils in these schools, more than half a million."

There are also a Sunday-school Union, a Tract Society, a Woman's Foreign Missionary Society, and a Woman's Home Missionary Society.

The Methodist-Episcopal Church has two great publishing-houses, known as "Book Concerns," located at New York and Cincinnati respectively, where the books, tracts, and most of the periodicals of the church, are published. Weekly papers under the patronage and control of the church are published at New York, Cincinnati, Chicago, St. Louis, San Francisco, Atlanta, New Orleans, Syracuse, and Pittsburg. There are also numerous other periodicals in English and German, including Sunday-school supplies and a *Quarterly Review*.

III. METHODIST-EPISCOPAL CHURCH SOUTH.—The question of slavery had been agitated in the Methodist "societies" in America, and in the conferences, previous to the formation of the Methodist-Episcopal Church, and still continued as a disturbing element after the organization. At the General Conference of 1844, however, the agitation reached a crisis, which resulted in the disruption of the church. The Rev. Francis A. Harding, of the Baltimore Conference, had been suspended from the ministry for refusing to emancipate slaves belonging to his wife; and he appealed from this decision to the General Conference. Bishop James O. Andrew was also found to be in possession of slaves through marriage and bequest. This state of affairs, and a growing conviction on the part of a majority of the church that slavery and Christianity are inconsistent, brought the Conference to definite action. After a long and able discussion of the question, the following action was taken by a vote of 111 in the affirmative, and 69 in the negative:—

"Whereas the Discipline of the Church forbids the doing any thing calculated to destroy our itinerant and general superintendency; and whereas Bishop Andrew has become connected with slavery, by marriage and otherwise, and this act having drawn after it circumstances, which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant general superintendent, if not, in some places, entirely prevent it: therefore,

Resolved, That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains."

The Southern delegates were greatly displeased with this action; and, after several unsuccessful attempts at a modification of the attitude of the

Conference, they adopted the following declaration:—

"The delegates of the conferences in the slaveholding States take leave to *declare* to the General Conference of the Methodist-Episcopal Church, that the continued agitation on the subject of slavery and abolition, in a portion of the church, the frequent action on that subject in the General Conference, and especially the extra-judicial proceedings against Bishop Andrew, which resulted, on Saturday last, in the virtual suspension of him from his office as superintendent, must produce a state of things in the South which renders a continuance of the jurisdiction of the General Conference over these conferences inconsistent with the success of the ministry in the slaveholding States."

It now became plain that the Southern delegates would be satisfied with nothing less than a discontinuance of all further agitation of the slavery question, and the Northern delegates would insist upon administering discipline to all ministers in the Church who should buy, sell, or hold slaves. A committee of nine, composed of Northern and Southern delegates, was appointed, to prepare a Plan of Separation, which they submitted to the Conference, and which was adopted by a nearly unanimous vote. The "plan" provided for the voluntary withdrawal of the annual conferences of the slaveholding States, the permission to ministers and members to adhere to the body of their choice,—the Methodist-Episcopal Church, or the Church South,—an equitable distribution of the church property, and a formal agreement not to interfere with the work of each other. The Southern delegates issued an address to their constituents, detailing the facts, and calling for a convention, composed of delegates from the annual conferences in the ratio of one to eleven, to meet in Louisville, Ky., May 1, 1845. This convention organized the Methodist-Episcopal Church South, invited Bishops Soule and Andrew to become itinerant general superintendents, and appointed its first General Conference to be held in Petersburg, Va., in May, 1846. At that session the church had 19 annual conferences, 1,519 travelling preachers, 2,833 local preachers, and 327,284 lay-members. The church made rapid progress until the late civil war, in which it suffered greatly, in common with all the Southern interests. Since the war, it has again started on a new era of prosperity. It has a "book-concern" at Nashville; and editors are employed, and various books and periodicals are published. There are numerous foreign missions; various benevolent organizations are maintained; and colleges, universities, and other schools, are supported and controlled within the denomination.

IV. METHODIST-PROTESTANT CHURCH.—The original constitution of the Methodist-Episcopal Church vested the legislative power entirely in the travelling ministry. This was satisfactory for a brief time only. Local preachers of influence, and prominent laymen, soon began to desire some voice in the general government of the church. The power of the episcopacy was also a source of discontent to many. The question of electing presiding elders was discussed at the General Conference of 1820, and caused considerable excitement. William S. Stockton, a prominent layman of that church, then began the publication of *The Wesleyan Repository* at Tren-

ton, N.J., in the interest of lay-representation in the conferences, and advocating, also, representation of the local preachers. The General Conference of 1821 decided to make no radical change in the government of the church. The friends of the movement held a meeting in Baltimore, May 21, 1824, in which they resolved to form union societies within the church for the dissemination of their principles, and to establish a periodical called the *Mutual Rights of the Ministers and Members of the Methodist-Episcopal Church*. From that time onward, the controversy became exceedingly bitter. Crimination and recrimination followed each other in quick succession; pamphlets were published on both sides of the question; several persons were expelled from the church for the bitter spirit manifested; others, dissatisfied, withdrew; petitions were prepared to be submitted to the General Conference of 1828; and every arrangement made to force the issue upon the church as a whole. The General Conference refusing to grant the proposed changes in government, a convention was called to meet in Baltimore, Nov. 12, 1828. A provisional church was organized under the name of the "Associate Methodist Churches;" and a general convention was called to meet in Baltimore, Nov. 2, 1830. Then and there the Methodist-Protestant Church was organized. The doctrines are the same as those of the parent body. The government differs in a few points. The episcopal office is abolished, together with that of presiding elder, and each conference elects its own president. The General Conference is composed of an equal number of ministers and laymen on the same footing in the conference. The preachers are stationed by the Annual Conference.

In 1858 the Methodist-Protestant Church was divided by the slavery question into two bodies, — the conferences of the North-western States seceding, and forming the Methodist Church; and those of the Southern States continuing as the Methodist-Protestant Church. These were reunited in 1877 under the original name.

There are two "book-concerns" belonging to this church, — one at Baltimore, the other at Pittsburgh, — several colleges and academies, and a number of church papers.

V. WESLEYAN METHODIST CONNECTION OF AMERICA. — This church originated in 1839 as an outgrowth of the antislavery agitation. The organization was completed at a convention held in Utica, N.Y., May 31, 1843. The Articles of Religion of the Methodist-Episcopal Church were adopted with considerable changes, though their theology remains strictly Arminian. This body abolished episcopacy; adopted lay-representation in the annual and general conferences; admitted local preachers to membership in annual conferences; made their general rules to forbid "the manufacturing, buying, selling, or using intoxicating liquors (unless for mechanical, chemical, or medicinal purposes), or in any way intentionally and knowingly aiding others so to do;" and "slave-holding, buying or selling slaves, or claiming that it is right so to do;" and declared, that "as, in the judgment of the Wesleyan Methodist Connection, it is inconsistent with our duties to God and Christianity to join secret oath-bound societies, or hold fellowship with them, we will on

no account tolerate our ministers and members in holding such connection." The "book-concern" is located at Syracuse, N.Y. They publish two periodicals, and have been interested in the maintenance of several institutions of learning at different times.

VI. FREE METHODIST CHURCH. — This is the youngest of the Methodist bodies, having been organized by a convention at Pekin, N.Y., Aug. 23, 1860. The avowed purpose in founding a new church was to return to the original Methodist simplicity, and adhere more closely to the doctrines and usages of Wesley. Its doctrines are the same as those of the Methodist-Episcopal Church (of which its founders were original members), with the addition of two articles, — one on *entire sanctification*, and the other on *future reward and punishment*. Its government is a slight modification of that of the parent church. General superintendents are elected for four years; laymen are admitted on equal terms with ministers to all conferences; none are received on probation except they confess a "saving faith in Christ;" and all who unite with the church are required to lay aside all superfluous ornaments in dress. They have two educational institutions, a monthly magazine, and a weekly church paper.

VII. COLORED METHODISTS IN THE UNITED STATES. — Of these there are several distinct bodies in addition to the colored Methodists in Canada, subsequently noticed. There are also colored members and preachers scattered throughout most of the other Methodist bodies; and some of the conferences of the Methodist-Episcopal Church in the Southern States are almost exclusively colored.

1. *African Methodist-Episcopal Church.* — Methodism was early employed as an agency in the conversion of the negroes in America, both slaves and free. Vast numbers united with the Methodist societies, and many of them continue as members of the Methodist-Episcopal Church. A number, however, believing that their spiritual interests would be advanced by a separate organization, assembled in convention in Philadelphia, April, 1816, and organized the African Methodist-Episcopal Church. Richard Allen was elected the first bishop, and Morris Brown the second, in 1828. There are now nine bishops. The doctrines are the same as those of the Methodist-Episcopal Church, and the government is very similar. They have several educational institutions, especially Wilberforce University, Xenia, O.; and seminaries at Baltimore, Columbus (O.), Allegheny, and Pittsburgh. There are two religious papers, — the *Christian Recorder* and the *Repository*.

2. *African Methodist-Episcopal Zion Church.* — Owing to some resolutions passed by the General Conference of the Methodist-Episcopal Church of 1820, the Zion congregation of African Methodists in the city of New York seceded from that church. They were soon joined by other congregations, and in 1821 organized their first Annual Conference. Their doctrines are identical with those of the Methodist-Episcopal Church, and their government is similar, although their general superintendents are elected by the General Conference every four years, and may be re-elected at the expiration of their term of office.

They have two academies, but no well-sustained periodical.

3. *Union American Methodist-Episcopal Church.* — This church was organized in 1813, by seceding colored members of the Methodist-Episcopal Church, under the title of the "African Union Church." Its present name was adopted after the close of the late war. Its doctrines are the same as those of the parent church, and its government is similar. Bishops are elected every four years.

4. *Colored Methodist-Episcopal Church in America.* — Before the civil war in America, the colored people in many of the Southern States were forbidden by law to hold meetings among themselves; and, accordingly, the vast majority of them united with the Methodist-Episcopal Church South. After the war and the emancipation of the slaves, there was an extensive breaking-away of the colored people from this church. Many united with the African Methodist-Episcopal Church, many with the Zion Church, and many with the Methodist-Episcopal Church. The leaders of the Southern church, deeming it wiser for the colored people among them to form separate churches, took measures which resulted in the organization of the above-named church in 1870. Their doctrines and discipline are identical with those of the Methodist-Episcopal Church South. They have now four bishops. They publish a paper in Louisville called the *Christian Index*. Measures are on foot looking toward organic union between this body and the African Methodist-Episcopal Church.

VIII. AMERICO-GERMAN METHODISM. — The large influx of Germans to America was the occasion of great solicitude to the leaders of early Methodism; and measures were adopted, wherever practicable, to give them the gospel. Efforts of this kind have taken three leading directions, as follows: —

1. *German Work of the Methodist-Episcopal Church.* — In the providence of God, a number of zealous Germans became connected with the church at the time of this solicitude, and were prepared for this great work. Among them were Henry Boehm, William Nast, Adam Miller, John C. Lyon, C. H. Doering, and John Swahlen. A mission was begun in Cincinnati in 1835; and others were established, at subsequent periods in Pittsburg, Wheeling (Va.), Allegheny City, Marietta (O.), Baltimore, Chicago, Detroit, and elsewhere. There are now eight annual conferences in the United States, with a membership of about 50,000. Two periodicals, a weekly paper and a monthly magazine, are published by order of the General Conference. Sunday-school supplies and various standard books are also published in German.

2. *The Evangelical Association, or "Albrights,"* is the outgrowth of the labors of the Rev. Jacob Albright, a local preacher of the Methodist-Episcopal Church. He began to travel and labor among the German population of Eastern Pennsylvania about the year 1790. In 1796 he devoted himself exclusively to evangelistic work; and in 1800, finding his converts scattered abroad, without church homes, he organized them into classes and societies, after the manner of John Wesley. These societies unanimously elected Mr. Albright

their superintendent, or bishop. The organization was completed in 1808 by the adoption of a creed, and rules of government. In doctrine and government it is essentially Methodist. Bishops are elected for four years by the General Conference, and presiding elders, for a like period, by the Annual Conferences. They have a college in Napierville, Ill., and several academies. Their publishing-house is located in Cleveland, O., where they print two periodicals in German, and two in English. See EVANGELICAL ASSOCIATION.

3. *United Brethren in Christ.* — This society was the legitimate result of the labors of the Rev. Philip William Otterbein, an eminent German scholar and missionary of the German Reformed Church to America. While engaged in the duties of his pastoral charge at Lancaster, Penn., he enjoyed a visitation of divine grace which accorded with the experience of a genuine Methodist. He united with Martin Boehm in evangelistic labors; and these two men of God formed societies, and spread the glad news through a vast territory. In 1800 the societies were united in a church organization, with the above title. A system of doctrines and a form of government were adopted in 1815. These are essentially Methodist, though having no direct connection with any Methodist body. Slavery, and connection with secret societies, are forbidden. One order in the ministry, that of elder, is recognized; the same ecclesiastical bodies are provided for as in the Methodist-Episcopal Church; bishops are elected for a term of four years; presiding elders are elected annually by the annual conferences, and are not limited as to term of service in that capacity in any district, except by vote of the Conference; lay-representation is made optional with each annual conference. They have thirteen colleges and academies, and one theological seminary, a publishing-house in Dayton, O., nine periodicals, and various benevolent societies.

IX. CANADIAN METHODISM. — The Methodists in Canada are now, with the few exceptions noted under a subsequent head, wholly independent of the parent bodies in Great Britain and the United States.

1. *Methodist-Episcopal Church in Canada.* — The introduction of Methodism into Canada took place as early as 1788, and was fostered by the Methodist leaders in the States for a long period. In 1820 there were 2 districts, 17 circuits, 28 travelling preachers, 47 local preachers, and almost 6,000 members. The Canada Conference was organized, under the authority of the Methodist-Episcopal Church, in 1824; and, by the mutual consent of the Church and the Conference, it was organized as an independent church, with the above title. In doctrine and polity it is like the parent church.

2. *Methodist Church of Canada.* — This is the largest body of Methodists in the British Provinces of North America, and was formed in 1874 by a union of the Wesleyan Methodists, the New Connection, and the Wesleyan Methodists in the Eastern Provinces; the latter having been connected with the British Wesleys until 1855, when they formed a separate organization. In doctrine and polity it closely resembles the British Wesleyan Church.

3. *The British Methodist-Episcopal Church* is

composed of the colored Methodists of Canada. It was a part of the African Methodist-Episcopal Church at first, was made a separate conference in 1858, and subsequently organized into an independent church, the separation being completed in 1864. Bishop Nazrey was its first superintendent, and was followed in the episcopal office by R. R. Disney in 1875. They publish a paper called the *Missionary Messenger*, and sustain a prosperous mission in Bermuda.

X. BRITISH METHODISTS IN AMERICA.—These consist of a few sporadic branches of the Methodist family that strictly affiliate with bodies on the other side of the Atlantic.

1. *Primitive Methodist Connection.*—Branches of the British form of Methodism were introduced into Canada about 1843, and afterwards into the United States. The Canada Conference is dependent on the British Conference of Primitive Methodists, one of whose members is usually the presiding officer. There are two conferences in the United States, which are mostly independent of Great Britain,—the Eastern and the Western; but the Church has not made much progress here.

2. *The Bible Christian Church*, a Wesleyan body in Great Britain, has several societies in America, chiefly in Canada and the Northern States, organized into the Canada Conference. They have a weekly paper and a Sunday-school paper.

3. In addition to the above, the *Wesleyans* of Great Britain have some connectional societies in Canada, which properly belong to the British Conference.

XI. INDEPENDENT METHODIST CHURCHES.—A considerable number of churches in different localities have for various reasons seceded from the parent body, and become independent. At the beginning of the civil war several churches in the city of Baltimore became independent of the Methodist-Episcopal Church on political grounds. There is also another church in the same city originally in the Methodist-Protestant Church. They are mostly congregational in polity. Their present strength, in the aggregate, is indicated in the table of statistics following.

XII. GENERAL STATISTICS OF AMERICAN METHODIST CHURCHES.—The subjoined table gives the numerical force of all its sections:—

NAME OF ORGANIZATION.	Annual Con- ferences.	Travelling Preachers.	Local Preachers.	Lay Members.
M. E. Church	96	12,142	12,323	1,717,567
M. E. Church South . . .	39	4,004	5,868	860,687
African M. E. Church . .	27	1,832	9,760	391,044
African M. E. Zion Church,	17	1,650	3,750	300,000
Colored M. E. Church . .	17	638	683	112,300
M. Protestant Church . .	40	1,314	925	113,405
Wesleyan Methodist Con- nection of America . . .	16	250	200	25,000
Evangelical Association .	22	912	611	113,871
United Brethren in Christ,	47	2,196	-	157,835
Union Amer. M. E. Church,	5	110	22	2,600
Free Methodist Church . .	10	271	428	12,642
Primitive M. Church . . .	3	293	332	11,428
M. Church of Canada . . .	6	1,178	1,295	125,323
M. E. Church of Canada .	3	272	255	27,402
Bible Christian Church . .	1	75	197	7,677
British M. E. Church . .	2	45	20	2,100
Independent M. Churches,	-	24	-	12,550
Totals	351	27,206	36,669	3,993,431

XIII. Lit.—Much of this is common with that of the Wesleyans of Great Britain, as the doctrines and standard authorities are the same. The most copious list of Methodist books, especially British, is Dr. GEORGE OSBORN'S *Outlines of Wesleyan Bibliography* (London, 1869, 8vo); and a similar work for Canada is Rev. HENRY J. MORGAN'S *Bibliotheca Canadense* (Ottawa, 1867, 8vo). An abstract of the former may be found as an appendix in Bishop SIMPSON'S *Cyclopædia of Methodism* (Philadelphia, 1878, royal 8vo), a work which gives, in alphabetical order, an account of all leading men, places, and institutions of Methodism universally. Rev. GEORGE R. CORNISH has published a *Cyclopædia of Methodism in Canada* (Toronto, 1881, 8vo), consisting largely of statistical matter. See also P. D. GORRIE: *History of the Methodist-Episcopal Church in the United States and Canada*, New York, 1881. The basis of American Methodist economy is contained in the *Book of Discipline*, a small volume revised quadrennially. The general ecclesiastical record is the *Journal of the General Conference*, published after each session of that body; and the detailed history and statistics are contained in the *General Minutes of the Annual Conferences*, published annually from abstracts of the special *Minutes* printed by each of the annual conferences yearly, with their proceedings in full. A somewhat similar series of publications prevails in all Methodist bodies. The volume of *Reports of the Pan-Methodistic Congress held in London in September, 1881*, contains much information respecting Methodism of all branches. JAMES STRONG.

METHODIUS, Bishop, first of Olympus and Patara in Lycia, afterwards of Tyre; martyred at Chalcis in 311, during the persecution of Maximian; has acquired a prominent name in the literature of the early Greek Church by his tenacious opposition to the theology of Origen. He rejects Origen's idea of a pre-existence, protests against his somewhat vague conception of the resurrection, attacks his view of the visible world as a place of punishment for fallen souls, and generally contends against the sharp dualism of spirit and matter, soul and body, which characterizes both the philosophy and the theology of Origen. Of his works, only the *Convivium decem Virginum* [ed. E. Casel, Paris, 1880] has come down whole to us. It is a kind of ideal symposium, in which ten virgins make speeches, in praise of abstinence, before *Arete* (virtue), the daughter of *Philosophia*. Large fragments, however, have been preserved, by Epiphanius (*Her.*, 64, 12-62) and Photius (*Cod.*, 236), of his *De Resurrectione*, his most elaborate work against Origen, and of his *De Creatis* (*Cod.*, 235), *De libero arbitrio*, etc. His exegetical works have all perished. Collected editions of his works have been given by Combefis (Paris, 1614), Migne, in his *Patrol. Græc.* xviii., and A. Jahn (Halle, 1865). See LEO ALLATIUS: *Diatriba de Methodiorum scriptis*, in his edition of *Conviv.*, Rome, 1656. [Complete Eng. trans. of Methodius in CLARK'S *Ante-Nicene Library*, vol. xiv.] W. MÖLLER.

METHODIUS, the Apostle of the Slavs. See CYRILLUS and METHODIUS.

METHODOLOGY is a part of the theological system corresponding to encyclopædia (see art.), as the *how* to the *what*. It is indeed, in a certain

sense of the word, the practical application of encyclopædia: the latter showing the connection between the various parts of the system; and the former teaching the order in which, and the means by which, each single part may be most appropriately studied.

METROPHANES CRITOPULUS, a native of Berea in Macedonia; educated at Mount Athos; a pupil of Maximus Margunius, and protosyncellos (i.e., first protector of the seal) to the patriarch of Constantinople; was in 1616 sent to England, with letters of recommendation from Cyril Lucar, to the Archbishop of Canterbury and King James. His object was to study in England and Germany, in order to become better prepared to meet the Jesuits, who at that time made great exertions to get a foothold within the pale of the Greek Church. After a stay of four or five years in Oxford, he went to Germany, where he visited the universities of Wittenberg, Tübingen, Altdorf, Strassburg, and Helmstädt, and became intimately acquainted with Conring, Calixtus, and Hornejus. In 1626 he went to Venice, where for some time he lived as a teacher in Greek. He then returned to Constantinople, and was finally appointed patriarch of Alexandria. The date of his death is unknown, but must fall after 1640. In spite of his intimate intercourse with Protestant theologians, he was by no means, what Nicolaus Comnenus calls him, a *Græco-Lutheranus*. He did, in that respect, even not go so far as Cyril Lucar; indeed, in 1638 he publicly joined the synod convened against Cyril Lucar by Cyril of Berea. The most interesting monument he has left of himself is the confession which he wrote while in Helmstädt, and which was published (the Greek text with a Latin translation) by J. Hornejus, Helmstädt, 1661. It is a comprehensive, clear, and well-written representation of the doctrinal and ritual system of the Greek Church, not in the strict form of a symbolical confession of faith, but in the free form of a theological treatise. It is full of polemics against the Roman-Catholic Church, but refrains from all criticism of Protestantism. See DIETELMAIER: *De Metrophane Critopulo*, etc. 1769. GASS.

METROPOLITAN denoted, in the ancient Christian Church, the bishop of the metropolis; that is, of the municipal capital of the province. With the title followed, not only a certain rank, the privilege of precedence of the other bishops of the province, but also some real rights and duties: he had a voice in the episcopal election of the province, confirmed and ordained the bishops elected, exercised a general ecclesiastical superintendence and jurisdiction in the province, convened the provincial synods, presided over them, and drew up the canons, etc. The origin of the office is doubtful: Roman-Catholic writers, and even some of the Fathers, — as, for instance, Chrysostom, — date it back to the days of the apostles. The title occurs for the first time in the canons of the Council of Nicæa.

MEUSEL, Wolfgang. See MUSCULUS.

MEXICO, a federal republic of North America, lying south of the United States. It has a coastline of 6,000 miles, and an area of 741,790 square miles. The country is an extensive plateau, culminating in a range of mountains running north and south, whose highest peaks are Popocatepetl

(17,540 feet) and Orizaba (17,175 feet). Few rivers traverse the country, and none of them is navigable for large vessels. The forests abound in valuable timber; and the chief articles of commerce are sugar, coffee, tobacco, vanilla, cotton, etc. The silver-mines of Mexico were once proverbial for their wealth; and, at the close of the last century, Humboldt estimated that one-fifth of the silver current in the world had been extracted from one of them, the Veta Madre. The largest cities are the City of Mexico, with a population of 300,000, and Leon, with 100,000 inhabitants. The present population of Mexico is 10,000,000; one-sixth of which is of pure European, three-sixths Indian, and two-sixths of mixed blood. The interest of the United States in the prosperity of Mexico has recently been enhanced by the interference of Louis Napoleon in its affairs (1861-67), the opening of the country to Protestant missionary effort, the projects of a canal between the Atlantic and Pacific Oceans to be cut through her territory, and the construction of a railroad connecting the City of Mexico, by way of Monterey, with our own railway system.

The history of Mexico is to a large extent veiled in darkness, but has during the last four hundred and fifty years, until recently, been a history of religious superstition and moral degeneracy. The history may be divided into three periods, — the early period, reaching down to the conquest of Cortez (in 1519); the period of the Spanish domination from 1519 to 1821; and the period of national independence. The original inhabitants of the land were the Toltecs, who came from the north in the seventh century. They were followed by the Aztecs in the thirteenth century. The latter people offered human sacrifices on a large scale, and practised the revolting rite of cutting the heart from the body while it was still alive, and offering it to the gods. They had reached a measure of civilization when the arms of the Spaniard Cortez (1519-21) put an end to their domination; and his barbaric cruelties, which have only been outdone by the Turks and Saracens, and were practised in the name of the Christian religion, crushed their spirit, and checked their development. For three hundred years the land was governed by viceroys sent out by Spain, during which the Roman-Catholic religion was offered to or forced upon the people, until it became all dominant, and the church acquired a vast wealth, even to the extent of one-third of the entire landed property of the country. The first movement towards national independence was inaugurated by Miguel Hidalgo in 1810, and the Spanish yoke thrown off by Iturbide in 1821. In 1824 Mexico was declared a republic, and a constitution similar to that of the United States adopted. It now consists of twenty-seven states, one territory, and one federal district. In 1861 Louis Napoleon conceived the idea of establishing French authority in Mexico; and in 1864 Maximilian, Archduke of Austria, was at his instigation declared emperor. The priesthood of the Mexican Church sympathized with the foreign movement; but the nation refused the interference, executed Maximilian in 1867 at Queretaro, and, seconded by the sympathies of the government of the United States, drove back the invaders. The government is presided over by a Presi-

dent, elected every fourth year indirectly by the people, who also elect a national Legislature of two houses.

Though the dominion of Spain was broken in 1821, the yoke of Rome was not thrown off till 1857 and 1859, when President Juarez ordered the sequestration of the lands and other property of the church, and the abolition of the convents, and granted religious toleration, which up to that time had been strictly denied. The Roman-Catholic Church in Mexico had failed to lift the people out of their ignorance and superstition; and a gross worship of images prevailed, which was only a step removed from idolatry. It has now three archbishops and twelve bishops.

Protestant missions, in spite of the decree of 1857 tolerating all religions, could get no admittance to Mexico till after the failure of the French enterprise, and to this day are excluded from the state of Guerrero. Bibles had been introduced into the country to a limited extent, when the army of the United States invaded it in 1847. The honor of beginning missionary efforts in Mexico belongs to Miss Rankin, who of her own impulse, and independent of outside help, established a school in Brownsville, and subsequently established herself at Monterey in 1866. She founded more than a dozen schools, with native teachers, and finally consigned her work to the American and Foreign Christian Union. A reform movement from within the Mexican Church itself started with a priest, Francis Aquelar, and a layman, Hernandez, who in 1865 established the so-called "Church of Jesus." In 1867 Aquelar opened a hall for public worship in San José de Real. At his death the church sought aid from the Protestant-Episcopal Church of the United States. In 1869 Rev. Henry C. Riley (a Chilean by birth, but of American parentage), who at the time was preaching to a Spanish congregation in New-York City, went to Mexico under commission from the American and Foreign Christian Union. Since 1873 the Episcopal Church has supported the Church of Jesus. It has acquired by purchase two fine church edifices in the City of Mexico, — the San Francisco, and San José de Garcia. It now has two bishops, — Dr. Riley, bishop of the Valley of Mexico, and Mr. Hernandez, bishop of Cuernavaca, — twelve Mexican presbyters, and 3,301 average attendants upon worship. The Report for 1881 only gives the number of native communicants in the City of Mexico, which is 125. In 1871 a Dominican friar, Manuel Aguas, the most eloquent preacher in the City of Mexico, who was appointed to resist Mr. Riley from the pulpit, himself became a proselyte under Mr. Riley's preaching. He engaged with Mr. Riley in prosecuting the work of the Church of Jesus, but died, much lamented, in 1872.

The Presbyterian Church established a mission in Mexico, in 1872, at Villa de Cos, Zacatecas. It has been very successful, and at present (1882) employs 8 American missionaries and 30 native preachers and helpers; has 6,040 communicants connected with its churches, 1,141 of whom were admitted in the year 1881–82. The Southern Presbyterian Church likewise conducts a mission in Mexico, with 2 American and 2 native missionaries (in 1882), and 236 church-members. The Congregationalists entered Mexico

in 1872, and in 1882 had 2 missionaries, 5 native helpers, and 173 native church-members. The Methodist-Episcopal Church began its work in 1873, and in 1881 had 8 circuits, served by 9 foreign missionaries, 17 native preachers, 5 female and 25 other helpers, 338 communicants, and 388 probationers. It supports one theological school, and in 1881 completed a new Spanish hymn and tune book. The Methodist-Episcopal Church South began missionary operations in 1873, and had 1,094 communicants belonging to its churches in 1882. The Indiana Yearly Meeting of the Friends also have a mission in Mexico (1872), with headquarters at Matamoras, a meeting-house costing \$4,000, and 186 members in 1882.

The outlook for Protestant missions is as bright in Mexico as in any other part of the world. During the ten years that have just passed, the progress has been rapid. The missionaries, however, have been called upon to meet opposition, which has been in some cases violent and bloody. The fanatical cry of "Death to the Protestants!" has not infrequently been heard in the streets of Puebla and other Mexican towns. The church has had its martyrs, among whom may be mentioned the Rev. Mr. Stephens (Congregational), who was killed at Ahualulco, March 2, 1874, and a native Methodist preacher, Epigenio Monroy, at Santa Anita, April 8, 1881. See GILBERT HAVEN: *Our Next Door Neighbor, a Winter in Mexico*, especially chap. xv. (an interesting work), N.Y., 1875, and the art. "Mexico," in APPLETON'S *Annals*. D. S. SCHAFF.

MEYER, Heinrich August Wilhelm, the distinguished commentator of the New Testament, was b. in Gotha, Jan. 10, 1800; d. in Hanover, June 21, 1873. His father was court shoemaker. After passing through the usual course in the gymnasium, he entered the University of Jena as a student of theology. He heard the lectures of Gabler, Schott, Danz, and Baumgarten-Crusius; also studied Arabic under Kosegarten, but was obliged, by his father's failure in business, to content himself with a course of two years and a half, leaving the university in 1820. In 1821 he was appointed teacher in a select school for boys of the higher classes, at Grone, near Göttingen; and in 1822 became pastor in Osthausen, where he married. Transferring his ecclesiastical relations to Hanover, he was appointed, in 1831, pastor at Harste, near Göttingen, with a salary of five hundred and twenty-nine thalers. From here he went, in 1837, to Hoya; in 1841, after declining a professorship at Giessen, was appointed *Consistorialrath*, and pastor of the *Hof- und Schloss-Church*, in Neustadt, a parish of five thousand souls. During these years he added to the duties of their offices constant labors upon his Commentaries on the New Testament. In 1848 he resigned his pastorate, and went to Hanover to reside. In 1861 he was advanced to the dignity of an *Oberconsistorialrath* (member of the highest ecclesiastical court), but at his own request was allowed, in 1865, to retire on a pension. He lived a retired and uneventful life, observed great regularity in his habits, and might be found every morning, by four or five, at his desk. His body lies in the graveyard at Neustadt, and on the slab are the words of Rom. xiv. 8. Frau Meyer preceded her husband to the grave in 1864.

Meyer's was a thoroughly pure nature, truly pious, humble, modest, and honest. The proofs of his eminent scholarship and untiring industry are found in his published works. It was only his regular habits of study that enabled him to accomplish as much as he did. He also understood how to concentrate his attention upon special subjects, and to avoid the diversion of outside studies. With the mention of the part he took in the Church Conference at Berlin, 1846, and his share in the revision of Luther's version of the New Testament, we almost exhaust his activity beyond the sphere of his professional and literary work. As a pastor, he excelled: as a catechist and as a member of the *Consistorium*, he distinguished himself as an examiner of candidates of theology.

Meyer's reputation beyond Hanover rests upon his Commentaries on the New Testament. Upon this one department he concentrated his literary efforts, and did not turn aside to write review essays, and the like. The original title of his great work was *Das Neue Testament Griechisch nach den besten Hilfsmitteln kritisch revidirt mit einer neuen Deutschen Uebersetzung und einem kritischen und exegetischen Kommentar* ["The New Testament in Greek, critically edited according to the best helps, with a new German translation, and a critical and exegetical Commentary"]. The original plan included three parts: (1) The text and translation; (2) A Commentary on the Gospels and Acts; (3) A Commentary on the rest of the New Testament. The work was designed for students; and the comments were to be strictly philological, and expressed in terse language. In 1829 the text and translation appeared, in two volumes, at Göttingen. The first volume of the Commentary, covering the three first Gospels (419 pages) followed in 1832. But the original plan was now enlarged; and Commentaries appeared on John (1834), the Acts (1835), Romans (1836), First Corinthians (1839) Second Corinthians (1840), Galatians (1841), Ephesians (1843), and Philippians, Colossians, and Philemon (1847). Unable, on account of the new editions which were called for, of these works, to comment upon the other books of the New Testament, he gave Thessalonians and the Epistles to the Hebrews to Lünemann, the Pastoral and Catholic Epistles to Huther, and the Apocalypse to the undersigned.

The excellency of Meyer's work was acknowledged, not only in his own land, but in England and America, through Clark's translations. The Göttingen faculty (Lücke being dean) conferred upon him the degree of doctor of divinity in 1845. Meyer lived to see many editions of his work appear, and continued, down to the time of his death, to work diligently, making improvements. He grew with his work; and in each stage of his growth he expressed himself, in his Commentaries, just as he felt. His study of the divine word of the New Testament produced in him a more perfect experience of the saving grace and truth of the gospel. With the lapse of time, although he still clung tenaciously to the principles of literary freedom and philological accuracy, he assumed a more and more positive and churchly attitude. The student who compares the last editions of the Commentary with the first, as, for example, the Synoptists, will find wide differences.

Meyer was constantly correcting himself, and with relentless honesty removing from his work what he had come to regard as defects.

Since his death, the continuation of Meyer's Commentary in new editions¹ has been intrusted to Bernard Weiss, who has published Mark and Luke (1878), John (1880), and Romans (1881); Wendt, Colossians and the Acts (1880); Henrici, First Corinthians; Sieffert, Galatians (1880); W Schmidt, Ephesians (1878); and W Beyerschlag, James (1882). A biographical sketch of Meyer by his son, Professor Dr. Meyer of Hanover, will be found in the fourth edition of the Commentary on the Philippians. [The English translation of the Commentary, except the Revelation, from the last ed. by Meyer, ed. by Dr. Dickson, Edinb., 1873-82, 20 vols.] FR. DÜSTERDECK.

MEYER, Johann Friedrich von, b. in Francfort, Sept. 12. 1772; d. there Jan. 28, 1849. He studied law and languages at Göttingen 1789-93, and philosophy and natural science at Leipzig 1793-94. In 1802 he settled down in his native city, where he filled various important positions, as president of the Court of Appeals, member of the Senate, mayor, etc. The first period of his literary activity is strongly marked by the rationalism of the age,—his essays in Wieland's *Mercur*, his romance *Kallias*, his epic *Tobias*, etc. But, spiritually dissatisfied, he undertook a serious study of the Bible, learned Hebrew in his thirty-fifth year, and published in 1812 his *Bibeldeutungen*, and in 1819 his annotated revision of Luther's translation of the Bible, which had a wide circulation (3d ed., 1855). The somewhat mechanical views, however, of the orthodox supernaturalism, did not satisfy him, either; and during the later years of his life he turned towards mysticism: *Schlüssel zur Offenbarung Johannis von einem Kreuzritter*, 1833; *Blicke in den Spiegel des prophetischen Wortes*, 1847, etc. STEITZ.

MEYFART, or MAYFART, Johann Matthäus, b. at Jena in 1590; d. at Erfurt, Jan. 26, 1642. He studied at Wittenberg, and was in 1616 appointed professor at the newly founded *Gymnasium Casimirianum* in Coburg, whence, in 1631 or 1633, he removed to Erfurt. Of his Latin works, some are dogmatical, *Prodromus*, 1620 (unfinished); others polemical, *Grawerus continuatus*, 1623; *Anti-Becanus*, 1627; and *Nodus Gordius Sophistarum solutus*, which is an attempt at reconciling Aristotle and Petrus Ramus. But his German works are of much greater interest. They fall into two groups,—speculative-eschatological and practical-reformatory. To the first group belong *Tuba novissima* (1626), four sermons on Death, the Last Judgment, Eternal Life, and Damnation; *Von dem himmlischen Jerusalem* (1627, 2 vols.); *Das höllische Sodoma* (1630, 2 vols.), and *Das jüngste Gericht* (1632, 2 vols.). The sublime visions which these books reveal, and the stream of fresh, sympathetic sentiment, which pervades them, had, as the numerous editions show, a great effect on the desert-like dryness of the Lutheran scholasticism. To the second group belong his *Christliche Erinnerung*, concerning witchcraft (1636; reprinted in THOMASIVS: *Schriften vom*

¹ It is a disadvantage of these revised editions, that no distinction is made between the additions of the editors and the original Commentary. The reader is unable to distinguish what belongs to Meyer, and what to the editors. — EDS.

Unfug des Hexenprocesses, 1703), and *Christliche Erinnerung*, concerning the German universities (1636), in which he gives a very striking description of life at that time, especially among theological students. This latter group of works proves him to be a true forerunner of Philipp Jakob Spener (1635-1705). HENKE.

MEZUZAH (*door-post*: plural, *Mezuzoth*). This article is thus described by Dr. Ginsburg in Kitto's *Cyclopædia*. "On the inside of a piece of square parchment, prepared by a Jew especially for this purpose, are written Deut. vi. 4-9 and xi. 13-21; while on the outside are written the divine name *Shaddai* ('the Almighty') on the place where the first passage ends, and the words *Kuzu Bemuksaz Kuzu* ('I go out, and shall prosper') to the left at the bottom. Thus written, the schedule is then rolled up in such a manner that the divine name is outside, and is put into a reed or hollow cylinder made of lead, brass, or silver, varying in costliness according to the circumstances of the people. In this tube there is a little hole, just large enough to show the divine name, which is protected by a piece of glass, forming, as it were, a little window, through which it can be seen. Such a *Mezuzah* must be affixed to the right-hand door-post of every door in the house by a nail at each end." This is in obedience to the divine command, "Thou shalt write them upon the posts of thy house, and on thy gates" (Deut. vi. 9). The *Mezuzah* is supposed to guard the house against malign influences.

MEZZOFANTI, Giuseppe Caspar, b. at Bologna, Sept 17, 1774; d. in Rome, March 15, 1849. He was educated in the archiepiscopal seminary of his native city, and ordained a priest in 1797. In the same year he was appointed professor of Arabic in the university of Bologna, where he afterwards held other prominent positions, until 1831, when he removed to Rome as a member of the congregation *de propaganda fide*. In 1838 he was made a cardinal. As a linguist he was a great marvel. It is stated that he knew a hundred and twenty languages, could write seventy-two, and speak with fluency fifty-six; and, upon close examination, the statement does not seem to be so very exaggerated. See RUSSELL: *Life of the Cardinal Mezzofanti*, London, 1857, and A. BELLESHEIM: *Giuseppe Cardinal Mezzofanti*, Würzburg, 1880.

MICAH (*who is like Jehovah?*). Of this so-called Minor Prophet little is known. His birthplace was Moresheth, a town near Gath, in the kingdom of Judah. The scene of his prophetic activity was Judah, — indeed, for the most part at least, Jerusalem; and, as the superscription reads, the time of his prophecies was the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, principally the last; or from before the fall of Samaria (722) to the sixth year of Hezekiah. The theme of his prophecy was the fall of Samaria and Jerusalem. One of his declarations is quoted by Jeremiah (xxvi. 18). From the quotation it has been inferred that Micah, during Hezekiah's reign, gathered up his prophecies into a book, and by the public reading of it ended his prophetic career. The fall of Samaria was the direct judgment of God for the sins of the northern kingdom, specially of their rulers and false prophets (Mic. i. 2-ii. 11). But Jerusalem's turn

comes next (ii. 12-iii.); and then the new day will dawn, in which Zion will be obedient to the law of Jehovah, at peace, and the centre of the world. God's scattered people will be gathered; and the destroyed city, rebuilt, will come under the sway of her eternal King (iv. 1-8). Before, however, this brilliant period, the inhabitants of Jerusalem will be carried away to Babylon; and in captivity run the great danger of losing their peculiarity, — their separation from the nations. From this danger Jehovah will deliver them, and restore them to their land. Micah repeats the prophecy of Joel concerning the "gathering of the nations" against Zion, and its extinction. But these events will not be until after the captivity. Then, turning to the nearer future, Micah declares that Zion's King will be maltreated by her foes (iv. 9-13). But from Bethlehem, the city of David, will come the King who will rule and protect the united, restored people, — the King whose coming has been from of old, from everlasting (v. 1-15). [The prophecy of the exact place of Messiah's coming is the most interesting fact about Micah. That the Jews cherished this prophecy is evinced by the ready response the doctors of the law gave to Herod's question (Matt. ii. 5, 6), and the talk of the people about Christ (John vii. 42).] In chapters iv. and v. Micah's prophecy reaches its height. It will be noticed that he three times sets together a nearer and a remoter future: Zion will be destroyed before it becomes the seat of the universal kingdom of peace (iii. 12, iv. 8); the people of Zion will be carried captive to Babylon before they win their victory over the "gathering of the nations" (iv. 9, 13); Zion's king will be given up to his foes before the Son of David arises, who shall found a kingdom of peace, and rule united Israel (v. 1, 8). From the height of chapters iv. and v. he descends in chapter vi. to the then present. Jehovah pleads with his people on account of their sins. He shows them what is good; but, since the people persist in their sins, Micah is inspired to pronounce a fearful curse (vi. 1-16). The believers in Israel utter a prayer of penitence, in which they humbly confess the deep and general corruption, bow before the divine wrath, but express their confidence that Jehovah will still help them, and comfort themselves with the conviction that the divine anger will at last pass away, that Babylon will fall, never to rise again, and in that day the walls of Zion shall be rebuilt, and the scattered children of God shall come thither from Assyria and from Egypt, and shall fill the land from the borders of Egypt even to the Euphrates, from sea to sea, and from mountain to mountain (vii. 1-13). Then they pray for a renewal of the earlier tokens of favor (vii. 14), to which God replies he will repeat in his people the marvels of the former time (vii. 15-17); and the prophet closes with an outburst of praise for the grace and mercy of God (vii. 18-20).

The book falls naturally into three sections, — i. 2-iii. 1; iii. 1-vi. 1; vi. 1-vii. 20. The language is purely classical. In point of rhetorical peculiarity, Micah stands between his contemporaries, Hosea and Isaiah, but nearer to the latter than the former; for although, like the former, he is abrupt, abounding in sudden and quick changes, in depth of spirituality he is the worthy

companion of Isaiah, sharing with him the marvellous mingling of mildness and strength, of gentleness and elevation, and the drastic liveliness and preference for artistic turns of expression.

LIT.—Separate Commentaries by CHRYSOSTOMUS, Wittenberg, 1565; EDWARD POCOCK, Oxford, 1677; GROSSSCHOPF, Jena, 1798; JUSTI, Leipzig, 1799; HARTMANN, Lemgo, 1800; CASPARI, Marburg, 1852, 2 parts; [P. KLEINERT, in LANGE, Bielefeld, 1868, Eng. trans., New York, 1875]; REINKE, Giessen, 1874; [T. K. CHEYNE, Cambridge, 1882]. See also SCHNURRER: *Animadv. phil. crit. ad cat. Mich.*, Tübingen, 1783; G. L. BAUER: *Animadversion. critt. in duo priora proph. Michae capita*, Altorf, 1790. [See MINOR PROPHEETS.] E. NÄGELSBACH. VOLCK.

MICHAEL (*who is like God?*), one of the seven archangels of Jewish post-exilic angelology; is three times mentioned in the Old Testament, but only in Daniel (x. 13, 21, xii. 1), and twice in the New Testament (Jude 9,¹ and Rev. xii. 7). These passages indicate Michael's rank: he was regarded as the guardian of the people of God, their vigilant and efficient protector against all foes, earthly and devilish. In the rabbinical writings, Michael frequently appears in opposition to Samael. J. A. Fabricius gives the song of Michael and the good angels in triumph over Lucifer and the bad angels, said to have been revealed to St. Amadeus (*Codex pseudepigraphus Vet. Test.*, vol. 1, pp. 26, 27, Hamburg, 1723; see English partial translation in BARING-GOULD'S *Legends of the Patriarchs and Prophets*, p. 16).

In the Roman-Catholic Church, Michael is a saint; and his festival, called "Michaelmas," is held on Sept. 29 (see art.). He is said to have announced to the Virgin Mary the time of her death, and also to have carried her soul to Jesus after her death. There are several recorded appearances of the archangel: (1) On Mount Gargano, now called Mount St. Michael, on the eastern coast of Italy, in the kingdom of Naples, at an unknown year (the day was May 8); (2) At Chonis in Phrygia, near Laodicea, in the ninth century (the day was Sept. 6); (3) On a rock in the Gulf of Avranches, in Normandy, Oct. 6, 706. On each of these sites, churches have been erected in honor of St. Michael. (4) The most celebrated appearance was at Rome, in the year 590. The story is this: Gregory the First (afterwards called the Great), who had then just been elected Pope, was leading a penitential procession about the city in order to offer up prayers for the staying of the great pestilence which followed the inundation of 589, and which was, with famine, greatly increasing the miseries of the city, already threatened by the Lombards. As he was crossing the bridge over the Tiber, directly in front of the tomb of Hadrian, he looked up, and saw Michael standing on the summit of the mausoleum, sheathing a bloody sword, in token that the plague was stayed, and heard a choir of angels around him chanting the anthem, since adopted by the Church in her vesper-service, "Queen of heaven, rejoice, because thou art counted worthy to suffer: he has risen again, as he said. Hallelujah!" To whom the Pope replied, "Pray for us, O God.

Hallelujah!" It is further related, that Constantine built a church in honor of Michael (hence it was called "Michaelion"), about four miles from Constantinople; and at a later date there were fifteen churches in his honor within the city.

St. Michael is the patron saint of France. It was he who appeared to Joan of Arc (see art.). In 1469 Louis XI. founded the military order of St. Michael. Originally it was composed exclusively of gentry; but afterwards literary men, judges, bankers, and artists, though not of rank, were eligible. The knights wore, pendent from a gold chain about their necks, a medal representing the archangel vanquishing the dragon. The rites of the order were at first held in the Church of Mount St. Michael in Normandy, later transferred by Henry II. to the Sainte-Chapelle, Vincennes, and in 1643, by Louis XIV., to the Grand-Cordeliers in Paris. The number of knights was at first limited to thirty-six, afterwards to a hundred: the king was grand master. The order was suppressed at the Revolution, restored at the Restoration, and ceased to exist in 1830.

Mrs. Clement thus speaks of St. Michael in *Christian Art*:—

"Michael is always represented as young and beautiful. As patron of the church militant, he is 'the winged saint,' with no attribute save the shield and the lance. As conqueror of Satan, he stands in armor, with his foot upon the Evil One, who is half human, or like a dragon in shape. The angel is about to chain him, or to transfix him with the lance. But the treatment of this subject is varied in many ways, all, however, easily recognized. As lord of souls, St. Michael is unarmed. He holds a balance, and in each scale a little naked figure representing the souls: the *beato* usually joins the hands as in thankfulness, while the rejected one expresses horror in look and attitude. In these pictures the saint is rarely without wings. When introduced in pictures of the Madonna and Child, he presents the balance to Christ, who seems to welcome the happy soul. The old English coin called an 'angel' was so named because it bore the image of this archangel." — *Hand-book of Legendary Art*, ed. 1881, p. 231.

MICHAEL PALÆOLOGUS See CERULARIUS.

MICHAEL VIII. (PALÆOLOGUS), emperor of Constantinople, 1260–82; usurped the throne of Nicea after the death of Lascaris II., 1259, and conquered Constantinople by a stratagem the following year, driving the Latins and their emperor, Baldwin II., out of the city, and thus restoring the Byzantine Empire. In order to escape the revenge of the Latins, and also in order to baffle the intrigues of an ecclesiastical party in Constantinople, the Arsenites (see *Arsenius*), Michael opened negotiations with the Pope for the reconciliation of the Greek and Latin churches. A Greek embassy, headed by Veccus, appeared at the synod of Lyons, 1274; and in the course of the debate the Greeks gave up all the principal points of dissension, — the procession of the Holy Spirit, the supremacy of the Pope, etc. The reconciliation, however, was never carried out. The majority of the Greeks hated the Church of Rome, and still more a union with her on such conditions. Pope Martin IV. concluded an alliance with Charles of Anjou, king of Naples and Sicily, and the Venetians, for the expulsion of Michael VIII.; and the latter answered with the conclusion of an alliance with the king of Aragon for the expulsion of the French from Sicily. Greece was actually invaded by the Latins, though

¹ The incident is probably derived from the Targum of Jonathan upon Deut. xxxiv. 6, which ascribes the burial of Moses to Michael, and Michael's answer from Zeph. iii. 1.

without any success; and the invasion was followed by the Sicilian Vespers. But both parties were too much occupied with troubles in their own homes to bestow any great attention on foreign affairs, and the union of Lyons was allowed to sink into oblivion.

MICHAEL SCOTUS. See SCOTUS, MICHAEL.

MICHAELIS, the name of three learned Orientalists and keen theologians, who made valuable contributions in the departments of exegesis and Old-Testament criticism. — I. **Johann Heinrich**, b. at Klettenberg, July 26, 1668; d. at Halle, March 10, 1738; devoted himself especially to the study of the Oriental languages, taking Ethiopic in 1698, at Frankfurt-on-the-Oder, with the celebrated Ludolph. He then began giving lectures at Halle, and in 1699 was made professor of the Oriental languages. He exerted an extensive influence by representing at Halle, the seat of Spener's pietistic school, the critical faculty, and becoming the soul of Francke's *Collegium Orientale theologicum*, as well as by editing a critical edition of the Old Testament (1720) from five Erfurt manuscripts and ten printed editions. He also published some valuable exegetical works on the Old Testament, especially on the Hagiographa (Halle, 1720, 3 vols.). — II. **Christian Benedikt**, nephew of the former, b. at Elrich, Jan. 26, 1680; became professor at Halle in 1713; acquired an extensive reputation for scholarship, especially in the Oriental tongues; d. at Halle, Feb. 22, 1764. He was not very productive as an author; but his *Tractatus criticus de variis lectionibus N. T. caute colligendis et dijudicandis* (1749) against Bengel displays his critical acumen. His *Dissert. de antiq. economie patriarchalis* (1728) are also interesting. — III. **Johann David**, son of the former, and more productive than both of the preceding, — one of those minds which constitute a bridge from their own to a new period; b. in Halle, Feb. 27, 1717; d. in Göttingen, Aug. 22, 1791. He was universally recognized as an indefatigable investigator and honorable man, but he was no pillar for the waning orthodoxy of the day. After studying at Halle, he travelled in England and Holland, and in 1745 went, as professor, to Göttingen, where, honored with titles, he remained till his death. He was very productive as an author. By his Oriental and exegetical Library, begun in 1771, he secured a controlling position in this department. His exegetical works on the Old and New Testaments are very numerous, those being the most valuable which consider the historical environment of the Old Testament. He edited paraphrastic translations of the Old Testament in thirteen volumes (1769–86), with valuable annotations, and of the New Testament, with annotations, in four parts (1790–91). He also published Commentaries on the three most important Messianic Psalms (1759), Ecclesiastes (1751, 2d ed. 1762), etc. Of more importance were his works on the Hebrew, as the *Supplementa ad lexica hebr.* (1786, 2 vols.), which contain excellent contributions to the knowledge of the language, antiquities, history, etc., of the Old Testament. We have also very important works in his *Abhandlung v. d. Ehegesetzen Moses* (1755, 2d ed., 1768), and especially *Mosaisches Recht* (1770, 2d ed., 1775, 6 vols.) and *Spicilegium Geograph. exteriorum* (1769, 2 vols.). He revised Lowth's *De*

sacra poësi Hebræ. (1758, 2d ed., 1768, 2 vols.). Most important among his works were his contributions to the Introduction of the Old and New Testaments. The Introduction to the New Testament appeared first in 1750, and was greatly enlarged in subsequent editions (4th ed., 1788, 2 vols.). He only lived to complete the first part of the Introduction to the Old Testament (Hamburg, 1787). In theology he departed widely from the old orthodoxy of Halle. He was one of those laborious men who started much investigation, and will not be forgotten. See his *Autobiography* (1793), and his *Letters* (Leipzig, 1794–96, 3 vols.). [Eng. trans. *Commentaries on the Laws of Moses*, London, 1810, 4 vols.; *Introduction to the New Testament*, London, 1823, 6 vols.] L. PELT.

MICHAELMAS (Sept. 29) is celebrated, not only in the Roman-Catholic Church, but also in the Greek and various Protestant churches, in honor of the archangel Michael; not with reference to any particular apparition of his, but generally commemorating the benefits which mankind have received from the angels. The origin of the festival seems to be local, but is very old. In the eighth century the celebration was quite common in the Church. The Roman-Catholic Church celebrates three special apparitions of the archangel; namely, May 8, Sept. 6, and Oct. 16. Michaelmas is also known as the Festival of St. Michael and All the Holy Angels. In England it was preceded by a three-days' fast. See BUTLER: *Lives of Saints*, vol. ii. 537 sqq.

MIDDLE AGE, The, is that period in European history comprised between the date of the fall of the Western Roman Empire (476), and that of the capture of Constantinople by the Ottoman Turks (1453). It occupies that portion of this intervening period when Western Europe was governed by the feudal system in civil affairs and by the Roman Church in ecclesiastical. It is to be regarded as an outgrowth of the fusion of the elements of imperial Roman society and the Roman-Catholic Church with the ideas and habits brought into Western Europe by the Barbarian invasions. These invasions, and the permanent occupation of the Roman territory by the Teutonic tribes, resulting in the gradual assimilation of the conquerors with the conquered, give the characteristic tone and color to the life and society of the middle age. To understand that life and society, we must first consider the condition of Roman and barbarian life at the time when the opposite forces by which they were directed came into conflict, — the epoch of the Invasions.

The first permanent occupation of the Roman territory was made by the Visigoths, under Alaric, in the year 395, who besieged and took the city of Rome A.D. 410. At that time the four most active principles of the Roman imperial organization, so far as they affected the relations with the Barbarians, were (1) Organized Christianity, or the Church; (2) The Roman Imperial organization and administration; (3) The Roman law as affecting the rights of persons and the protection of property; (4) The general use of the Latin language throughout that portion of Europe afterwards occupied by the invaders. The imperial rule was practically founded upon a military despotism. When, therefore, the military power decayed, and was no longer strong enough either

to maintain the regular working of the administration of the imperial government over its own subjects, or to protect them from external enemies, the system, having no other support, fell of its own weight, and successful invasions and permanent occupation began. In less than a century (396-486) the whole fabric of the Roman power in Western Europe perished by force of these invasions. Its peculiar civilization, however, was not destroyed with the empire; and Rome was thenceforth to conquer the world by her arts, as she had done by her arms.

The invaders, as we call them (Barbarians, as they were called by the Romans, and as they proudly called themselves), who permanently occupied the Roman territory, were all of the Teutonic race. They came from a vast and ill-defined territory east of the Rhine, and north of the Danube. Their organization was tribal; their mode of life was more or less nomadic, or that of wanderers; and the chief occupation of the most active among them was hunting or war. All these characteristics, to which may be added an inborn love of plunder and love of adventure, prompted them to cross the Roman frontier. They were tempted by the weakness and the wealth of the Roman provinces. They came on in successive waves of destruction during the fifth century. In the year 500 the Ostrogoths occupied Italy, and the Roman territory as far north as the Danube; the Visigoths and the Suevi, the country from the River Loire, south and west, including modern Spain and Portugal; the Burgundians, the south-eastern portion of modern France; and the Franks, the portion of that country north of the River Loire, as well as modern Holland and Belgium. At this time all these tribes were nominally Christian, but all save the Franks were Arians. Their rule in the Roman territory, when they occupied it, was one of simple military force. They retained their old military organization under their tribal chiefs, with officers subordinate to them, afterwards called "dukes" and "counts" in the conquered districts. The Roman provincials were usually permitted to govern themselves in their private relations, according to the forms of the Roman law; but the conquerors appropriated two-thirds of the lands, and all the movable property, of the old inhabitants. The legal condition of these inhabitants was that of slaves, made such by their capture as prisoners of war.

The great change in the condition of life of the Barbarians, on their final occupation of the Roman soil, was that they ceased to be *wanderers* or invaders, and that, unlike the Romans, they preferred to live *in the country rather than in towns*. This peculiarity is important as affecting the distribution of population in Europe in after-times.

Of all the Teutonic tribes, the Franks proved the most powerful, and in the end gained possession of the greater portion of Central and Southern Europe. Moving with irresistible force from their country on the Lower Rhine, they defeated in 486, under their chief Clovis, Syagrius, the Roman patrician, and thus destroyed the remnant of the imperial power in Gaul. Ten years later they conquered the Alemanni, seated on both banks of the Upper Rhine, the Burgundian kingdom in the south-eastern portion of France, and the Visigothic kingdom, extending from the Loire to the

Pyrenees. Thus was established the first Frankish kingdom under Clovis and his race, known in history as the "Merovingians." These conquests of Clovis were much aided by the influence of the Roman-Catholic bishops in Gaul, who desired to extirpate the heresy of Arianism, then professed by all the tribes in that region save the Franks. Clovis had been baptized into the Roman-Catholic faith; and in the opinion of the clergy, as well as of himself, the Frankish conquests secured the triumph of the Orthodox Roman Church.

It may be said that the Teutonic invaders brought into Western Europe at least *five distinct permanent influences*, or tendencies: (1) The principle of representative government as first exhibited in their assemblies of freemen; (2) Royalty in a new form, in which the king or chief, although he was supposed to be of divine lineage, had no claim to rule until he was chosen by his fellow-warriors; (3) The sentiment of loyalty to the chief, to whom the warrior was bound by the tie of military patronage; (4) A feeling of personal independence and of equality, founded on the supposed common possession of honor and courage; (5) A strong disposition, at least in later times, to recognize the authority of the Roman Church.

The rule of the Merovingian kings was so feeble, that they are known in history as *rois fainéants*. Under them the disorganization of the elements of Roman life was so great, that all the institutions which they found in Roman Gaul either perished, or were transformed into instruments of barbarian rule, during more than two centuries (500-730), save the Church, which constantly increased in power, wealth, and independence. Towards the close of that period, owing to the weakness of the kings of the race of Clovis, their stewards, or "mayors of the palace" as they were called, became virtually the rulers of their kingdom. The family of Pepin of Landen furnished the most conspicuous and renowned of these mayors of the palace. After the Austrasian (or Eastern) Franks had crushed the power of the Neustrians at the battle of Testry (687), the former, under the leadership of Pepin of Heristal, conquered the wild tribes east of the Rhine, and later, in 732, when Charles Martel was their leader, destroyed, at the battle of Poitiers, the power of the Saracens advancing from Spain towards Central Europe. Pepin le Bref, the son of Charles Martel, extended the conquests of the Franks, and having deposed Childeric, the last of the Merovingian race, became king of the Franks *de jure*, as he had been hitherto *de facto*, being crowned as such by Boniface, Bishop of Mentz, by order of the Pope, in 751. Charlemagne, his son, made further conquests, until his kingdom extended from the North Sea to the Mediterranean, and from the River Elbe to the Ebro. In the last half of the eighth century an alliance was formed between these Carolingian kings, Pepin and Charlemagne, and the Pope, the result of which was, that the elements of ancient Roman life were transfused into that of the middle age; and this fusion gave the characteristic color to the history of that period.

The immediate causes of this fruitful alliance were these: the Pope's power, civil and ecclesiastical, in Italy at that time, was threatened by

the schismatic Lombards and by the Byzantine emperors, whose nominal subject the Pope was. To secure his independence, the Pope invoked the aid of the Frankish kings, Pepin and Charlemagne, not merely because they were the most powerful kings in Europe, but also because they were Orthodox Catholics. At the Pope's request, these kings made several expeditions into Italy, which resulted in the destruction of the Lombard and Byzantine power in that country, and the annexation of all its territory, save the Exarchate of Ravenna (the sovereignty of which was conferred on the popes), to the Frankish kingdom. As a reward for services previously rendered to the Church, Pepin had received its sanction to his usurpation of the crown of the Merovingians. He was now made patrician of Rome; and the alliance between the Franks and the Pope became complete when Charlemagne was crowned by the Pope in Rome on Christmas Day, 800, as emperor of the world, and the true successor of the Roman Cæsars.

This event is known in history as the "Revival of the Western Roman Empire." The new system was modelled after the old pattern. Kings had only a limited territory and authority. The jurisdiction of an emperor was supposed to embrace theoretically the whole world, and practically all Western Europe. There were many kings, but there could be but one emperor. The ancient *imperium* was divided between two persons: the emperor was *Imperator semper Augustus*; and the Pope, *Pontifex Maximus*. Each was designed to be perfectly independent, and sovereign in his own sphere; and each was supposed to be bound to the constant aid and support of the other in the government of mankind. The Church was to have uncontrolled power over the conscience: the emperor was to be lord of every thing else. It was hoped in this way, by the revival of the imperial Roman forms, to secure a return of that peace and order which had been so long characteristic of the Roman rule.

The Pope was then recognized (A.D. 800) in Western Europe as the universal or supreme bishop, and the king of the Franks ruled over all those under the Pope's obedience; so that, when the king became emperor (and it was designed that all the successors of Charlemagne should become such), the principal change, and a very important one, was, that his authority had the special sanction and support of the head of the Church. This theory of the dual government of the world proved impracticable. Neither the Pope nor the emperor would yield his claims to the position which each supposed assigned to him by it, and they both differed widely in their opinions in regard to their respective powers and duties. Under the feeble rule of the descendants of Charlemagne, the imperial office was seized by certain Italian princes; but their rule was one of violence, disorder, and corruption. The danger to the holy see became so great, that, in 962, the reigning Pope, John XII., called upon Otho the Great, king of the Franks, and successor of Charlemagne, to come to Rome, to be there crowned emperor, and to restore order by his imperial authority. The emperor asserted that authority by deposing this very pope, and by substituting for him one whose character gave

rise to less public scandal. He claimed the right, by virtue of his authority as emperor, to nominate the Pope; and this claim was put forward, and insisted upon, by many of his successors, not only of the Saxon dynasty, but by those of the houses of Franconia and Swabia as well. This gave rise to constant quarrels between the popes and the emperors. They culminated in the famous controversy known in mediæval history as the "Investitures," in which the question was, whether the Pope, or the emperor, the ecclesiastical, or the civil authority, should give to the bishops throughout Europe, not merely the investiture of their sees, but also the legal possession of the vast feudal estates usually attached to them. This controversy, in which the celebrated Hildebrand, Pope Gregory VII. (1070), and the Emperor Henry IV., were the conspicuous actors, involved the principle of the relations of the civil and ecclesiastical authority during the middle age. The result, so far as this particular question was concerned, was a compromise between the lay rulers and those of the Church; but the limits between their jurisdictions were never accurately defined. Hence we find throughout the middle age the most extravagant pretensions, on the part of the popes, in their claims, not merely to sacerdotal authority, but to supremacy over kings and emperors, and the constant use of the discipline of the Church—excommunication and interdict—to enforce that discipline. Out of these claims grew such disputes, not merely as those of Hildebrand and Henry IV., concerning the investitures (1076), but also the controversy between Henry II. of England and Thomas Becket, in reference to the exemption of the clergy from the jurisdiction of the civil courts; the long struggle between Gregory IX. and Frederick II., as to claims of sovereignty in Naples; between Innocent III. and Philip Augustus of France, where the Pope appears as a champion of the sanctity of marriage; the excommunication and deposition of John of England; and, later, the ignoble quarrel between Boniface VIII. and Philippe le Bel of France. In all these cases, and many like them, the popes claimed supreme and absolute power over the sovereigns, the exercise of which, they insisted, was essential to the maintenance of truth and justice in the middle age.

The empire of Charlemagne was divided among his grandsons in 843. To Charles the Bald was assigned Western Francia, or France; to Louis, Eastern Francia, or Germany; and to Lothaire, the intervening territory, with Italy, and the nominal emperors over all. The imperial government was practically brought to an end by this treaty, and throughout Europe the *feudal system* of government was substituted for it. Originally the companions of the Teutonic chiefs who invaded the Roman territory were rewarded for their services by free gifts, generally of lands in the conquered districts. At the dissolution of the empire, the persistent invasions of the Northmen, and the general disorder of the times, made necessary some new method of efficient protection. Lands were granted by the sovereign to his chief warriors, on condition that their possessors should aid the sovereign in the defence of the country. The lands thus conferred were called "fiefs," and their holders, "vassals;" and the relation be-

tween the parties was that of reciprocal aid and protection, the lands being held by the vassals on that express condition. Those upon whom these fiefs were conferred directly by the sovereign were called "grand-vassals." They, in turn, parcelled out their grants among their followers, upon condition that they would hold these divided portions subject to services similar to those which their immediate lord owed to the sovereign. During the middle age, nearly all the land in Europe, originally the royal domain, was feudalized, or held in fief. Power and the possession of land were inseparably connected; and hence the kings who had granted away the larger portion of their private lands became merely nominal sovereigns, the true rulers being the great feudal lords. The object of the feudal system was to combine military efficiency with the Teutonic habits of personal independence; and politically the result was to make the owner of a piece of land, large or small, the absolute sovereign of those who dwelt upon it.

Knighthood, in the feudal age, was the means which the Church employed to teach the rude warriors that it was becoming to their social position to employ their force, not merely to gratify their own selfish desires, but also in the protection of those unable to defend themselves, such as the oppressed, women, and especially the Church. The typical knight was he who served the Church best in these respects, and he became the ideal hero in the popular imagination. *Chivalry and the sense of honor* were the characteristic outgrowths of knighthood. Whatever was valuable or permanent about them was due to the sentiment which was expressed by the combined pride and gentleness of the knight, when he took for his device *noblesse oblige*. The Church professed to abhor all war, save that waged against the infidel, or for the extirpation of heresy, and did not look with favor even upon the *tournaments*, which were such characteristic institutions of chivalry.

Monasticism, in the middle age, formed the highest ideal conception of life, because of its asceticism. The monks were always the right arm of the Papacy: first the *Benedictines*, with their numerous branches acting as missionaries for the conversion of the northern tribes; then, in the thirteenth century, the *Dominicans*, whose special business it was to preach, and to instruct the laity; and the *Franciscans*, who organized more efficiently the charity of the Church.

The *Crusades* were the result of the one common impulse which moved the people of Western Europe during the middle age. They were the outgrowth of the zeal of the monks, as representing the Church, acting upon the warrior instincts, and the devotion of the knights to their religion. The result of this combination is seen, not only in the wars in the Holy Land, but in those against the Moors in Spain, and against the Albigenses in the south of France.

The *free cities*, in the middle age, were the centres of civilization in our modern sense. They were called free, because freed from feudal vassalage, except to the over-lord, or *suzerain*, and because they were governed by their own magistrates, elected, generally, by the trade corporations within them. They grew in wealth and importance by the industry of their inhabitants; and

they maintained a considerable commerce with each other, especially in the north of Europe. In France and Germany they usually combined with the kings in resistance to the overgrown pretensions of the great nobles, in order to secure their freedom from feudal subjection to them.

Education was provided for in the earlier period by schools attached to the cathedrals and the monasteries. Out of these schools grew the universities so renowned in the middle age; that of Paris being the principal place of theological instruction, while at Bologna the Roman civil law, so far as it was then understood, was taught; and at Montpellier and Salerno medical instruction after the Arabian methods was given. All the instruction was under the general control of church authority, and was designed to exalt it. Science based on observation or physical investigation was neglected, except in some of the medical schools of a later period.

Life in the middle age, for the mass of the population, was very hard; for it was hemmed in on every side by force, always thoroughly organized, but very severe, and often very arbitrary in its exactions. The serfs and villeins could not change their masters, whose caprice was often the measure of the service to be rendered to them. The workmen of the towns who were not members of the privileged trade corporations resembled the *proletariat* of ancient Rome: the towns themselves, as well as the traffic between them, was subject to the plundering incursions of the robber knights. The great feudal nobles claimed the right to make war upon each other, as one of their most important privileges. There was no general government to protect the people, or to redress their wrongs: the royal authority was merely nominal, and therefore wholly disregarded. The Church tried hard, by its ministries and discipline, to alleviate the hardships which grew out of this anarchical condition; but in doing so it established a rule of force in another sphere, in which the minds and consciences of mankind were brought under its absolute control. (See MILMAN: *Latin Christianity*; GUIZOT: *History of Civilization in France*; BRYCE: *Holy Roman Empire*; LAURENT: *Études sur l'histoire de la humanité*; THIERRY: *Récits Mérovingiens*; HALLAM: *Middle Ages*; MARTIN: *Histoire de France*, tom. iii. and iv.; STILLÉ; *Studies in Mediæval History*.) C. J. STILLÉ.

MIDDLETON, Conyers, D.D., an able controversial writer, and author of the famous *Life of Cicero*; the son of a clergyman; b. at York, Dec. 27, 1683; d. at Hildersham, July 28, 1750. He studied at Trinity College, Cambridge, and, taking orders, was settled at Trumpington, near Cambridge, his only charge. In 1716 he returned to Trinity as a fellow. He won for himself a wide reputation by his intrepid and caustic attacks on Bentley, the master of Trinity, who had called him "fiddling Middleton," with reference to his musical propensities. Bentley, in spite of his great scholarship, was very unpopular on account of his harsh personalities. They came to an open war in 1717, when, by a *mandamus* of George I., Bentley was obliged to confer the title of D.D. on Middleton. The master, however, showed his spleen by demanding an extra fee of four pounds. Middleton gave it, under protest,

and, appealing to the courts, won a complete victory over Bentley, who was deprived of his professorship. He afterwards went too far, and was accused of libel by Bentley, found guilty, and fined. The battle, however, was not over. Bentley in 1720 was about to issue an edition of the Greek Testament, and sent out with great precipitancy some specimens. Middleton's keen eye detected errors; and immediately he assaulted Bentley in a fierce attack, completely driving him from the field, so that he renounced the idea of his New Testament, and winning the applause of the friends of Trinity, who chose him as the principal librarian of the college. In 1724 he visited Rome, and five years later wrote *A Letter from Rome, showing an Exact Conformity between Popery and Paganism* (4th ed., 1741), in which he boldly proved that the religion of the Roman Church was a continuation of the heathenism of ancient Rome. He had a passion for controversy; and it seemed to be his delight, by sudden attacks upon received opinions, to startle the literary public. The controversies of this doughty champion were not confined to Bentley, but extended to Waterland, Sherlock, and others. In 1725 he assaulted the whole medical profession (*De Medicorum apud veteres Romanos*, etc.). His controversy with Waterland originated with the latter's attack upon Middleton's assertion that there were "contradictions in the evangelists which could not be reconciled," and that "the story of the fall of man was a fable or allegory." In 1741 he published the great work of his life, the *History of the Life of M. Tullius Cicero* (2 vols.), written at the request of Lord Harvey, and after the labors of six years. There were three thousand subscribers to the work; and from the receipts he purchased for himself a home at Hildersham, near Cambridge, whither he retired for the remainder of his life. This biography has been condemned as being too partial, and praising, as Macaulay has said, acts as "wise, virtuous, and heroic," which Cicero himself condemned. In 1749 he published *Introductory Discourse, etc., to the Free Inquiry into the Miraculous Powers which are supposed to have subsisted in the Christian Church from the Earliest Ages through Several Successive Centuries*. This work, which was received with almost universal condemnation, denies the continuance of miraculous powers in the Church after the deaths of the apostles. In 1750 he attacked Sherlock in *An Examination of the Lord-Bishop of London's Discourses concerning the Use and Intent of Prophecy*, etc. His *Miscellaneous Tracts*, published in one volume (London, 1752), comprise *Dispute or Dissension between Peter and Paul at Antioch*; *The Variations or Inconsistencies among the Four Evangelists*; *Essay on the Gift of Tongues*, etc. The complete edition of Middleton's works, except the *Life of Cicero*, 5 vols., was published in London, 1755. The best edition of the *Life of Cicero* is that of London, 1848.

MIDDLETON, Thomas Fanshaw, first bishop of Calcutta; b. in Kedleston, Derbyshire, Jan. 26, 1769; d. in Calcutta, July 8, 1822. He graduated with honors from Pembroke Hall, Cambridge; was appointed curate of Gainsborough, and, after several other promotions, was made archdeacon of Huntingdon, 1812, and consecrated first incumbent of the episcopal see of Calcutta,

May 8, 1814. At Calcutta he founded in 1820 the Bishops' College, for the training of missionaries and clergymen for Asia. Dr. Middleton published in 1808 *The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament* (2d ed. by Rev. James Scholefield, 1828, 5th ed., 1855). A posthumous volume of *Sermons, Charges, etc.*, with *Memoir*, was issued by Bonney, London, 1824. See **LE BAS**: *Life of Bishop Middleton*, London, 1831, 2 vols.; and **MISS YONGE**: *Pioneers and Founders*.

MID'IAN (*strife*), the territory from the Elanitic Gulf to Moab and Mount Sinai, or, according to others, from the Sinaitic peninsula to the desert and the banks of the Euphrates. Moses lived among the Midianites (Exod. ii. 15-21); and on the desert they had friendly relations with the Israelites, until they had infected them with their own vices of idolatry and uncleanness; for which sins one thousand men from each tribe, by divine command, attacked the neighboring Midianites, and slew all their males (Num. xxv., xxxi.). The Midianites eventually recovered from this blow, and oppressed Israel, but were miraculously defeated by Gideon (Judg. vi.-viii.), and later were merged with the Moabites. They have no history outside of the Bible.

MIDRASH. The term "Midrash" denotes, in the abstract and general sense, "the study," "the exposition of Holy Writ." After the return from Babylon, the law was the centre of the spiritual life in Israel; and its study became the object of scientific treatment when the temple, the Jewish sanctuary, was destroyed. The "law of Moses" had not only to be adapted to the altered circumstances of life, but had also to be supplemented by more precisely determining that which was undetermined, in order to meet all individual relations and circumstances of life. This investigation and explanation of Scripture was termed *Midrash*, and was divided into the *Halachic* ("exegesis"), i.e., embracing law and practice, or doctrine in its whole extent, and *Hagadic*, i.e., embracing all other scientific products, all the efflux of free meditation, whether its subject-matter might be historical or legendary, ethical, parabolic, or speculative.

The writing down of the Midrash, i.e., of Halachoth and Hagadoth, commenced with the second century of our era, and ended in the eleventh century: since that time, history, religious philosophy, grammatical exegesis, and Cabala, became the objects of study.

Structure of the Midrashim. — A large portion of the Midrashim consists of homiletical lectures introduced by a text not contained in the Pentateuch. This was called *p'ticha*, or proëm. The most simple form of the proëm is the quotation of a verse, the relation of which to the section of the Pentateuch, or rather its application to the subject, was left to the reader or hearer to be found out. Sometimes more than one text was introduced; and the exposition was given in such a manner, that the last exposition, or its close, served as a connecting link between the introduction and the subject under discussion. Of a more exegetical character are the oldest Midrashim; such as *Genesis Rabba*, *Mechilta*, *Sifre*, *Sifra*.

LIT. — 1. The three ancient Midrashim, *Mechilta*, *Sifre*, *Sifra*, have this in common, that

they contain Halacha or Hagadah, just as the text to be treated requires it. The first two, according to their original portions, belong to Ishmael, the contemporary and opponent of Akiba (first half of the second century).

(a) *Mechilta* (i.e., "measure, form") is a commentary upon parts of the Book of Exodus; as xii. 1-xxiii. 19, xxxi. 12-17, and xxxv. 1-3. It was first printed at Constantinople in 1515. The latest editions are, *Mechilta*, with notes by J. H. Weiss, Vienna, 1865, and *Mechilta de Rabbi Ismael*, with notes, etc., by M. Friedmann, Vienna, 1870. A Latin translation is found in UGOLINO'S *Thesaurus antiq. sacrarum*, vol. xiv. c. 1-586.

(b) *Sifre*, a commentary on Numbers and Deuteronomy, printed in Venice in 1545. Latest edition entitled *Sifré debé Rab*, with notes, etc., by M. Friedmann, Vienna, 1864. Latin translation in UGOLINO'S *Thesaurus*, vol. xv. c. 1-996.

(c) *Sifra*, also *Torath cohanim* [i.e., "Codex of the Priests"], a commentary on Leviticus, first printed at Venice in 1545. Latest editions by M. L. Malbim, with an excellent commentary [*Hatora vehamitva*], Bucharest, 1860; J. H. Weiss, *Sifra*, Vienna, 1862, and Warsaw, 1866, with a commentary by Simson, of Sens. Latin translation in UGOLINO'S *Thesaurus*, vol. xiv. c. 587-1630.

On the three Midrashim, compare WOLF: *Bibl. Hebræa*, ii. 1349-1352, 1387-1389, iii. 1202, 1209, iv. 1025, 1030 sq.; ZUNZ: *Die gottesdienstlichen Vorträge*, pp. 46-48, 84 sq.; FRANKEL: *Hodegetica in Mischnam*, pp. 307 sq.; WEISS: *Zur Geschichte der jüdischen Tradition*, Vienna, 1876, ii. 225-239 [both written in Hebrew; DERENBOURG: *Histoire de la Palestine*, pp. 393-395; FÜRST: *Bibl. Judaica*, ii. 76 sq., iii. 125 sq., 126].

On *Mechilta* and *Sifre*, see GEIGER: *Urschrift und Uebersetzungen der Bibel*, pp. 434-450; *Jüdische Zeitschrift*, 1866, pp. 96-126; 1871, pp. 8-30.

On *Mechilta*, FRANKEL: *Monatsschrift*, 1853, pp. 388-398; 1854, pp. 149-158, 191-196.

On *Sifra*, FRANKEL, l.c., 1854, pp. 387-392, 453-461; GEIGER: *Zeitschrift*, 1875, pp. 50-60.

2. *Midrash Rabbath*. Under the name *Midrash Rabbath*, or *Rabbath*, ten Haggadic Midrashim are comprised, which treat (a) on the Pentateuch, and (b) the Five Megilloth (i.e., Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther).

(a) On the Pentateuch.

(a) *Bereshith Rabba*, on Genesis, divided into a hundred chapters, and composed in the sixth century. The last five chapters, also called *Vaichi Rabba*, so called from the first word *vaichi* (Gen. xlviii. 12 sq.), are more modern, probably of the eleventh century. See ZUNZ, pp. 171-179, 254-256; LERNER: *Anlage des Bereshith Rabba*, in *Magazin für die Wissenschaft des Judenthums* [Berlin], 1880, 157-174, 197-237; 1881, 30-48, 92-107, [130-160, 178-197]. German translation by Aug. Wünsche, in his *Bibliotheca Rabbinica*, Leipzig, 1881.

(β) *Shemoth Rabba*, on Exodus, in fifty-two chapters, probably of the eleventh or twelfth century. ZUNZ, 256-258. German translation by Wünsche, l.c.

(γ) *Vajjikra Rabba*, on Leviticus, in thirty-seven chapters. Middle of the seventh century. ZUNZ, p. 182.

(δ) *Bamidbar Rabba*, on Numbers, in twenty-

three chapters, by two authors: the latter probably belongs to the twelfth century. ZUNZ, 258-262.

(ε) *Debarim Rabba*, on Deuteronomy, in eleven chapters. ZUNZ, 251-253. [German translation by Wünsche, l.c.]

(b) On the Five Megilloth.

(a) *Shir ha-Shirim Rabba*, on the Song of Songs; also called *Agadath Chasitha*. German translation by Wünsche, l.c. Compare THEODOR: *Shir ha-shirim Rabba und seine Quellen*, in [FRANKEL-GRAETZ'S] *Monatsschrift*, 1879, 337-344, 408-415, 455-462; 1880, 19-23; ZUNZ, pp. 263, 264; SAALFELD, in *Magazin für die Wissenschaft des Judenthums*, 1878, 120-125.

(β) *Ruth Rabba*, in eight chapters. ZUNZ, p. 265.

(γ) *Midrash Echa*, or *Megillath Echa*, and *Midrash Echa Rabbathi* [on Lamentations]. ZUNZ, pp. 179-181. Seventh century.

(δ) *Midrash Koheleth* [on Ecclesiastes]. German translation by Wünsche, Leipzig, 1880. ZUNZ, 265, 266.

(ε) *Midrash Esther*, also *Haggadath Megilla*, in six sections. German translation by Wünsche, l.c.

This entire collection was first published at Venice in 1545, fol. Convenient editions are those published at Berlin, 1866, and at Wilna, 1878. Compare STEINSCHNEIDER: *Catalogus Librorum Hebræorum in Bibliotheca Bodlejana*, Berlin, 1852-60, No. 3753-3784; WOLF: *Bibl. Hebr.*, ii. 1423-1427, iii. 1215, iv. 1032 sq., 1058 sq.

3. *Pesikta*, also called *Pesikta di Rab Cahana* [b. about A.D. 330, and d. in 411], comprising a complete cycle of lectures on the pericopes of the feasts and fasts. For a long time it was only known from citations found in the *Jalkut* and *Aruch*. The latest edition is that of BUBER: *Pesikta*, Lyck, 1868. Compare ZUNZ, 185-226; GERGER: *Jüdische Zeitschrift*, 1869, pp. 187-195; THEODOR: *Zur Composition der agadischen Homilien*, in [FRANKEL-GRAETZ'S] *Monatsschrift*, 1879, 97-113, 164-175, 271-278, 337-339, 455-457; [GRAETZ: *Geschichte der Juden*, iv. 495 sq.; FÜRST: *Bibl. Jud.*, ii. 159 sq.].

Pesikta Rabbathi contains also a collection of lectures on the pericopes, and was compiled, probably, before the ninth century. The earliest edition is that of 1656; the latest, by M. Friedmann, Vienna, 1880. ZUNZ, 239-251.

Lekach Tob, erroneously also called *Pesikta sartaria*. The *Lekach Tob* was compiled by Tobia ben Eliezer, in the twelfth century, and comprises comments on the Pentateuch and Megilloth. Of the Pentateuch, only the three last books were extant; but in 1880 S. Buber published the books of Genesis and Exodus. The Midrash on the Five Megilloth is still unpublished. Compare ZUNZ, 293-295; STEINSCHNEIDER: *Catalogus*, 7304; [FÜRST: *Bibl. Jud.*, iii. p. 427].

Under the title of *Pesikta chadatha*, A. Jellinek has published a smaller Midrash for the festival days, containing quotations from Genesis Rabba, Pirke Rabbi Eliezer, the Book Jezira, in his *Betha-Midrash*, vi. 36-70.

4. *Midrash Tanchuma* (also called *Jelamdenu*, extending over the entire Pentateuch) was probably written about the ninth century, by an author who lived in Greece or Italy. It was first printed at Constantinople in 1520-22; latest edition,

Stettin, 1864, with the commentaries *Ez Josef* and *Anaf Josef*. See ZUNZ, 226-238; STEINSCHNEIDER, 3795-3801; [WOLF: *Bibl. Hebr.*, i. 1159 sq., iii. 1166 sq., iv. 1035; FÜRST: *Bibl. Jud.*, iii. 409].

5. *Jalkut*, or *Jalkut Shimoni*, i.e., a collection of Simon, who flourished in the first part of the thirteenth century. This Midrash extends over the whole Bible. Not to be interchanged with our work is the *Jalkut Rubeni* and *Jalkut Hadash*, two cabalistic works. Our *Jalkut* was first published at Salonichi, 1526-27. [WOLF: *Bibl. Hebr.*, i. 1129 sq., iii. 1138; ZUNZ, 295-303; RAPOPORT, in *Kerem chemed*, vii. 4 sq. (Hebrew); FÜRST: *Bibl. Jud.*, iii. 327 sq.]

6. *Other Midrashim*. (a) Exegetical: viz.,—

(a) *Agadath Bereshith* [on Genesis], in eighty-three sections, Venice, 1618. ZUNZ, 256; STEINSCHNEIDER, 3727-3729.

(β) Moses ha-darshan of Narbonne, of the eleventh century, wrote annotations on some books of the Bible. Raymund Martini often quotes him in his *Pugio fidei*. ZUNZ, 287-293; PUSEY, in *Introduction to liii. Chapter of Isaiah*, vol. ii., Oxford, 1877; NEUBAUER: *The Book of Tobit*, Oxford, 1878, pp. vii.-ix., xx.-xxiv.

(γ) *Midrash Hashkem*, on the Pentateuch; probably of the tenth century. ZUNZ, 281. The part pertaining to Exodus was edited after a Munich manuscript by Freimann, also with the Latin title, *Vehishir, Opus continens Midrashim et Halachoth*, etc., vol. i., Leipzig, 1873.

(δ) *Midrash Jonah*, published Prague, 1595. ZUNZ, 270, 271.

(ε) *Midrash Tillim*, or *Sochar Tob*, on the Psalms, with the exception of Ps. xlii., xcvi.-xcviii., cxv., cxliii., cxxxi., published at Constantinople, 1512; later editions, Lemberg, 1851, Warsaw, 1873.

(ς) *Midrash Mishle*, on Proverbs, Constantinople, 1512, Stettin, 1861; also together with ε.

(η) *Midrash Samuel*: beginning of the eleventh century, and containing excerpts from older works. Constantinople, 1517, Stettin, 1860.

(b) Halachic Midrashim: viz.,—

She'eloth [i.e., "questions"], of Rabbi Acha of Shabcha (about 750), on laws and usages, as contained in the Pentateuch. Best edition is that published at Dyhrenfurt, 1786, with the commentaries of Isaiah, Berlin. ZUNZ, 56, 96, 343, 354; STEINSCHNEIDER, 4330.

(c) Historical Haggadoth: viz.,—

(a) *Seder Olam Rabba*, ascribed to José ben Chalaphtha, about 150 A.D., and (β) *Seder Olam Sutta*. Both these works were edited by Meyer, with a Latin translation and notes: *Chronicon Hebræorum majus et minus*, Amsterdam, 1699. Compare WOLF: *Bibl. Hebr.*, i. 492-499, iv. 1029 sq.; STEINSCHNEIDER, 5873; [ZUNZ, 85, 135-139; EWALD: *Göttingen Gel. Anzeigen*, 1858, pp. 1456 sq.; *Geschichte des Volkes Israel*, i. 290 sq., vii. 71; GRAETZ: *Gesch. der Juden*, iv. 536 sq.; FÜRST: *Bibl. Jud.*, ii. 107 sq.; PICK: art. "Seder Olam," in MCCLINTOCK and STRONG's *Cyclop.*, s.v.]

(γ) *Megillath Taanith*, a calendar containing the non-fast days of the second century. Comp. SCHMILG: *Ueber Entstehung und historischen Werth des Siegeskalenders Megillath Taanith*, Leipzig, 1874; M. BRAUN: *Entstehung u. Werth der Megillath Taanith*, in [GRAETZ's] *Monatsschrift*, 1876, 375-384,

410-418, 445-460; [WOLF: *Bibl. Hebr.*, i. 68 sq., 384 sq., ii. 1325 sq., iii. 1195 sq., iv. 1024; ZUNZ, 127-128; EWALD: *Gesch. des Volkes Israel*, iv. 497 sq., vii. 402 sq.; GRAETZ: *Gesch. der Juden*, iii. 415-428; FÜRST: *Bibl. Jud.*, i. 9; DERENBOURG: *Histoire de la Palestine*, pp. 439-446, giving the text and a French translation].

(δ) *Pirke R. Elieser*, also *Borajitha de rabbi Elieser*, written about 808-811 in Palestine, and published at Constantinople in 1514. Latin translation by VORSTIUS: *Capitula R. Elieser*, Leyden, 1644; ZUNZ, 271-278; STEINSCHNEIDER, 4008-4018; [WOLF: *Bibl. Hebr.*, i. 173 sq., iii. 110, iv. 1032; SACHS, in FRANKEL's *Monatsschrift*, 1851-52, pp. 277-282; FÜRST: *Bibl. Jud.*, i. 232]; FRIEDMANN: *Jüdisches Literaturblatt*, 1879, pp. 30, 34.

(ε) *Josippon* [or *Sefer Josef ben Gorion ha-Kohen*], in the second half of the ninth century, often printed. Best edition, with a Latin translation by BREITHAUP: *Josephus Hebraicus. Latine versus*, etc., Gotha, 1707. ZUNZ, 146-154; STEINSCHNEIDER, 6033; [FÜRST: *Bibl. Jud.*, ii. 111 sq.; DELITZSCH: *Zur Geschichte der jüdischen Poesie*, Leipzig, 1836, pp. 37-40].

(ς) *Sefer ha-Jashar*, a history from Adam to the Judges, written, perhaps, in the twelfth century, Venice, 1625. ZUNZ, 154-156; STEINSCHNEIDER, 3581-3586.

(η) *Midrash Vajissu*, wars of the sons of Jacob with the Canaanites and Esau, printed in *Bet-ha-midrash*, iii. ZUNZ, 145.

(θ) *Pesach-haggada*, for the Easter festival. ZUNZ, 126; STEINSCHNEIDER, 2671.

(ι) *Midrash Petirath Aaron*, and (κ) *Midrash Petirath Moshe*, on the last days of Aaron and Moses. ZUNZ, 146; STEINSCHNEIDER, 3996-4000; *Bet-ha-midrash*, i., vi.

(λ) *Ketib Eldad ha-Dani* [i.e., "The Book of Eldad the Danite"], towards the end of the ninth century, and containing the fable of the Jews beyond the River Sambation. *Bet-ha-midrash*, ii., iii., v.; STEINSCHNEIDER, 4934; ZUNZ, 139.

(μ) *Sefer Zerubbabel*. ZUNZ, 140; STEINSCHNEIDER, 1400, 1401. [Traditions on Armillus, i.e., Romulus, the personification of the Roman hereditary enemy of Israel, and of the last great infidel king, Constantinople, 1519.]

(ν) *Abba Gorion* treats of the narrative as contained in the Book of Esther. ZUNZ, 279, printed in *Bet-ha-midrash*, i.

(ς) *Megillath Antiochos* [subject, "The Wars of the Hasmoneans"]. ZUNZ, 134. The Hebrew was often printed (see STEINSCHNEIDER, 1382-1388). The Aramaic text was first published by H. Filipowski at the end of his *Choice of Pearls*, London, 1851; then by Sluzki, Warsaw, 1863, and by Jellinek, in *Bet-ha-midrash*, vi. A new edition is in the course of preparation by Charles H. H. Wright (*The Megillath Antiochos, a Jewish Apocryphon, with the Chaldee Text*, etc.)

(ο) *Midrash Ele Ezkerah* [so called from the first words, "These will I remember,—Ps. xlii. 5, Hebrew text] describes the martyrdom of ten eminent teachers. ZUNZ, 142a; STEINSCHNEIDER, 3730-3732; *Bet-ha-midrash*, ii., vi.

Of a purely legendary character are:—

(π) *Midrash Vajjosha*, the tradition about Armillus [the Roman Antichrist]. ZUNZ, 282; STEINSCHNEIDER, 3734-3739; *Bet-ha-midrash*, i.

(p) *Midrash Esreh ha-deberoth*, on the Ten Commandments. ZUNZ, 142^d; STEINSCHNEIDER, 3751, 4986^g; *Bet-ha-midrash*, i.

(σ) *Chibbur Maassioth* [i.e., "story-books"]. ZUNZ, 130^b; STEINSCHNEIDER, 3869 sq. On the numerous Hebrew and Judæo-German story-books see STEINSCHNEIDER, 3869–3942.

(d) Ethical Midrashim:—

(a) The *Alphabeth of Ben-Sira*. ZUNZ, 105; STEINSCHNEIDER, 1363 sq.; [PICK, art. "Alphabeth of Sira," in McCINTOCK and STRONG, s. v. *Sira*].

(β) *Derech Eretz* and *Derech Eretz Sutta* [a compendium of ethics in two divisions, the former containing eleven, the latter ten chapters]. *Perek ha-shalom* [i.e., a chapter on peace; these three generally appended to the ninth volume of the Babylonian Talmud: see PICK, art. "Talmud," in McCINTOCK and STRONG's *Cyclop.*]; ZUNZ, 105; STEINSCHNEIDER, 1636.

(γ) *Thanna de Be-Elijah* [a *mélange* from the Bible, Talmud, and prayer-books, thrown into the form of instructions by the prophet Elijah]. ZUNZ, 112–117; STEINSCHNEIDER, 4111, 4112.

(δ) *Midrash Themura*. ZUNZ, 118; STEINSCHNEIDER, 3793; *Bet-ha-midrash*, i.

(e) Cabalistic, mystic, metaphysical, etc., Midrashim:—

(a) The *Book Jezira*, commented upon already in the tenth century. Editions, with a Latin translation, were published by Rittangel, Amsterdam, 1642, with a German translation by Meyer, Leipzig, 1830, and with an English by J. Kalisch, New York, 1877. ZUNZ, 165, 166; STEINSCHNEIDER, 3562–3574; [FÜRST: *Bibl. Jud.*, i. pp. 27 sq.]. Sabbatai Donnolo's Commentary was of late published under the title *Il commento di Sabbatai Donnolo sul libro della reazione pubblicato per la prima volta nel testo ebraico con note critiche e introduzione da David Castelli*, Florence, 1880.

(β) *Alphabeth of Rabbi Akiba*. ZUNZ, 168; STEINSCHNEIDER, 3395–3401; *Bet-ha-midrash*, iii.; [Latin translation by Kircher, in his *Œdipus Æg.*, Rome, 1652–42, ii. p. 225; BARTOLOCCI: *Bibl. Rabbinnica*, iv. p. 27. See FÜRST: *Bibl. Jud.*, i. 2^b sq.].

(γ) *The Great and Small Halachoth*. ZUNZ, 166, 167; STEINSCHNEIDER, 3457–3459.

(δ) *Midrash Konen* [a kind of romantic cosmology]. ZUNZ, 169; STEINSCHNEIDER, 3743–3745; *Bet-ha-midrash*, ii.

(e) *Sefer Raziël* [which must be distinguished from a later *Sefer Raziël haggadol*, a kind of commentary on the *Jezira*]. ZUNZ, 187; STEINSCHNEIDER, 4042.

7. *Collections of Midrashim*. — AD. JELLINEK: *Bet-ha-midrash*, vol. i.–iv., Leipzig, 1853–57; v. and vi., Vienna, 1873, 1877; CH. M. HOROWITZ: *Sammlung kleiner Midraschim*, part i., Frankfurt-on-the-Main and Berlin, 1881.

8. *Translations of Midrashim*. — In Latin, many are found in UGOLINO's *Thesaurus antiquitatum sacrarum*. In German, A. Wünsche began to publish a series of translations, under the title *Bibliotheca Rabbinnica*, Leip., 1880 sqq. H. L. STRACK.

MIGNE, Jacques Paul, a prominent Roman-Catholic theologian; b. at St. Flour, Cantal, France, Oct. 25, 1800; d. in Paris, Oct. 25, 1875. He was educated at the theological seminary in Orléans; became a professor at Châteaudun; was

ordained priest 1824; and was curate at Puisieux, in the diocese of Orléans. In consequence of a lively controversy with his bishop respecting his (Migne's) book upon the *Liberty of the Priests*, he betook himself to Paris in 1833, and started *L'Univers religieux*, later called simply *L'Univers*, but sold it in 1836, and went to Petit Montrouge, near Paris, where he soon built up an enormous printing-establishment, to which he gave the name *Imprimerie catholique*. From this proceeded, at low prices and with great rapidity, reprints of the works of the Greek and Latin Fathers, mediæval writers, and modern ecclesiastical authors, besides a theological encyclopædia of the most comprehensive description, comprising three different religious dictionaries. The principal of Migne's publications are, *Scripturæ sacræ cursus completus* and *Theologiæ cursus* (each 28 vols., published simultaneously from 1840 to 1845); *Collection des orateurs sacrés* (1846–48, 100 vols.); *Patrologiæ cursus completus* (Latin series, 221 vols., 1844 sqq.; 2d ed., 1878 sq.; 1st Greek series, 104 vols., 2d, 58 vols., both since 1857); and *Encyclopédie théologique* (1844–66, 171 vols.). These reprints have done much to spread the patristic and scholastic writings, but are in themselves of no critical value. They were gotten up too rapidly, and not by the right persons, for scholarly work. In the establishment of Migne, printing was only one of the trades carried on: organs, statuary, pictures, and other things found or used in churches, were manufactured there. The Archbishop of Paris, deeming that the commercial element, rather than the spiritual or the ecclesiastical, was the ruling one in Migne's business, forbade him to continue it. Migne refused to stop, and the archbishop suspended him. In February, 1868, his immense establishment, which employed three hundred operatives and many literary persons, was burnt to the ground. In this fire the entire remainders of some volumes of his series were destroyed, but of these a new edition has been prepared. See LICHTENBERGER: *Encyclopédie des sciences religieuses*, vol. ix. p. 163; and VAPERAU: *Dictionnaire des contemporains*, ed. 1880, p. 1290.

MIKKELSEN, Hans, burgomaster of Malmøe in Skaane; accompanied Christian II. into exile, and died at Harderwick, in Guelderland, about 1532. He was the first to translate the New Testament into Danish (the Gospels from Erasmus' Latin translation, and the Epistles from Luther's German). The translation was published in 1524.

MILAN, The Church of, was, according to legend, founded by Barnabas, and occupied a similar position between the Eastern and Western churches to that Barnabas occupied between Paul and the other apostles. Ambrose, the great archbishop of Milan (374–397), acquired his literary influence chiefly by imitating Greek models; and the Liturgy which he introduced in the Milanese Church, and which was maintained in spite of the exertions of Charlemagne and Gregory VII., originated in the Orient, and deviates considerably from the Roman Liturgy. The successors of Ambrose often appeared as mediators between Rome and Byzantium in their contests of rivalry and doctrinal controversies; and especially in the Three-Chapter Controversy, in the sixth century, the Archbishop of Milan and the Patriarch of

Aquileia acted as arbiters between the Orthodox party of Rome and the Eastern Monophysites. Such a position presupposes a considerable measure of independence and power, and for several centuries the Church of Milan enjoyed both in no small degree. Ambrose was elected bishop of the people, and simply confirmed by the emperor; and in the same manner all the following archbishops of Milan were elected, down to the time of Constantius (592-600). He was a friend of Gregory the Great, and went to Rome to be ordained by him; but his suffragan bishops became so indignant at this humiliation before Rome, that they separated from him. After his death, the episcopal election again became independent of Rome, and remained so until the time of Gregory VII. In the mean time, the power of the Milanese archbishop vastly increased. From the Lombard kings, whom he crowned with the iron crown, and from the German kings, whose policy it was to prevent the large fiefs from becoming hereditary, he received extensive estates, and in the ninth and tenth centuries he was the real Duke of Lombardy. To direct an open attack against such a rival would not be prudent, and the Roman *curia* consequently chose an indirect way. The Milanese clergy generally married (even the bishops), and considered this one of the liberties of the Ambrosian Church. But when the reforms of Hildebrand began to take shape, Roman emissaries appeared in the Milanese territory, stirring up the people, the laity, against the "unholy" clergy. The party of the "Patarini" was formed, a split was produced between the flocks and their pastors, and then Rome could venture upon a plan of direct attack. In 1059, sent by Nicholas II., the famous ascetic, Petrus Damiani, cardinal of Ostia, appeared in Milan, at the head of a Roman committee, to investigate the ecclesiastical method of appointment practised in the diocese; and the result was an enormous number of accusations of simony. The people murmured at this interference from the side of Rome; but the clergy was smitten with terror, and submitted. When Nicholas II. died, in 1061, it was evident to the Milanese clergy, that their cause entirely depended upon the next papal election. Several Lombard bishops, consequently, immediately repaired to the court of the young Henry IV.; and the party succeeded in having Bishop Cadalus of Parma elected pope, and confirmed by Henry IV. as Honorius II. But, in the mean time, the other party, the Roman *curia*, with Hildebrand at its head, and under protection of the Norman ruler of Naples, had elected Alexander II. pope; and, in the contest which then issued, the latter finally came out victorious, and the spirit of independence which had hitherto characterized the Church of Milan was broken. It ought to be mentioned, though, that when, in the present century, the contest arose in Italy between the national cause and ultramontanism, the Church of Milan was the only portion of the Italian Church which espoused the national cause, and showed any readiness to make sacrifices for its sake. See ARNULF: *Gesta archiepiscoporum Mediolanensium*; and LANDULF: *Historia Mediolanensis*, in PERTZ, *Monumenta Germanice Historica* (Scriptores, viii.). REUCHLIN.

MILDMAY CONFERENCE, a missionary convention held at the Conference Hall in Mildmay

Park, London, Oct. 21-25, 1878. Valuable papers and addresses were presented, discussing the progress of Christian missions in different parts of the world. The *Proceedings* were published at London, 1879. The conferences are continued from time to time.

MILE'TUS (incorrectly translated Miletum in 2 Tim. iv. 20), an ancient city on the western coast of Asia Minor, about thirty miles south of Ephesus. In 500 B.C. it was the principal Greek city in Asia, and was the birthplace or home of Thales, Anaximander, Anaximenes, and Hecataeus. From that time its importance waned before the growing fame and population of its rival Ephesus. At the present time, only a few ruins remain to attest the site which has been covered up by the silt of the Mæander River. In the New Testament, Miletus has importance as the point where Paul stopped on his return to Jerusalem from his third missionary journey. Here he took leave of the elders of Ephesus (Acts xx. 17). The statement in Acts xx. 38 implies, as Hackett says (see *Commentary on Acts*, 2d ed., p. 344), that the city was some distance from the sea; and the sea has since receded, till its site is ten miles away. The statement that Paul left Trophimus sick at Miletus (2 Tim. iv. 20) favors the view of his double imprisonment. See, on this point, Howson: *Life of St. Paul*, chap. xxvii.

MILICZ OF KREMSIER, the precursor of Hus; b. at Kremsier, a village near Olmütz in Moravia, in the beginning of the fourteenth century; d. at Avignon, June 29, 1374. It is not known where he made his studies, but he assumed his first office in the service of the church in 1350. In 1360 he was canon of the Cathedral of St. Vitus in Prague, archdeacon and secretary to the emperor, Charles IV., whom he accompanied to Germany. But his whole nature and character inclined towards asceticism; and in 1363 he resigned his offices, and retired to Bishop-Teinitz, a small town at the foot of the Bohemian Forest. Having returned to Prague, he began to preach to the poor in the streets, and in the Bohemian language. This innovation caused, at first, considerable surprise, but soon became the means by which he reached the very hearts of his hearers. To the students he continued to preach in Latin. He afterwards also learned German in order to preach in that language. One of the great practical results of his activity was the cleaning-out of "Benatki," the most notorious street of the city, and its transformation into a benevolent institution,—"Jerusalem,"—in which women who had been rescued from vice were taken care of. The sight of evil prevailing both inside the church and outside of it led him to the view that Antichrist had come. Reform was necessary, but it had to be made from above, by the Pope; and in 1367 he actually repaired to Rome to confer with Urban V. He was well received, but effected nothing. Meanwhile his sincerity and energy had raised him many enemies in his home, and in 1374 they addressed themselves directly to the Papal Court at Avignon with an accusation of twelve articles. Milicz immediately went to Avignon; and the reception which was given to him shows that he would have been declared innocent of any guilt, but he died before the verdict was given. He left several minor treatises.

in Latin (*Libellus de Antichristo, Gratia Dei, Lectiones quadragesimales*), and a couple of devotional tracts in Bohemian.

LIT. — His life, written by a pupil of his, was published by Balbin, in his *Miscellanea*, 1682, book 18. Another sketch of his life and character, by MATTHIAS OF JANOW, was used by Palacky, in his History of Bohemia, and translated into German by J. P. JORDAN: *Die Vortäüfer des Hussitentums*, Leipzig, 1846. G. LECHLER.

MILITARY RELIGIOUS ORDERS. The military religious orders (so called) of the middle age grew out of organizations, formed before the crusades of pilgrims to the holy places in Jerusalem, designed to care for and protect those among them who reached the sacred city in a suffering or destitute condition. Pilgrimage to places in Palestine hallowed by the presence or by the events of the life of the Saviour, was long regarded as a high religious duty in Western Europe; and it was often, indeed, a form of penance prescribed by the Church. To the mass of the pilgrims, ill provided with the means of securing their safety or comfort, the long journey amidst populations bitterly hostile was a most formidable undertaking; and it is not to be wondered at that many of them when they reached Jerusalem were better fitted to become inmates of an hospital than worshippers at the holy shrines.

The pilgrims came from every part of Western Europe: but in those days, when a man crossed the frontier of his country, he was beyond the reach, and without the protection, of his own sovereign; so that had not the pilgrims who were feeble and destitute received aid and succor from those who were richer and stronger than they, and who had gone on the same errand, the larger portion must have perished miserably. These pilgrims were all engaged in a common duty prescribed by a common religion; and that religion taught them to help each other in this work. Out of this sentiment grew nearly twenty organized bodies or orders in the Holy Land previous to the Crusades and during its occupation by the crusaders, all of which had, from the beginning, in view the protection and succor of pilgrims; and, as a means to that end, they all sought to maintain the possession of the country in the hands of the Christians.

Of these orders the most famous in history, not only for what they did in Palestine during the Crusades but for their armed advocacy of the Church afterwards against the Mohammedans and the heathen, were the *Knights-Hospitallers of St. John*, the *Knights-Templars*, and the *Teutonic Knights*.

1. *The Order of the Knights of St. John (Johannitæ, Fratres hospitales S. Johannis, Hospitalarii).* — In 1048 some merchants of Amalfi in Italy (then one of the principal seats of commerce between the East and West) gained permission of the caliph of Egypt, under whose jurisdiction Jerusalem then was, to establish in that city a small chapel and a hospital attached to it for the service of pilgrims. These were placed in charge of Benedictine monks, who were called "hospital brethren." After the capture of Jerusalem by the crusaders, these monks were confined in their possessions by *Godfrey de Bouillon*. Large sums of money were given by him to maintain

and enlarge their work; and he appointed a provençal Knight, Gerard, their prior. Besides the hospital at Jerusalem, they established hospitals under the charge of the members of the order in the principal seaports whence pilgrims embarked for the Holy Land. In 1118, owing to the dangers which threatened the new Latin kingdom of Jerusalem, the order added to its charitable work proper the services of its members as knights and soldiers in fighting against the Mussulmans. The organization of the order was so modified, that its members became bound thereafter both by monastic and by knightly vows, agreeing to aid and defend the Church, besides receiving and caring for suffering pilgrims. It was called a sovereign order, because Richard Cœur de Lion, on leaving Acre, gave to it his conquests in Palestine. It was made free from any local ecclesiastical jurisdiction, and owed obedience only and directly to the Pope; and this was characteristic of all the military religious orders. Its members were divided into three classes: (1) The Knights, or those from whom military service alone was due; (2) The chaplain, whose duties included ministrations to the sick in the hospitals; (3) Serving brethren, who were assistants to the Knights and to the clergy.

The order spread rapidly, and its riches and power from donations throughout Europe became greatly enlarged. It was organized in seven districts, or *langes* as they were called; viz., Provence, Auvergne, France, Italy, Aragon, Germany, and England. The distinctive dress of the Knights was at first a black robe, with a cross of eight points of white linen affixed to it, worn on the left breast. This was afterwards changed for a red mantle with a white cross placed upon it. Their legend was *Pro Fide* ("for the faith"). The chief officer was called "Grand Master of the Hospital at Jerusalem, and Guardian of the Poor of Jesus Christ." The Knights of St. John by their prowess added much to the military strength of the Christians in the East during the era of the Crusades. At Antioch, at Tiberias (1187), and especially at the siege of St. Jean d'Acre, they won great renown by their conduct and valor. After the capture of Jerusalem by Saladin (1189), they retired to Acre, and there carried on their special work in their hospitals until that town was taken by the Mamelukes (1291). They then took refuge in Cyprus. In 1309 they captured the Island of Rhodes, and held it as their headquarters till 1523, maintaining their position as armed defenders of the faith; their special duty at the time being to resist the advance of the Turkish power against Western Europe by way of the Mediterranean Sea. They were unable permanently to withstand this power while they occupied these islands. In 1523 they were forced to surrender the Island of Rhodes to Solyman after a siege which is among the most remarkable in history, and in which the Knights exhibited that same heroic courage and constancy which had been so conspicuous in the early days of the order in Palestine. They had held, in spite of the most formidable obstacles, this bulwark of Christendom against the advance of the infidel for two hundred and twenty years. But their work was not yet done; and they were to earn a still higher title to fame and to the gratitude of

posterity, as the armed champions of Christian civilization, by the defence against the infidel of the next advanced post of Christendom to which they were assigned,—the Island of Malta. This island was given to the order with great hesitation, by the Emperor Charles V in 1530; and the Knights were there placed as the guardian of Christian interests in the Mediterranean,—in a position of extremest danger, threatened on one side by the mighty naval power of the Turks of the East, and on the other by that of the tributary provinces on the African coast. Not disheartened, they fortified Malta until it became impregnable when defended by their heroic valor. They had not long to wait to test the question whether they alone, unsupported by any of the Christian powers, would be able to withstand the naval power of the Turks, then in the height of its glory. In 1565, Solymán the Magnificent determined to capture the last stronghold of these defenders of the faith in the Mediterranean. He knew well the difficulties of the siege of such a place, defended by men like the Knights of St. John; for he had learned to know them thoroughly well at the siege of Rhodes. He therefore sent a fleet and army to accomplish his purpose, unexcelled in numbers and discipline by any military force which the Turks had hitherto directed against the Christians. We cannot here describe the progress of this most famous siege (see PRESCOTT, *Philip II.*, book iv. chap. iv., for a full account of it); but the result was, that the Knights, by prodigies of valor hitherto unsurpassed even by themselves, drove back the Turks, and forced them to raise the siege.

With the siege of Malta ends the heroic age of the Knights of St. John, or of Malta as they were afterwards called. The battle of Lepanto, which took place a few years after the successful defence of Malta, destroyed forever the *prestige* of the naval power of the Turks in the Mediterranean; and in this engagement the fleet of the Knights took an active part. For more than a hundred years afterwards, they aided in protecting the commerce of the Mediterranean from Turkish corsairs and pirates. But their special work was completed when the decay of the aggressive power of the Turks on that sea began. They remained in Malta, with their organization unimpaired, until the French Revolution; although their revenues were much reduced by the policy of confiscation adopted by the rulers of many of the kingdoms of Europe in which their estates were situated. Henry VIII. of England seized their property, and prohibited the continuance of the order in that country. The kings of Portugal shortly afterwards followed his example; and in France their estates were made, at the Revolution, national property. How much the order must have fallen, at the close of the eighteenth century, from its once high estate, is shown by the offer made by the last Grand Master, Hompesch, in 1797, to Paul I., the Czar of Russia, to become its head and patron. As the czar was the chief of the schismatics in Europe, and the order had been established especially to maintain the Catholic faith, this surrender is very suggestive.

In 1798 Bonaparte, on his way to Egypt, attacked and captured Malta, threatening the French Knights belonging to it with death if they

resisted, as he claimed that they were fighting against the armies of their own country. In September of the same year, the island was taken from the French by the English fleet under Lord Nelson, and in the possession of that country it has ever since remained. The Knights thereupon dispersed; and their old organization has never since been revived, although certain benevolent or charitable associations claiming some affiliation with it are still to be found in certain countries of Europe, and even in this country.

2. *The Order of the Knights-Templars.*—In 1119 Hugh de Payens, a pilgrim of noble birth, joined with eight of his companions at Jerusalem in forming an association, the object of which was purely military, as distinguished from the combined military and religious purpose of the Knights of St. John; viz., to defend and protect, by armed force, pilgrims on their way to the holy shrines. Baldwin II., king of Jerusalem, gave this association, as its headquarters, a part of the sanctuary close to the temple. Its members, who were all Knights, called themselves *Fratres militie templi*, or *Equites templarii*. Like the other orders (the Hospitallers and the Teutonic Knights), they were at first poor, and without any fixed revenues; but, like the others, they soon became rich through the enthusiasm with which their devotion to their work inspired the faithful throughout Europe. Their costume was originally a white mantle, with a red cross affixed to it. Their banner, called *Beauseant*, bore as its motto, *Non nobis Domine, non nobis, sed tuo nomini da gloriam*. In token of their poverty and devotion, their seal represented two Knights riding on one horse. They were from the first strongly supported by the higher authorities of the Church. The Pope, Honorius II., took them under his special protection; and, by a decree pronounced in 1128 at the Council of Troyes, he confirmed them in their privileges, and directed that they should be freed from any ecclesiastical jurisdiction save his own. St. Bernard, at the request of the Knights, drew up their code of laws, in which a spirit of severe asceticism, characteristic of their author, prevails. He imposed upon them what he calls *eternal exile* for the honor of Christ; he forbids them to flee, even when attacked by three men, and enjoins upon them to give no quarter to their infidel enemies, etc.

The Templars gained a very high reputation for courage and devotion on all the famous battlefields in which the crusaders met the infidel. Their organization, like that of the other orders, was in three classes: (1) The Knights proper; (2) The *Armigeri*, or Esquires, whose service was that of arms, and *famuli*, who were concerned in the general administration; and (3) Rich men, who were affiliated to the order, and who, without pronouncing the knightly vows, aided the objects of the order by their money-gifts. The order became so prosperous, that, in less than a hundred and fifty years after its foundation, it is said that there were no less than twenty thousand Knights and nine thousand commanderies, or houses, under its jurisdiction in Europe and the East. Its four provinces in the East were those of Jerusalem, Antioch, Tripoli, and Cyprus; and almost every country in Western Europe contained one, at least, of the provinces of the Templars. The Grand

Master was a sovereign prince, and in England the Master of the Temple was a baron in Parliament.

After the capture of Jerusalem (1244), the Templars retired, first to Cyprus, and afterwards (1280) to France. Unlike the Knights of St. John in similar case, their work of fighting against the infidel was now done; and when they gave up the special purpose for which they had been established, and returned to Europe, they presented the spectacle of an enormously rich and powerful corporation, owing no allegiance in the different countries in which they resided, save to the Pope; while the wealth which had been lavished upon them for a special object, that object having failed, was employed by them, according to the popular belief, only to increase their own power and dignity. They were in that position which in all history has proved the most odious to the rulers of nations, — that of possessors of enormous privileges who do not render any adequate or equivalent service for the privileges they possess.

The order of the Templars was abolished by a decree of Pope Clement V. in 1312, — a decree extorted from him by Philippe le Bel, king of France, to whom he owed the office he held. The history of the suppression of an order, which, for nearly two hundred years, had rendered such illustrious service to the Church and to the Pope, forms one of the most curious chapters in the life of the middle age. The object of the king, who was always in need of money, was, no doubt, to gain possession of the wealth of the Templars, and perhaps to provide against a possible abuse of their power in his kingdom. This is very plain; but it is important to know what pretexts were thought necessary at that time to discredit the order in public opinion, and to insure its condemnation by the Church.

On the 12th of October, 1307, the Templars throughout France, without any warning, and pursuant to the secret orders of the king, were arrested, and thrown into prison. The next day Philip issued a proclamation, explaining in a very declamatory form his reasons for so extraordinary an act. "A terrible, horrible, inconceivable form of wickedness has come to our knowledge," he says; and he then goes on to enumerate the charges against the Templars. These charges may be classified under three heads: (1) The denial of Christ; (2) Idolatry; (3) Immoral practices. Their offence, if any, was heresy; and, by the law then existing, it could be inquired into only by the ecclesiastical authority, not by that of the king. As to the charges themselves, it seems generally conceded by historians, that the Templars, during their long residence in the East, had, to a certain extent, become infected with some strange Oriental doctrines and practices. It would appear that some of them professed a belief made up of opinions and rites borrowed partly from recent Mohammedan, and partly from old Christian heresies, which substituted for the spirituality of the Christian system doctrines founded more or less upon the idea of force and materialism. This had its effect, doubtless, upon their ritual, and upon the form of their symbolic ceremonial. There seems to be no doubt, that, in the latter days of the order, the Knight, on his

initiation, was required to deny Christ; but this is explained by saying that such a denial was a mere form, the motive of which was to assure the order that the candidate possessed what was then regarded as the highest quality of a member of a religious order, — the spirit of passive obedience to his superior, which was ascertained by the most severe of all tests, — his willingness to renounce his faith. The accusation that they worshipped a copper idol with a long beard, called "Baffomet," and that the priest during an idolatrous service used the word "Allah," seems absurd on the face of it; for the one vice or corruption from which Mohammedanism has been always free is the worship or adoration of idols of any kind. They were said to use disgusting practices at the initiation of a member (*Recipiens et receptus sese osculabantur in ore, in umbilico et in fine spinæ dorsæ*). Strange as it may seem, this has been explained to be (supposing the practice ever to have existed) symbolical, in accordance with the opinion of the time, of humility and fraternity. It is to be remembered, in considering these charges of the immoral practices of the Templars, that, so far as they are said to rest upon their own confessions, those confessions were extorted by torture, and that they were afterwards, in the most complete manner, retracted by the heads of the order, not only on their last trial, but even at the hour when they were being burned as relapsed heretics, and, moreover, that it is quite possible that there may have been bad men and immoral men among the Templars, without involving the whole body in their crimes, and especially without making the perpetration of those crimes the recognized rule by which the order was governed in the time of Philippe le Bel.

While it is, perhaps, impossible wholly to absolve the Templars from the charges against them, there can be but one opinion in regard to the proceedings of their judges, Philip and Clement V. The condemnation of their predecessor, Boniface VIII., and the suppression of the Order of the Templars, were the price agreed to be paid by Clement V. to Philippe le Bel for his elevation to the Papacy by the direct influence of that king. The trial of the Knights is an illustration of the efforts of the Pope to evade paying the price agreed upon, and of the determination of the king to exact it. The technical offence charged against them was that of heresy; and, by law, the ecclesiastical tribunals had exclusive cognizance of it. But the king submitted the case to the officers of the Inquisition, then recently established in France, under the authority of the fourth council of the Lateran; and the familiar means of torture, and the refusal to confront the accused with witnesses employed by that tribunal, were freely used in this case. The Pope, on discovering that his own jurisdiction, specially reserved to him by the statutes creating the order, had been invaded by the king, suspended the proceedings begun by the Inquisition, and directed that the accused should be tried by a commission of cardinals appointed by him. He seems to have been willing to condemn those members who might be proved guilty of the alleged crimes, but not, on that account, to suppress the order itself. This, however, did not answer the purpose aimed at by the king. After having made public the

so-called confessions of the Knights, made under torture, or promises of pardon, he called together (1308) the three orders of the kingdom; and, by his representation of the enormities committed by the Templars, he persuaded them to tell him that it was his duty, in case the Pope hesitated to abolish the order, to do so himself, citing as a precedent the conduct of Moses, who had not waited for the permission of the high priest Aaron to destroy the golden calf. The Pope, unmoved by this exposition of the law, was called upon to meet the king at Poitiers, and there settle the question of jurisdiction. The Pope was abject and servile, but not cruel. He evaded a decision: at one time he proposed that the matter should be referred to a general council of the Church, which he proposed to call. At another he declared his intention to reserve the trial of the higher dignitaries of the order to himself; and at length, wearied by the king's importunity, he even tried to escape in disguise from Poitiers. A compromise was at last effected, by which the inquisitor's powers of trying the ordinary Knights were restored, and the chiefs of the order were sent before a commission of cardinals representing the Pope directly. This arrangement was made upon the solemn promise of the king, that, in case of the condemnation of the Templars, they might withdraw from the country, and retain the possession of their estates within it. From this time the Pope, in abject terror of the king, ceased to take any active part in the defence of the Templars. In 1310 Philip, out of patience with the non-action of the Pope, directed that a provincial council, with the Archbishop of Sens at its head, should be held in Paris. This council continued the proceedings of the Inquisition. The Templars, before it, retracted in the fullest manner the alleged confession of their crimes, insisting that it had been forced from them by torture, or the promise of release, and asserted in the fullest manner the orthodoxy of their belief and the purity of the lives of themselves and their brethren. Under the strange jurisprudence of the Inquisition, they were condemned, on this avowal and retraction, as *lapsed heretics*. Fifty-four of the most distinguished among them were burned as such in Paris; all maintaining the constancy of their faith and their innocence of any crime, as long as the flames left them the power of speech. *Jacques de Molai*, the Grand Master, was the most conspicuous of these victims in every way. He had defended the order against the charge of the hideous crimes imputed to it, with the same intrepidity which his predecessors had shown on the bloody battlefields of Palestine; and, as his life was being consumed, he summoned his murderers, Philip and Clement, to meet him within a year at the bar of God, there to answer for their crimes. But Philip was not satisfied with the sacrifice of these illustrious victims. He asked of the general council of the Church, convened at Vienne, in France, a decree formally condemning the order. There were more than three hundred bishops from different portions of Europe present at this council, and their attitude was that of passive nonresistance to the king; but they could not be brought to take any action without better evidence than confessions wrung from the accused by torture. At last the wearied Pope,

striving to satisfy the king, held a secret consistory, composed of such of the cardinals and bishops as were favorable to Philip; and on their report he issued a bull, dated April 3, 1312, abolishing the order, giving as his reasons therefor, that the conduct and confessions of the Knights had, at least, laid them open to suspicion; that there were rumors of grave misconduct on their part, and that the charges against them, made with great clamor by the nobility of France, had given rise to public scandal, which could only be removed by the suppression of the order. He therefore abolished and suppressed it *provisionally*, until better informed. Hence it appears that the question whether the Templars were really guilty of the crimes imputed to them was left unsettled by the Pope, their rightful judge, and by a general council of the Church, before whom the evidence to support the charge was laid.

In the other countries of Europe in which the Templars were established, although their estates were confiscated on the suppression of the order, the Knights were not molested nor ill treated. In France their estates, or what remained of them after the king had appropriated to himself a very large share, were given to the Knights of St. John; and the same disposition of their property was made generally in the other countries in which they were established. (The principal modern authorities for the trial of the Templars are, MARTIN: *Histoire de France*, vol. 3, chap. 27; BOUTARIC: *La France sous Philippe le Bel*, chap. 5; and MICHELET: *Histoire de France*, vol. 3, p. 178.)

3. *The Teutonic Knights, or Knights of St. Mary.*—After the siege of Acre (1192), in which the German crusaders suffered severely, a hospital for their care was established at Jerusalem by one of their countrymen, *quidam Allemanus*, as Jacques de Vitry calls him. Out of this hospital grew the *Order of the Teutonic Knights*, with duties both of the soldier and the nurse. Their statutes did not differ much from those of the other orders. The members were all Germans, and greatly distinguished themselves in the later crusades. After the fall of Jerusalem (1244), their headquarters were removed to Venice. They were invited (1240) by the Duke of Poland to defend the frontiers of his country, invaded on the north and east by the heathen Prussians; and, in order to induce them to undertake the work, the emperor and the Pope granted to them whatever lands they might conquer from the heathen on the frontiers of Germany. They, as a special mark of imperial favor, were allowed to display the imperial eagle on their arms; and from them it has come to their successors and representatives, the present royal house of Prussia. Twelve years later another order, called the "Order of Christ," or "of the Sword," which had conquered the heathen territory of Livonia, was joined with them; and the orders thus united became possessed of all the territory between the Vistula and the Memel, the coast-line reaching from Narva, on the Gulf of Finland, to the south-western point of Pomerania (see maps in Freeman's *Historical Geography*). The occupation of this country was marked by very harsh and cruel treatment of the heathen by the Knights; and Christianity was presented to these wild tribes very much in the same manner as Charlemagne had adopted towards the Saxons

on the banks of the Elbe, when he gave them the alternative of baptism, or of being drowned. Still the country gradually became civilized under the rule of these Knights; and many important cities of the middle age, which carried on an extensive traffic with the rest of Europe by means of the Hanseatic League, grew up in their territory; such as Culm, Thorn, Elbing, Dantzic, Koenigsberg, and Marienberg, the headquarters of the Knights. Prussia under the Knights is said to have contained more than fifty cities and eighteen thousand towns and villages, and more than two millions of people. After nearly two centuries of rule, the power of the Knights was greatly diminished. Samogitia, the northern portion, was taken from them, and annexed to Lithuania in 1410; and in 1446, by the Treaty of Thorn, Culm and Dantzic, and a large portion of the bishopric of Ermeland, was added to Poland. The rest of Prussia (the modern province of that name, with Koenigsberg as its capital) was left to the order as a Polish fief. In 1511 Albert of Brandenburg was Grand Master. In 1525 he adopted the Reformed doctrines, and, by the advice of Luther, married. He shortly afterwards surrendered to the king of Poland the possession of the territory which the order held in fief, and received it back from the king as a fief hereditary in his own family. The direct line of descent becoming extinct in 1618, the old duchy of Prussia passed to his collateral kindred, the margraves of Brandenburg; and thus the order became virtually destroyed. It was formally abolished by Napoleon I. in 1809, after his conquest of Prussia.

The substitution of the royal or monarchical authority in Europe for that which the Pope had exercised during the middle age, gradually destroyed the military religious orders; for the original purpose and motive of their existence had then ceased. The orders of chivalry established by the different kings in Europe have, of course, nothing in common with the mediæval military orders. The modern idea is, that these distinctions are conferred upon those whose rank and achievements are in this way publicly recognized by their sovereigns.

LIT.—The fullest account of these orders is to be found in the work of the ABBÉ VERTOT: *Histoire des chevaliers hospitaliers de S. Jean de Jérusalem*, Amsterdam, 1780, 5 tomes. F. C. WOODHOUSE: *The Military Religious Orders of the Middle Ages*, London, 1879 (New York, Young & Co.), is a useful compendium. See also FALKENSTEIN: *Gesch. d. Johanniterordens*, 1867; BEDFORD: *The Regulations of the Old Hospital of the Knights of St. John at Valetta: with an Introduction explanatory of the Hospital Work of the Order*, London, 1882. C. J. STILLÉ.

MILL, John, b. at Shap, Westmoreland, about 1645; d. at Blechingdon, Oxfordshire, June 23, 1707. He was educated at Oxford; became fellow of Queen's College, November, 1669; doctor of divinity, chaplain to Charles II., and rector of Blechingdon, 1681; principal of St. Edmund's Hall, May, 1685. His title to notice here rests upon his critical edition of the Greek Testament, *Norum Testamentum Græcum, cum lectionibus variantibus MSS.*, etc., Oxford, 1707, folio. It was the issue of thirty years of labor, and contains thirty thousand various readings. The text was

that of Stephens (1550). Mill lived only a fortnight after the appearance of the work. For a criticism of it, see BIBLE TEXT, p. 274.

MILL, John Stuart, b. in London, May 20, 1806; d. in Avignon, May 9, 1873; was the son of James Mill (b. April 6, 1773; d. June 23, 1836), the author of the *History of British India* and the *Analysis of the Human Mind*, and the friend and collaborator of Jeremy Bentham. Educated with great care, but in a cloistral and pedantic manner which shut him off from all the common impressions of boyhood, and trained his powers along the rules of grammar and logic, he developed a prodigious precocity; and when, in his twentieth year, he entered literature as a contributor to the leading periodicals of the day, he attracted much attention by his power of analyzing facts, his boldness in applying principles, and the conciseness and clearness with which he stated both facts and principles. In 1823 he obtained an appointment in the service of the East India Company, where he gradually rose to a very responsible position, until, in 1858, he retired on a pension at the dissolution of the company. Meanwhile he had become a world-renowned author. In 1843 he published his *System of Logic*, the third great work in the field after those of Aristotle and Hegel; in 1848, his *Principles of Political Economy*, new and vigorous both in method and materials, hotly contested on many points, but hardly superseded at any; in 1859, *On Liberty*, his most popular book, and fully deserving of its popularity; later on, *Considerations on Representative Government* (1861), *Examination of Sir William Hamilton's Philosophy* (1865), *The Subjection of Women* (1869), etc. Posthumously appeared an *Autobiography* (1873), a painful book, and *Three Essays on Religion* (1874), rather insignificant.

In the history of literature, John Stuart Mill stands as a character almost unique. He is powerful. His argumentation carries the subject like the ocean-waves the vessel. But he is entirely devoid of any charm, even of simple, natural grace; and the dignity, which never leaves him, is always stiff, and sometimes quaint. He is stimulating, and that in a most noble way; for it is the vigor of his endeavors and the greatness of his achievements which allure to imitation. He has none of that sarcasm which irritates, that allusion which excites, that insinuation which seduces. But he is not educating in the full sense of the word. If the reader happens to be unable to accept the results arrived at, he may still admire the iron knittings of the ratiocination, just as he admires the iron knittings of a suspension-bridge, or other mechanical contrivance; but that will be all. Even when he advocates the most advanced ideas, and manages the arguments with the most perfect adroitness, there is a dryness and stiffness about him which often makes an impression almost of barrenness. Generally, this peculiarity is explained as the result of his peculiar education; and, so far as he was conscious of it, he explained it so himself. But the same education, only on another basis, has often produced quite different results. It was not the education which gave him his spiritual character, but the platform on which he was placed, and from which his education prevented him ever to free

himself. His stand-point was that of his father, that of Jeremy Bentham, that of the French encyclopedists, — the baldest materialism. But all cynicism, all fantastic recklessness, all levity and frivolity, are here eliminated, and replaced by strong common sense, deep conscientiousness, and perfect sincerity. John Stuart Mill probably indicates the high-water mark of what materialism is able to yield; and for that very reason it should be noticed, that though, in his *Autobiography*, no word of reproach escapes him, there is a latent regret in his words whenever he speaks of his father, and that though, in his *Three Essays*, he rejects every specifically Christian tenet, he almost openly recognizes that there is in religion something which he personally does not understand. His more than romantic, almost mystical, relation to his wife (see Carlyle's *Memoirs*) also indicates a craving for something to worship, if not a direct want of religion. See his remarkable utterances concerning Christ, p. 253, Amer. ed. For biography, see his *Autobiography*, London and New York, 1873, and A. BAIN: *John Stuart Mill, a Criticism, with Personal Recollections*, London, 1882.

CLEMENS PETERSEN.

MILLEDOLER, Philip, D.D., b. at Rhinebeck, N.Y., Sept. 22, 1775; d. on Staten Island, Sept. 23, 1851. He was of Swiss descent; graduated at Columbia College, New-York City, 1793; pastor Nassau-street German Reformed Church, New York (1795-1800), Pine-street Presbyterian Church, Philadelphia (1800-05), Rutgers-street Presbyterian Church, New York (1805-13), Collegiate Reformed Dutch Church, New York (1813-25); professor of theology, and president of Rutgers College, New Brunswick, N.J., 1825-41. He was an excellent preacher, and particularly gifted in prayer. He was one of the founders of the American Bible Society, 1816; was moderator of the General Assembly of the Presbyterian Church at Philadelphia, 1808, and president of the General Synod of the Reformed Church in 1823. His publications were sermons and addresses, for list of which see CORWIN'S *Manual of the Reformed Church in America*, 3d ed., pp. 386, 387.

MILLENARIANISM, MILLENNIUM.¹ The first term designates a Christian doctrine, the main idea of which, in the early Church, was, that there will be a kingdom of peace and joy, in which Christ, after his second coming, will gather all the saints around him, and personally rule over them. It includes the visible appearance again of Christ on the earth to establish his kingdom, the destruction of Antichrist, the distinction of two resurrections, — one of the saints, for the kingdom of a thousand years; and one of the rest of the dead, for the general judgment, — perfection of happiness, and the dominion of the righteous over the unrighteous portion of the earth. It places a period of a thousand years between the second coming of Christ and the termination of this era (*æon*). The duration of the thousand years was a subordinate question. This kingdom is not the consummation of a process of evolution and development of the Church, but a special implanting of the glory of the hereafter in the imperfection of this world.

¹ Herzog treats this subject under the title *Chiliasmus* ("Chiliasm"), which is the usual German designation for Millenarianism.

The biblical authority for this doctrine is found in the prophecies of the Old Testament, as yet unfulfilled (as Gen. xii. 1 sqq., xv. 3 sqq.), or the words of our Lord (Matt. v. 4, xix. 29; Luke xiv. 12 sqq.), but especially in the prophetic visions of Daniel and Ezekiel, and in the words of Paul in 1 Cor. xv. 25 sqq. The chief authority has always been the Book of Revelation. There is nothing in the sermons of the apostles about an earthly millennium, much less in the words of Christ. When the Lord comes again, it will be to judge the world (Matt. xxv. 31 sqq.). This second coming will be preceded by apostasy, carnal security, and godlessness (Matt. xxiv. 24, 37 sqq.; Luke xviii. 8); and the Church will suffer persecution to the end of time (Matt. xxiv. 13, 21 sqq.). The tares grow up with the wheat (Matt. xiii. 30) until the close of this era, and the Lord knows of only one resurrection, of the evil and the good (John v. 28 sqq.; Matt. xxv. 31 sqq.). The belief of the apostles, that the world was near its end, did not include any millenarian expectations. There are, however, passages, which, if interpreted strictly, and exclusively according to the letter, afford some ground for the millenarian doctrine; as, for example, the sitting at the table with the patriarchs in the kingdom of heaven (Matt. viii. 11), the drinking of the fruit of the vine (Matt. xxvi. 29), and the eating of the passover in the kingdom of God (Luke xxii. 16), etc. Finally, it cannot be disputed that the Book of Revelation (xx. 4 sqq.) contains the fundamental characteristics of millenarianism. The explanation of Augustine, that the thousand years (Rev. xx. 4) had begun before his day, is ruled out by the fact that this period is put after the destruction of Antichrist (xix. 19 sqq.). Nor is the first resurrection (xx. 4), which is set over against the state of the other dead not yet resurrected (xx. 12 sqq.), to be explained of the first stage of blessedness in heaven (Hengstenberg), or of regeneration (Augustine). It can only refer to a bodily resurrection. In view of the difficulty of separating figure from real fact, we conclude that the millenarianism of the Book of Revelation is a hieroglyph whose meaning has not yet been satisfactorily solved.

The ultimate root of millenarianism is the popular notion of the Messiah current among the Jews. The prophecies of the Messiah had affirmed that a period of peace and the triumph of Israel would follow the establishment of his kingdom. The fancy of the Jewish people, misinterpreting these prophecies, revelled in dreams of an external kingdom, in which the Messiah should reign from Jerusalem, and inaugurate an era of inexpressible happiness. Some of these thoughts passed over to the Christians, who, however, made this period of the visible reign of the Messiah on earth only the prelude of a second and final stage of heavenly glory. There is a truth in millenarianism; namely, that Christianity will yet concentrate, as in a focus, in a flourishing period of the Church, the fulness of divine blessing. Its difficulties are the want of clear biblical authority, and the fall, which it affirms will take place at the end of the thousand years, from the elevated plane of Christian experience and life (Rev. xx. 7 sqq.).

History. — Three periods may be distinguished in the history of millenarianism. 1. In the period

of its rise, the millenarian doctrine was powerfully influenced by the blood-baptism of the persecutions. In the tribulation of the present, the Church took comfort in looking forward to the certainty of a speedy recompense. The Epistle of Barnabas (c. 15) is the first book having references to it. The doctrine spread from Asia Minor to the other parts of the Church, primarily among the Jewish Christians. It is found in Cerinthus (Euseb., *H.E.*, III. 28, VII. 25), in the *Testaments of the Twelve Patriarchs* (Jud., c. 25; Benjam., c. 10), and amongst the Ebionites (Jerome, *In Jes.*, lx. 1, lxvi. 20). The Epistle of Irenæus has at least faint echoes of it (i. 3). Justin Martyr (c. *Tryp.*, 80) knew of orthodox Christians who did not share the expectation of an earthly consummation of the Church, but himself believed it. In the writings of Clement of Rome, Ignatius, Polycarp, Tatian, Athenagoras, and Theophilus of Antioch, there are no references to millenarianism; but the conclusion cannot be drawn with certainty that they did not believe it. Irenæus (*Adv. Hær.*, v. 32 sqq.) and Papias based their expectation of the kingdom of a thousand years on the assertion of those who had seen the apostles. The first thing to check the tide of millenarianism was the exaggerations of Montanism. Origen, who regarded matter as the seat of evil, regarded an earthly kingdom of Christ, full of physical delights, as a Judaizing fable; and Nepos, an Egyptian bishop, likewise opposed the current view, but met with stormy opposition in the churches. Methodius, bishop of Tyre (d. 311), in this, as in other points, the counterpart of Origen, defended the millenarian doctrines (*Sympos. decem virginum*, ix. 5). The last echo in the Greek Church was heard in the pamphlet of Apollinaris of Laodicea against Dionysius of Alexandria for it (Basil., *Epist.*, 263; Epiph., *Hæres.*, 77, 26). It maintained itself for a longer period in the West; and Lactantius (about 320; *Inst. divin.*, vii. 14 sqq.), and Victorinus, bishop of Pettau, portrayed the millennial kingdom in the most sensual colors. Even Jerome (*In Jes.*, i. 18) did not dare to condemn the traditional opinion. The fate of the doctrine was decided by Augustine (*De civit. Dei*, xx. 7, 9), who declared that the Church was the kingdom of God on earth. The new relations of the State to the Church had contributed to the downfall of millenarianism. The protection the Church won for itself from the State deprived the doctrine of its vitality. In the middle ages, neither catastrophes in nature, nor degeneracy within the Church, excited millennial expectations. The clergy possessed the kingdom of the thousand years in the glory of a Church triumphant over emperor and princes. The circles which were prophetic of the Reformation looked for the regeneration of the Church, not from the visible coming of Christ, but in a return to apostolic poverty and piety, or the enthronement of a righteous Pope. Peter de Oliva (*Postilla in Apocal.*, 1297) explained the second coming by the operation of the Holy Ghost in the heart.

2. The second period in the history begins with the Reformation. The growing decline of the antichristian papacy was regarded as one of the sure signs of the approach of the Lord. Others, upon the basis of the doctrine of the invisible

Church, became prophets of the millennial kingdom. Innumerable natural occurrences in the skies and on the earth — constellations, comets, national changes, and the like — were regarded as indications of the end. The Reformers shared in the expectation of its proximity, but indulged in no fantastic dreams. Fanatics announced visions, and promulgated prophecies; and the Anabaptists determined violently to prepare the way by establishing the new Zion at Münster (1534), with the introduction of a community of wives and goods. The Augsburg and Helvetic Confessions condemned this fanaticism, and later theologians generally referred to the thousand years as passed. Much less did the Catholic Church countenance millenarianism. The only work worth mentioning in favor of it is the *Onus ecclesie* of Bishop Bertholdt of Chiemsee (1524, c. 61 sqq.).

There is no name of importance among the millenarians of the sixteenth century. The most curious is that of the Anabaptist David Joris of Delft (d. 1556). Millenarian ideas were made prominent again in the seventeenth century. This was due to the religious wars in Germany, the persecutions of the Huguenots, and the Revolution in England. Ezekiel Meth in Germany, the Bohemian Brethren (e.g., Bishop Comenius in his *Lux in tenebris*, 1657; 3d ed., 1665), Professor Jurieu of Sedan in France (*L'accomplissement des prophéties*, 1686), Serarius in Holland (*Assertion du regne de mille ans; De Judæorum conversione*), Poirer (*Economie divine*, 1687), and Joseph Mede (*Clavis Apocalyp.*, 1627), Jane Leade, and Thomas Burnet (*Telluris sacra theoria*, 1680, and *De statu mortuorum et resurgentium*), in England, advocated millenarian theories. In Germany, Spener was suspected of millenarian views by his *Hoffnung künftiger besserer Zeiten*, 1693, and no doubt properly; and Joachim Lange (*Apokalyp. Licht u. Recht*, 1730), the Berleburg Bible, and the translations of Jane Leade, introduced them into pious circles.

3. The third period begins with the middle of the eighteenth century, and opens with the celebrated commentator Bengel, whose Commentary on Revelation (*Erklärte Offenbarung*, 1740) and Sermons for the People (60 *Reden fürs Volk*, 1748) made the Book of Revelation the pet study in pious, churchly circles. The theosophists Oetinger (d. 1782), Stilling (*Siegesgesch. d. christl. Religion*, 1799), Lavater, and others, indulged in similar views. In England the Irvingites (1832 sqq.) declared the proximity of the kingdom of glory. Others, at the advice of Friedrich and Chr. Hoffmann, went to Palestine to be ready for the beginning of this kingdom. In the valley of Salt Lake the Mormons set up their Zion. Bengel's scholars, Leutwein, Sander, and others, continued to pick out the signs of the times, and to solve apocalyptic arithmetic. Millenarianism was an organic part of Rothe's system (*Ethik*, 2d ed., iii. 189 sqq.), and millenarian theories have been advocated by Hofmann (*Weissagung u. Erfüllung*, ii. 372 sq.), Delitzsch (*Bibl.-proph. Theologie*, pp. 6 sqq.), Hebart (*D. zweite sichtbare Zukunft Christi*, 1850), Auberlen (*D. Proph. Daniel u. d. Offenb. Johan.*, 2d ed., 1857, pp. 372 sqq.), and Volck (*D. Chilasmus*, Dorpat, 1869). Others, as Thiersch, J. P. Lange, Ebrard, occupy an indefinite position. *Duration of the Millennial Kingdom.* — Efforts to

define the time of the beginning of the millennial kingdom and its length have been made from Hippolytus (d. 230) down to the present. The eighteenth century was fruitful in bold systems of apocalyptic chronology, of which Bengel's is the most important. Daniel and the Revelation were the main regulators for these calculations; but the Song of Solomon, astronomy, Jewish cabalistic figures, etc., were also used. The usual view among the Fathers was that the Lord would appear at the conclusion of the sixth millennium. Philastrius (*Hæres.*, 106) placed the time more definitely at 365 A.D., Hippolytus at 500, Jurieu at 1785, Bengel at 1836, Stilling at 1816, Sander at 1847. The old view was, that this kingdom, corresponding to the sabbath of the creation, would last a thousand years. Bengel distinguished two periods of a thousand years, — the one covering the kingdom of the saints on earth (Rev. xx. 1–3); the other, of the martyrs in heaven (xx. 4–6). Stilling gave up this distinction, and returned to the old view. Modern scholars, like Rothe, Ebrard, and Lange, regard the “thousand years” as a symbolical number.

Seat and Citizens of the Kingdom. — Rev. xx. leaves it indefinite whether the seat of the millennial kingdom will be heaven or earth, but the great majority of millenarians hold that it will be the earth. The Irvingites connected it with their seven congregations; the Mormons, with the Salt Lake; but the majority again agree in looking upon a renewed Jerusalem (Irenæus, etc.) as its rallying-point. The citizens of this kingdom are defined as all faithful Christians and the saints of the Old Testament (Justin, Irenæus, etc.). Poiret included Pagans like Socrates. The Ebionites, Apollinaris, and, in modern times, Serarius and Oetinger, held that even the Levitical ritual would be restored, as a “symbolical reminiscence” of the salvation accomplished by Christ. The view is widely current that the children of Israel will not only be restored to Canaan, but enjoy a period of the highest prosperity (Hofmann, Auberlen, Volck).

Nature of the Kingdom. — The descriptions of the millennial kingdom are based upon the idea that it is either the consummation, or the prophecy of the consummation. Irenæus sententiously speaks of it as a period in which the saints develop, under the sanctifying influence of the Lord, into immortality and a capacity to see God. The nobler representatives have advocated the view that it is a period of transition. The Lord will be amongst his followers. Its enjoyments have been represented as those of an ever-repeated marriage-feast (Cerinthus), of luxuriously spread tables, and the riches of Cræsus (Ebionites). Even higher natures, like Irenæus and Lactantius, did not completely cut loose from these sensual notions. But the ideal conception of the kingdom was that of a state free from idolatry, immediate perception of religious truth, the contemplation of God, and freedom from all sin and evils, such as poverty, sickness, etc. It was to be a world's sabbath, pervaded by peace, but not by apathy. Some think that a characteristic of it will be the vigorous effort to convert the heathen and Jews. Lange, however, holds this activity will precede the dawn of the kingdom. According to Bengel, there will still be rulers, marriage, agri-

culture, etc. According to Oetinger, a community of goods, and equality of persons, will prevail. The old Fathers (Barnabas and Lactantius) held that the earth would be free from all sin and evil. Others (Jurieu, J. P. Lange, etc.) have taken a different view, that sinners will still continue to be on the earth, but that the saints will be greatly in the preponderance, and the conflict with sin and temptation will still go on (Bengel, Oetinger, etc.). Nature will continue to be subject to change and corruption, as the new heavens and earth (2 Pet. iii. 7; Rev. xxi. 1) will follow the period of the millennial reign.

LIT. — A satisfactory work on millenarianism yet remains to be written. CORRODI: *Gesch. d. Chiliasmus* (not a full collection of materials), Frankfort, 1781, 2d ed., Zürich, 1794, 4 vols.; LAVATER: *Aussichten in d. Ewigkeit*, Zürich, 1768–78, 4 parts; J. P. LANGE: *D. Land d. Herrlichkeit*, Meurs, 1838; VOLCK: *D. Chiliasmus*, Dorpat, 1869; KOCH: *D. tausendjähr. Reich*, Basel, 1872; comp. DORNER: *Doctrine of the Person of Christ*. — [English Works advocating Millenarianism. JOSEPH MEDE: *Clavis Apocalyptica*, etc., Cambridge, 1627; T. BEVERLEY: *The Kingdom of J. Christ entering its Succession at 1697*, etc., London, 1689; *The Universal Christian doctrine of the day of judgment, applied to the doctrine of the thousand years' kingdom of Christ (herein guided by Mr. Baxter's reply)*, London, 1691; T. BURNET: *Libb. duo posteriores, de conflagr. mundi et de fut. rerum statu, 1689; De statu mortuorum et resurgentium*, 1727, 2d ed., 1733; INCREASE MATHER: *A Discourse concerning the glorious kingdom of J. Christ on earth now approaching*, Boston, 1770; SAMUEL HOPKINS: *A Treatise on the Millennium, showing from Scripture Prophecy that it is yet to come, when it will come, etc.*, Edinburgh, 1806; BICKERSTETH (d. 1850): *Glory of the Church, Restoration of the Jews* (in the complete edition of his works, London, 1853); FRERE: *Eight Lectures on the Prophecies relative to the Last Times*, London, 1834, *The Expiration of the Times of the Gentiles*, 1848; BONAR: *Coming of the Kingdom of the Lord Jesus*, London, 1849; CUMMINGS: *Apocalyptic Sketches*, London, 1849, *Great Tribulation* (1859), *Great Preparation* (1861), *Seventh Vial* (1870); E. B. ELLIOTT: *Horæ Apocalypticæ* (the most elaborate work), 5th ed., 1862, 4 vols.; CRAVEN, in LANGE'S *Commentary on Revelation*, chap. xx., New York, 1874; SEISS: *The Last Times and the Great Consummation*, 6th ed., Philadelphia, 1878. — Works opposing Millenarianism. R. BAXTER: *The Glorious Kingdom of God*, London, 1691; G. BUSH: *Treatise on the Millennium*, New York, 1832; URWICK: *Second Advent of Christ*, Dublin, 1839; DAVID BROWN: *Christ's Second Coming*, London, 1846 and often (the best work on the subject); *The Priest upon his Throne* (lectures by twelve clergymen), London, 1849 (an able treatment); WALDEGRAVE: *New Testament Millenarianism* (Bampton Lectures), London, 1855; CARSON: *The Personal Reign of Christ during the Millennium proved to be impossible*, London, 1873; BRIGGS: *Origin and History of Pre-Millenarianism*, in *Luth. Quart.*, April, 1879. See also the *Theologies of HODGE and VAN OOSTERZEE*, the *Commentaries on Rev. xx.*, etc., and *Chiliasm* by Professor G. P. FISHER, in McCINTOCK and STRONG'S *Encyclop.* See art. PRE-MILLENARIANISM.] SEMISCH.

MILLENARY PETITION (so called because

signed by nearly a thousand ministers), praying for the "reformation of certain ceremonies and abuses of the Church," was presented by the Puritan ministers to James I., on his way to London April, 1603. An *Answer* was presented by the University of Oxford, for which it received the thanks of Cambridge. The Hampton-Court Conference (see CONFERENCE, III.), with its incidental issue, our Authorized Version, was the unexpected and momentous result of the Petition.

MILLENNIUM. See MILLENARIANISM.

MILLER, Hugh, geologist; b. at Cromarty, on the north-east coast of Scotland, Oct. 10, 1802; d. by his own hand, in a fit of insanity, at Portobello, near Edinburgh, Dec. 26, 1856. Born in humble life, he yet was carefully though not classically educated. In 1819 he was apprenticed to a stone-mason, and followed that trade until 1836, when he received a band-appointment at Cromarty. His *Letters to Lord Brougham* on the Auchterarder Case brought him into notice, and led to his appointment, in 1840, to the editorship of a newly-founded Free Church paper, *The Witness*, published at Edinburgh. In its columns (1841) appeared *The Old Red Sandstone*, which gave him immediate rank as a geologist and author. By his *Footprints of the Creator* (1849) and *Testimony of the Rocks* (1857) he popularized his favorite science, and defended revelation. His denial of the universality of the Deluge, and of the literal meaning of the word "day" in the first chapter of Genesis, occasioned much adverse criticism. His bold position on these subjects led some even to question his piety. See BAYNE: *Life of Hugh Miller*, Boston, 1871, 2 vols.

MILLER, Samuel, D.D., LL.D., b. near Dover, Del., Oct. 31, 1769; d. at Princeton, N.J., Jan. 7, 1850. He was graduated at the University of Pennsylvania, 1789; associate pastor of the First Presbyterian Church, New-York City, 1793-1813; first professor of ecclesiastical history and church government in the Theological Seminary at Princeton, N.J., 1813-49. Dr. Miller was a staunch Calvinist and Presbyterian. He entered heartily into the defence of his positions, and was particularly prominent in the discussions which led to the disruption of the Presbyterian Church in 1837. Personally he was a model of a Christian gentleman. He wrote, besides minor publications, *A Brief Retrospect of the Eighteenth Century*, New York, 1803, 2 vols., 2d ed., 1805, 3 vols., reprinted, London, 1805, 3 vols.; *Constitution and Order of the Christian Ministry*, 1807, with *Continuation*, 1809; *Memoirs of Rev. John Rodgers, D.D.*, 1809; *Clerical Manners and Habits*, Philadelphia, 1827; *Office of Ruling Elder*, New York, 1831; *Infant Baptism*, 1834; *Presbyterianism the Truly Primitive and Apostolical Constitution of the Church of Christ*, Philadelphia, 1835; *The Primitive and Apostolic Order of Christ vindicated*, 1840; *Thoughts on Public Prayer*, 1849; and *Life of Jonathan Edwards*, in SPARKS'S *American Biography*. See his *Life*, by his son, Samuel Miller, Philadelphia, 1869, 2 vols.

MILLER, William, enthusiast; b. in Pittsfield, Mass., 1781; d. in Low Hampton, Washington County, N.Y., Dec. 20, 1849. Limited in his educational advantages, and a farmer by occupation, he yet pretended to interpret prophecy. In 1833 he announced the coming of Christ, and the

destruction of the earth in 1843. He gathered, it is said, some forty thousand followers. He was esteemed by many as an humble Christian and an honest reasoner. His followers were called Millerites. See ADVENTISTS.

MILLERITES. See ADVENTISTS.

MILLS AMONG THE HEBREWS. The Hebrews, like other peoples of antiquity, did not originally grind their corn on mills, but beat it in mortars (Num. xi. 8); and, even after the introduction of hand-mills, they continued to present their offerings of first-fruits thus prepared (Lev. ii. 14, xxiii. 14). The hand-mill used was that still common throughout the East. It consisted of two circular pieces of stone, from forty-four to forty-eight centimetres in circumference, and about ten centimetres thick. The "nether" millstone was fastened to the ground; but the upper one, the "rider," could be made to revolve by means of a wooden handle placed vertically near its edge. As only so much corn was ground at a time as was necessary for one day, the mill was an absolutely indispensable piece of furniture in every house, and none was allowed to take it as a pledge (Deut. xxiv. 6). It was generally worked by the women of the house; in large families, by the female slaves (Isa. xlvi. 2; Matt. xxiv. 41). Occasionally, also, male slaves, or prisoners, were used (Judg. xvi. 21). The work was difficult and tedious, but the sound of the mill in the early morning indicated a peaceful and thrifty household (Jer. xxv. 10). In later times a larger kind of mill, worked by asses, came into use; which is referred to in Matt. xviii. 6. RÜETSCHL.

MILLS, Samuel John, one of the earliest promoters of the modern movement of foreign missions in the United States; the son of a clergyman; b. April 21, 1783, at Torrington, Conn.; d. June 16, 1818, at sea, off the coast of Africa. He entered Williams College, 1806. His mind had been deeply interested in the work of sending the gospel to heathen lands; and, while a student at college, he met with several of his fellow-students, under the shadow of a large haystack, to consult and pray with them over this question. In 1809 he entered Andover Seminary, where, together with Newell, Nott, Hall, and Judson, he held consultations on the subject of missions, in which they were all alike interested. In June, 1810, Mills, Judson, Nott, and Newell presented an address to the general association of Massachusetts Proper at Bradford, calling its attention to the claims of the heathen world. Between 1812 and 1815, Mills made two tours to the south-west as far as New Orleans, engaged in distributing and selling Bibles, and organizing Bible societies. Ordained at Newburyport, June 21, 1815, he spent the next several years in the Middle States, and was connected with the Presbyterian Church. The suggestion of the American Bible Society came from him, as well as the project of the United Foreign Missionary Society, — an association in which the Presbyterian, Dutch Reformed, and Associate Reformed churches united. In 1816 he suggested to the synod of New York and New Jersey the plan of educating negroes for carrying the gospel to Africa. In 1817 the Colonization Society, which had recently been organized, sent him and Rev. Mr. Burgess as their agents to explore Sierra Leone and Western Afri-

ca. Mr. Mills reached his destination, but on the return journey died, and, like Adoniram Judson, was buried in the sea. His name will always be indelibly associated with the history of foreign missionary endeavor in the United States, as one of those to whose early enthusiasm it owed its first impulse. See GARDINER SPRING: *Memoirs of the Rev. Samuel Mills*, New York, 1820; and ANDERSON: *History of Missions of the American Board of Foreign Missions in India*, Boston, 1874.

MILMAN, Henry Hart, D.D., church historian; b. in London, Feb. 10, 1791; d. at Sunninghill, near Ascot, Sept. 24, 1868. His father, Sir Francis, was physician to George III. He was educated at Oxford, where he took the Newdigate prize for poetry by his *Apollo Belvedere*, 1812; and became fellow of Brasenose College, 1815; was ordained a priest, 1816, and appointed vicar of St. Mary's, Reading, where he remained, until, in 1835, he became rector of St. Margaret's, Westminster, and canon of Westminster. In November, 1849, he was promoted to the deanery of St. Paul's, London. From 1821 to 1831 he was professor of poetry at Oxford; in 1827, Bampton Lecturer, choosing as his subject, *The Character and Conduct of the Apostles considered as an Evidence of Christianity*. In theology he was a liberal, belonging to the Broad Church School. He was the author of many works. His earliest publications were poems: *Fazio*, a tragedy, Lond., 1815, 2d ed., 1816 (acted without his consent, and to the scandal of his parishioners, first at Bath, and then, on Feb. 5, 1818, at Covent Garden, London); *Samor, Lord of the Bright City*, 1818, 2d ed., same year; *The Fall of Jerusalem* (his most admired poem), 1820; *The Martyr of Antioch*, 1822; *Belshazzar*, 1822; *Anne Boleyn*, 1826; *Nala and Damayanti, and other Poems translated from the Sanscrit*, Oxford, 1834. A collected edition of his *Poetical and Dramatic Works* appeared, London, 1839, 3 vols. His poetry attracted considerable attention in its day, but is now forgotten, with the exception of a few hymns, especially two, *When our heads are bowed with woe*, and *Ride on, ride on, in majesty*. But, if he disappointed the expectations of his contemporaries as a poet, he more than justified their praises as an historian. As such he published *The History of Jews*, 1829, 3 vols., 2d ed., 1830, often since, republished in America (it made a great stir, especially because of its so-called rationalism in dealing with the miraculous element; and portions were suppressed. The author was denounced, as by Rev. J. J. Blunt in his Hulsean Lectures for 1832, on the *Principles for the proper Understanding of the Mosaic Writings*. After a time the excitement ceased; and at present the History is considered as an interesting performance, but defective in needful learning: a new edition, partly re-written, and greatly improved throughout, was issued 1862); *The History of Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Empire*, 1840, 3 vols., revised edition, 1866 (this marked a decided advance: the facts were better marshalled, and the subject was better mastered); *History of Latin Christianity, including that of the Popes to the Pontificate of Nicholas V* (A. D. 1455), 1854-56, 6 vols., 2d ed. revised, 1858 (this is one of the best ecclesiastical histories in the English language, based upon ample knowledge,

written in a picturesque style, sympathetic, yet outspoken in its judgments). A complete edition of his *Historical Works* appeared 1866-67, 15 vols. 8vo. Dean Milman edited the works of Horace, illustrated, 1849, and also Gibbon's *Decline and Fall of the Roman Empire*, 1838-39, 12 vols., 2d ed., 1846, 6 vols., revised and enlarged by Dr. William Smith, 1854, 8 vols. (this is now the standard edition of Gibbon, republished, New York, 1880, 6 vols.). Two posthumous volumes of Milman's are *Annals of St. Paul's Cathedral*, 1868, and *Savonarola, Erasmus, and other Essays*, 1870. But this long list of volumes constitutes only a partial enumeration of his labors. He took part in religious discussions; and, true to his theological leanings, he advocated "the abolition of subscription to the Articles, and proposed subscription to the Liturgy instead."

MILNER, the name of two distinguished brothers and church historians.—I. **Joseph** was b. Jan. 2, 1744, in Leeds; d. Nov. 15, 1797, in Hull. By the early death of his father he was left without means, but was enabled, by the kindness of friends, to pass from the Latin School at Leeds to Catherine Hall, Cambridge, where he secured the chancellor's medal for the classics in 1766. The death of his principal friend, and the exhaustion of his means, forced him to quit the university. He became head master of the Latin grammar-school at Hull, vespers' lecturer in the principal church, and vicar of Trinity Church just before his death. In 1770 he underwent a radical spiritual change, and became so powerful a preacher of repentance as to draw upon himself the sobriquet of "Methodist." He, however, overcame all prejudice, and must be regarded as one of the earliest movers in the so-called "Evangelical Movement." Among his published works are *Gibbon's Account of Christianity considered*, 1781; *Some Remarkable Passages in the Life of William Howard*, 1785; *Essays on the Influence of the Holy Spirit*, 1789; two volumes of *Sermons*, 1801, 1808; and especially a Church History, for which see below.—II. **Isaac** was b. in Leeds, Jan. 11, 1751; d. in London, April 1, 1820. At the death of his father he was put to work in a woollen-factory, but, with the aid of his brother, became sizar in Queen's College, Cambridge, 1770. Here he rose to the highest academic honors,—fellow-professor of experimental philosophy, 1783, master of Queen's College, 1788, and twice vice-chancellor. In 1780 he was elected member of the Royal Society, and in 1791 appointed Dean of Carlisle. He shared the religious tendencies of his brother, and became one of the founders of the Evangelical party. Two volumes of his sermons were published in 1820. He died in the home of his friend Wilberforce.

The great literary work of the two brothers was *The History of the Church of Christ*; the three first volumes of which, extending down to the thirteenth century, were by Joseph (1794 sqq.). Vols. iv. and v. were by Isaac (1803-09). A new edition of the whole work appeared in 1816, and a revised edition by Dr. Grantham in 1847. The work was translated into German in 1803, 2d ed., 1849. Joseph Milner wished to present the history of the Church from a practical religious stand-point. He got the idea from John Newton's little book, *Review of Ecclesiastic His-*

tory, 1769. In his Introduction he defines the Christian Church as the "succession of pious persons;" that is, those whose lives were ordered according to the laws of the New Testament. A church history is, therefore, according to this idea, nothing more than a history of these pious people. In the first three centuries, Ignatius and Cyprian appear to him as the two great characters: Augustine stands out pre-eminent in the next two. The third volume covers the period between the sixth and thirteenth centuries. He dwells with peculiar delight upon Bernard of Clairvaux, Anselm, and the Waldenses. The history gives an intelligent and appreciative account of the German Reformation; and Isaac Milner was the first to lay bare before the English the greatness of Luther's personality and work. The book has no critical merits as an independent investigation of the sources; but it did most excellent service in illustrating the power of Christianity, as embodied in its great representatives of all ages, and thus stimulating the age in which it was written to an imitation of their devotion and enthusiasm. By portraying the Christian life of the Church, the brothers filled a gap. For a long time, their work remained the most popular manual on church history, until a German master [Neander], in the same spirit, but with a more comprehensive plan and with greater scholarship, worked over the materials. Joseph's complete works were edited by Isaac Milner, 1810, 8 vols., and again, 1827, 9 vols. For his life, see the biography by Isaac in vol. i. of the *Sermons*, 1801; and also MARY MILNER: *The Life of Isaac Milner*, 1842.

C. SCHOELL.

MILNOR, James, D.D., b. in Philadelphia, June 20, 1773; d. in New-York City, April 8, 1844. He was admitted to the bar 1794; in 1810 he sat in the House of Representatives, and opposed the war of 1812. In 1814 he entered the Protestant-Episcopal ministry; and from 1816 till his death was rector of St. George's, New York. He published only a few sermons and addresses, but made a deep impression upon his time by his constant and enthusiastic support of every good cause. He was a leader of the Low-Church party. See J. S. STONE: *Memoirs of the Life of James Milnor*, New York, 1848, abridged, 1855.

MILTIADES, a contemporary of Tatian, was, like Justin, a converted philosopher, and made for himself a great name in the Christian Church, in the latter part of the second century, by his writings against Paganism and various heresies, especially Montanism. He is first mentioned by an unknown, anti-Montanistic writer from Asia Minor, of whose work Eusebius gives some extracts (*Hist. Eccl.*, v. 16), as having written a work against the Montanists on the theme that a prophet should not be allowed to speak while in an ecstatic state of mind; then by a Roman writer attacking the Artemonites (EUSEBIUS: *Hist. Eccl.*, v. 28); and finally by TERTULLIAN: *Adv. Valentin.*, 5. But of his works nothing has come down to us. See DERLING: *Diss. de Miltiade*, Helmstedt, 1746; SCHWEGLER: *Montanismus*, Tübingen, 1841.

ADOLF HARNACK.

MILTIADES, Pope. See MELCHIADES.

MILTITZ. See LUTHER.

MILTON, John, the English poet, was b. in London, Dec. 9. 1608; d. in London, Nov. 8, 1674.

His father, who abandoned the Roman-Catholic communion, became a copying lawyer, and retired with an independence. Milton's education was strict; but he cultivated a love of music, and became an accomplished organist. He attended St. Paul's School, London; entered Christ College, Cambridge, 1625, and, in spite of an intervening rustication, took the master's degree in 1632. He had been set apart for the ministry, but, on leaving Cambridge, retired to his father's home in Horton, Buckinghamshire, where he spent six years in study, and wrote his first important poetical works, *L'Allegro*, *Il Penseroso*, *Arcades*, *Lycidas*, *Comus*, etc. In 1638 he travelled in Italy, his poetical gifts and elegant Latin winning for him triumphs, and his religious opinions involving him in danger. Returning to London in 1639, he became tutor to his two nephews; but he soon became involved in the controversies between the Episcopalians and Presbyterians, and wrote (1641), *Of Reformation, touching Church Discipline in England, and the Causes that hitherto have hindered it*; *Apology for Smectymnuus*, etc. He espoused the Presbyterian cause against the Episcopal, whose cry was, "No bishop, no king." In these writings he betrays fine eloquence and an accurate knowledge of antiquity, but often resorts to biting sarcasm, and, after the manner of the age, descends to rude personalities. He was married in 1643 to a royalist lady, Mary Powell, who, after four weeks, returned to her parents, where she remained, in spite of her husband's appeals. This experience led Milton to write the *Doctrine and Discipline of Divorce*, etc. (1645), and *The Judgment of Martin Bucer touching Divorce* (1645), in which he advocated the propriety of divorce when the two parties were uncongenial to one another. In 1645 his wife returned to him. She died in 1652. In 1644 Milton published his famous work, *Areopagitica; a Speech for the Liberty of Unlicensed Printing*.

Milton took an intense interest in the political agitations of the time, and left no doubt of his position, in *Tenure of Kings and Magistrates* (1649). The same year he was appointed secretary for foreign tongues. Other works bearing upon the political controversies appeared from his pen: *Eikonoklastes* (1649), against the *Eikon Basilike*, which advocated the cause of the royal martyr, Charles I.; *Defensio pro populo anglicano* (1651), against the learned Salmasius of Leyden, who had asserted the inviolability of kings. Having long suffered from weak eyes, he was warned by his friends against undertaking this work. But, as he nobly says, "I did not balance whether my duty should be preferred to my eyes." And indeed this second work cost Milton his eyesight. His enemies saw in this affliction a judgment of God. He himself bore it with wonderful patience and resignation. He continued to hold his public office. He began the work of the day with the reading of the Scriptures. In 1656 he was married a second time, to Catharine Woodcock, who died in fifteen months; and in 1663 he was married again, to Elizabeth Minshull. In 1665 he finished his *Paradise Lost*. It was published in 1667 [the author receiving five pounds in hand, with the promise of the same sum for every edition of fifteen hundred sold. Three editions had been disposed of by 1678, and in 1681 his widow re-

linquished all further claims for eight pounds]. In 1671 appeared his *Samson Agonistes*, which reflects his feelings of disappointment and broken powers; and the *Paradise Regained*, which falls far below the earlier work, to which it was designed to be a companion. Milton also wrote a History of Britain (3 vols.), a Latin Grammar (1639), etc., and, *Of True Religion, Heresie, Schism, Toleration and what best Means may be used against the Growth of Popery* (1673). He here asserts that all are heretics who do not draw their religion from the Bible, and urges tolerance for all Protestants, but denies it to the Catholics. He also wrote a system of Christian doctrine (*Doctrina Christiana*), which was found in manuscript in 1823 [and translated and edited by Bishop Sumner, 1825]. He here approaches very close to Arianism.

Milton was, by his rejection of scholasticism, by his severe biblical and yet free method of thought, by his tolerant spirit, and by his union of ethics and religion, a herald and prophet of modern times. He was a Protestant individualist and idealist. The three daughters left to him by his first wife caused him much trouble. [He himself was somewhat overbearing; yet his manners were urbane, and his conversation delightful. He is the greatest religious poet of modern times, and second only to Shakespeare among all English poets. His prose is even more poetic than his poetry, and sounds like the majestic swell of an organ.]

LIT. — The most important of Milton's poetical works are found in the German translation of BÜTTGER, and some of the prose works by BERNHARDI, Berlin, 1874. The best English life is by MASSON, 1859-71, 6 vols.; new edition, London, 1881, sqq. German lives by LIEBERT (Hamburg, 1860), A. STERN (Leipzig, 1877-79). [Milton's prose works were first collected by TOLAND, 1697-98, 3 vols.; the latest and most complete edition in Bohn's Library, 1848-53, 5 vols. The best edition of the poetical works is by MITFORD, 8 vols., London, 1851. Other lives by TOLAND, TODD, SYMMONS, DR. JOHNSON, MACAULAY (in *Essays*), MITFORD (London, 1853), KEIGHTLEY (London, 1855), TAINÉ's *English Literature*. For complete list of literature down to 1858, see ALLIBONE'S *Dictionary*.]

R. EIBACH.

MINIMS, The Order of, was founded by St. Francis of Paula, in 1453, and confirmed by Alexander VI., under the name of *Minimi Fratres* ("The Least among Brethren"), an expression of the humility of the members. In the beginning of the eighteenth century the order numbered about 450 converts, and the brethren penetrated even into the Indies. In the present century, however, the order has completely fallen into decay; and the female branch, which was established in Spain in 1492, and thence passed into France, has ceased to exist. See LOUIS DOU D'ATTICHY: *Histoire générale de l'ordre des Minimes*.

MINING OPERATIONS OF THE HEBREWS. See METALS.

MINISTER, MINISTRY. See CLERGY.

MINISTERIAL EDUCATION. See EDUCATION, MINISTERIAL.

MINISTERIUM, a body in the Lutheran Church, composed solely of ordained ministers, to which is intrusted the examination, licensure, and ordi-

nation of candidates, and also trials for clerical heresy, and on appeal from a church council for lay heresy.

MINOR CANONS are "priests," in collegiate churches, next in rank to the canons and prebendaries, but not of the chapter, who are responsible for the performance of the daily service. The stipend of a minor canon is, in England, fixed by law at a hundred and fifty pounds per annum. The office may be held by a vicar.

MINOR PROPHETS, The ("brief in words, mighty in meaning"), are twelve in number; viz., Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. In the Hebrew canon they constitute only one book. They are called the "Lesser, or Minor Prophets," because their prophecies were briefer, not because they were less important, than those of the four Greater Prophets (Isaiah, Jeremiah, Ezekiel, and Daniel). All these writings together do not equal in length those of Isaiah. Yet Hosea exercised the prophetic office longer than any other prophet; and the study of the Minor Prophets by the Greater is evident from these facts, — that Isaiah adopted a prophecy of Micah (Isa. ii. 2-5; cf. Mic. iv. 1-5); Jeremiah employed verses of Obadiah to denounce anew the punishment of Edom (Jer. xlix. 16; cf. Obad. 3); and a prophecy of Joel was expanded by Ezekiel (Ezek. xxxviii. 22; cf. Joel iii. 2). The first five of the Minor Prophets antedate the earliest of the Greater Prophets, while Malachi post-dates them: so the twelve began and closed the cycle of written prophecy which stretched from the ninth to the fifth century B.C. They are arranged in three groups chronologically, but there is some question as to the order among themselves. Thus the prophets of the pre-Assyrian and Assyrian time (Hosea to Nahum) come first; those of the Chaldean period (Habakkuk and Zephaniah) come next; and the post-exilic prophets (Haggai, Zechariah, and Malachi) come last. It is noteworthy, however, that the Septuagint puts the first six thus: Hosea, Amos, Micah, Joel, Obadiah, and Jonah. In regard to their contents, they may be said, in general, to present peculiar difficulties, arising, in part, from the obscurity of their allusions; but, on the other hand, they yield to no other portion of Scripture in attractiveness. Nothing elsewhere excels in vividness the description Joel gives of a plague of locusts; no such indignant protest, earnest expostulation, and terrible denunciation, are contained in such small compass as in Malachi; the "burdens" of Zechariah equal in interest the "burdens" of Isaiah; while the swift changes of Hosea from righteous anger to divine love are as characteristic as any thing in Holy Writ. The story of Jonah is as familiar as a nursery tale, while it is a truthful account of a thrilling episode. Nahum's eloquence moves with the rapidity of the chariots whose motion it so graphically describes. Obadiah and Habakkuk are sublime in their poetry and their moral earnestness. To the Christian these Minor Prophets are particularly interesting, because the gospel was preached, and the glory of the latter day proclaimed, by them. And nowhere else are there clearer prophecies of New-Testament events; so that, to learn where Christ was born, the scribes

unrolled the scroll to Micah (Matt. ii. 6; cf. Mic. v. 2); John the Baptist was the Elijah whom Malachi had foretold (Matt. xi. 14; cf. Mal. iv. 5); the piercing of the Saviour's side was predicted by Zechariah (John xix. 37; cf. Zech. xii. 10); and the outpouring of the Holy Spirit on Pentecost was a fulfilment of Joel's prophecy (Acts ii. 16; cf. Joel ii. 28).

LIT.—For a detailed examination of each prophet, with copious literature, see the separate articles in this Encyclopædia: for an elaborate *Introduction to the Minor Prophets*, see Professor Charles Elliott, D.D., in LANGE: *The Minor Prophets* (New York, 1876, pp. 3-49), and the literature there given, from which the subjoined list is partly taken. The following are a few of the best commentaries upon the Minor Prophets as a whole.—1. In Latin. By CALVIN, 1559 (best ed. Brunsv., 1863 sqq., Eng. trans., Edinb., 1846-49, 5 vols.); GROTIUS, 1644; COCCREIUS, 1652; CALOVIVS, 1677; J. H. MICHAELIS, 1720; CLERICUS, 1731; DATHE, 1773; E. F. C. ROSENMÜLLER, 1788.—2. In French. By CALMET (R. C.), 1707; REUSS (Prot.), 1875.—3. In German. By LUTHER, 1526 sqq.; EICHHORN, 1816; HITZIG, 1838 (4th ed. by Steiner, 1881); EWALD, 1810-41 (2d ed. 1867-68, 3 vols.; Eng. trans., 1876-81, 5 vols.); UMBREIT, 1845; SCHEGG (R. C.), 1854; KEIL, 1866 (Eng. trans., 1868, 2 vols.); LANGE, 1868-76 (by Schmoller, Kleinert, and Lange; Eng. trans. of Schmoller and Kleinert in Lange series, ed. Dr. Schaff, 1875).—4. In English. By TRAPP, 1654; NEWCOME, 1785; HENDERSON, 1845 (rep., Andover, 1866); PUSEY, 1860-77; COWLES, 1867; LANGE, 1875 (ed. Dr. Schaff, original Com. on Haggai, Zechariah, and Malachi, by McCurdy, Chambers, and Packard respectively); WOLFENDALE, 1879 (homiletical). SAMUEL M. JACKSON.

MINORITES. See FRANCISCANS.

MINUCIUS FELIX, Marcus, author of the dialogue *Octavius*, which, in spite of its lack of originality, and profound theological intuition, occupies a prominent place among the ancient apologies of the Latin Church, both on account of its genuine enthusiasm and elegant form, and on account of the clear and pointed manner in which it presents and refutes all the various objections to Christianity at that time circulating among educated Pagans. Of the personal life of the author we only know that he was a successful lawyer in Rome when he was converted to Christianity: even the date of his great work is somewhat doubtful. Formerly critics generally agreed in placing Minucius between Tertullian and Cyprian. Certain parts of *Octavius* seem to be based on Tertullian's *Apologeticus*, and certain parts of Cyprian's *De idolorum vanitate* are evidently borrowed from *Octavius*. Now, as the *Apologeticus* was written in 197, and the *De idolorum vanitate* in 217, *Octavius* must have been written in the first decades of the third century. In 1762, however, in an epistle *Ad Gerhardum Meermann*, J. D. Van Hoven drew attention to the fact that the general state of Christianity, and the specific Pagan objections to it, such as represented in *Octavius*, do not correspond to a period so late as the first decades of the third century; and, in course of time, more and more scholars adopted the view that Minucius preceded Tertullian, and wrote his *Octavius* in the reign of Marcus Aure-

lius. In 1868, finally, A. Ebert produced almost conclusive evidence in favor of this view by showing that there exists a direct relation between *Octavius* and Cicero's *De natura deorum*, while all the corresponding passages of *The Apologeticus* seem to have been derived from *Octavius*. Of the work of Minucius, there exists only one manuscript, which was presented by Leo X. to Francis I. It was first published by Faustus Sabæus, Rome, 1543, afterwards often; best by Hahn, in *Corp. Script. Eccl. Lat.*, ii., Vienna, 1867. [There are translations into English in REEVE: *Apologies of Justin Martyr*, ii., and in vol. 2 of the *Writings of Cyprian*, in the Ante-Nicene Library, Edinburgh, 1873. See also P. FÉLICE: *Étude sur l'Octavius de Minucius Félix*, Blois, 1880; R. KÜHN: *Der Octavius d. Minucius Felix*, Leipzig, 1882.] MANGOLD.

MIRACLE-PLAYS. See RELIGIOUS DRAMAS.

MIRACLES. Ancient theology defined a miracle as an act performed by suspending the laws of nature. But the laws of nature cannot be suspended. They continue acting, even in the very moment when a higher power succeeds in overcoming them. I throw a stone up in the air: the force I must use in order to make the stone ascend, and the immediate descent of the stone as soon as that force is used up, prove that the law of gravitation was not suspended, but simply overcome. It will be better, therefore, to consider miracles as phenomena truly belonging to the natural sphere, but resulting from a cause superior to nature.¹

There is a question of principle here, Can such phenomena occur? And there is also a question of history, Have they ever occurred? But, before entering upon the examination of these two questions, we wish to draw attention to certain facts in the history of the world which have a direct bearing upon the subject.

First, Nature exists, but how? Does she exist by virtue of her own laws? That would be to say that she was her own cause, or, in other terms, that she is eternal. But it would also be to say that she is immutable, or, in other terms, to deny the possibility of any progress in the natural sphere; for a progress eternally commenced is also eternally terminated, and is no progress: so that, if science can show that any progress has taken place in the development of nature, that progress proves that nature is not eternal. Nature exists, then, not by force of her own essence, but on account of a power superior to herself and her laws.

Next, in the very lap of nature moves along the life of organic beings, obeying laws infinitely higher than those to which inorganic matter is subject. Geology declares that there was a time when no organisms were found on our globe, and fixes, so to speak, the date at which organic life first made its appearance. Whence did it come? From the very forces of nature? Science says, No. "It is a fact as sure as the law of gravitation, that life can come only from life," was said before the most learned assembly in the world, and by its president.² The first living cell, then,

¹ The reader will notice that we do not speak at all here of those internal miracles which the Holy Spirit works in the human soul.

² Sir William Thomson's discourse at the opening of the British Association at Edinburgh, 1871.

which was ever found on earth, whence did it come? Was it brought hither on the wings of an aerolite, as the president hinted? No. Such an hypothesis cannot be seriously maintained, as it only removes the difficulty a little farther away, without contributing any thing to its solution. The presence of organic life on earth is a second fact which testifies to the existence of a cause superior to nature and natural laws.

Finally, in the midst of organic life there sprang up, at a given moment, intelligent life, the life of freedom. What was its cause? Moral obligation and the feeling of responsibility, the two distinctive characteristics of a free and intelligent being, are phenomena foreign to the world of organic forces, vegetable or animal. In the animal kingdom the individual is only the irresponsible organ and the momentary bearer of the species, obeying its instinct as its supreme law. The free being, on the contrary, can not only resist its natural inclinations, but even sacrifice them in the name of a higher law, — that of duty. In him an order of things appears absolutely superior to that of organic life, as this latter is absolutely superior to that of matter pure and simple. If life can come only from a living cause, in the same way freedom can come only from a free cause: but such a cause does not belong to the realm of natural forces; it belongs to an entirely new sphere, — the spiritual.

These three facts in the history of the universe reveal to us the intervention, at three different points in the development of the world, of a cause not only foreign to, but also superior to, nature. The question then arises, whether this supreme cause has forever exhausted its power of action by bringing forth its most brilliant effect, the free and intelligent human being, or whether it may be supposed still to manifest itself at proper occasions; which is only another form for that question of principle mentioned above.

The objection to the possibility of miracles is this: when once the development of the creation was completed, and the actual order of things definitively established, the Creator could not again interfere with his work, without acknowledging that his work was incomplete, and he himself imperfect. It must be remembered, however, that the culminating point of the development of nature is a free and intelligent spirit, man. There are, then, two free beings face to face with each other, — man and God; and any further intervention of God in the realm of nature, in which he has established man, must depend upon the future relation between those two free beings. If man takes the course which will lead him to the realization of the divine idea, God can confine himself to simply allowing the human race to develop in history, under the guidance of his Spirit, those multitudinous germs which he has planted in it. But if man, on account of his freedom, takes another course, and starts an abnormal development, leading to his own ruin, and frustrating the divine purpose of the creation, God must either destroy that lost creature, and replace him with another, or do something to draw him away from his bad course. In the latter case, the door is opened for divine intervention, even in the form of miracles; and no acknowledgment, from the side of God, of the imperfection either of his work

or of himself, is thereby implied. On the contrary, that which makes his renewed intervention necessary, the human freedom, will still continue the most beautiful expression of the perfection of his work.

As the question is here of a problem of freedom, reasoning *a priori* can give no answer. Experience must be called in to explain; and thus the question of principle becomes a question of history. How has man used his freedom? And how has God used his?

With respect to man, history speaks very clearly. While the animal remains true to the law of its nature, and never falls below itself, man has always a feeling that he has not reached his true standard. He often degrades himself, sinking, not only below himself, but even below the animal; and a feeling of guilt and corruption always pursues him, even though he be one of the best representatives of the race.

With respect to God, history speaks no less distinctly; showing that God has deemed it more worthy of himself to save the fallen race than to destroy it, and replace it with a new. At the very moment when the sin of mankind had reached its acme, and was about to end in complete social dissolution, a reverse movement was started among one of the smallest and one of the most obscure nations, and soon felt as a spiritual elevation, destined to regenerate the whole race. The vital principle of that movement of restoration was a man who lived in a filial communion, never troubled, with the invisible Creator, and submitted his will to the divine will with a fidelity never shaken, either by the allurements of enjoyment, or the miseries of suffering.

This phenomenon, to which, as all agree, no other phenomenon in the moral world can be compared, is the great miracle placed in the centre of the history of the world.¹ From that fundamental miracle proceed, like radiant beams, all the particular miracles which illustrate the life of the Saviour and his apostles; and to that refer, as preparations for the often-predicted and long-expected, all the miracles of the history of the ancient people of God.

The life of Jesus lies before us in four narratives, nearly contemporary with the events they relate. The trustworthiness of those narratives depends principally upon their spiritual character, their holy simplicity, their sublime sobriety, which becomes so much the more striking when compared with the fictitious air and turgid style of the so-called apocryphal Gospels, composed in the first half of the second century. There are, however, two other features, which, when combined, testify most impressively to the truth of the narratives, — their perfect harmony with respect to all that is essential, and their independence with respect to a great number of details, in which they not only differ from each other, but even contradict each other. Finally, it must be remembered that at least the first three Gospels are simply the oral reports of the apostles put into writing, — reports, which, put into circulation immediately after the first Pentecost, very soon, and under the very eyes of their authors, assumed that fixed character which they have retained

¹ See PHILIP SCHAFF: *The Person of Christ*, N.Y., 1880.

ever since. See the first four verses of the Gospel of Luke.

At the moment when the events of the life of Jesus were told by the apostles, and written down by the evangelists, thousands of persons who had been witnesses to the ministry of Jesus were still alive; and they would immediately have been changed into so many contradictors of the truth of that which was related, had it not been incontestable, — the more easily so, as they lived in the midst of a community so utterly hostile to the gospel as were the Jewish people. Or how could the preaching of the apostles have vindicated itself in the face of a general denial of the facts on which it was based? The apostles told that a blind man had been cured at Bethsaida; that a demoniac had been cured in the synagogue of Capernaum, and a leper in the neighborhood of the city; that a young man, the son of a widow, had been raised from the dead at Nain. These cities still existed. The inhabitants who had been present at the event were still living. When, under such circumstances, the apostles and evangelists dared to tell and repeat publicly such events, they must have reckoned upon the general recognition of the truth of the events.

But was it not in many cases easy for the apostles, it has been said, to fall into delusions, and take ordinary facts for prodigies? There were so many elements of the supernatural in the life of Jesus, that those who witnessed it might easily be led to consider as miraculous something which in reality was quite natural? Yes; but then, beside them stood Jesus, with his absolute veracity. The imagination of the apostles might have been led astray: but in such a case Jesus would never have failed to correct their conception; he never did. At this point, however, he confirms, instead of correcting, their conception. Before them, and before the whole people, he appeals to the works which his Father has given him to do; and he publicly reproaches the cities of Bethsaida, Chorazin, Capernaum, in which he had staid, that they were not converted, though they had seen so many miracles, — yea, for that very reason he deems them more culpable than Tyre and Sidon (Matt. xi. 20).

Critics have ceased, of late, to deny the extraordinary character of many of the events of the life of Jesus; since, as Reuss says with good reason, "If in the acts of Jesus there were nothing surpassing every-day experience, his history would thereby only become so much the more incomprehensible." But an attempt has been made to reduce the extraordinary cures which Jesus accomplished every day to the peculiar influence which an exquisite character always exercises over diseased nerves (Renan, Keim). Recourse has been had to the idea of relative miracles; that is, effects of natural but still unknown causes. Such explanations, however, would be suitable only on the condition that the persons cured by Jesus had in each case been present; but the daughter of the Canaanite woman lived in the interior of the country when her mother spoke with Jesus in the vicinity of Sidon; and the nobleman's son lay dying on his couch at Capernaum, when, at a distance of many miles, Jesus said to his father, "Thy son liveth" (Matt. xv. 22; John iv. 50). Without laying any stress

on the fact that Jesus wrought other miracles than his cures, it will suffice to analyze one single case of his miraculous curing, in order to show the insufficiency of the above explanations. When the Pharisees accuse Jesus of blasphemy, because he says to the palsy-stricken man, "Thy sins are forgiven thee," he answers them, "Which is the easier to say, Thy sins are forgiven thee, or, Rise and walk?" Now, it is, of course, infinitely easier to ascertain the effect of the latter words; and consequently Jesus adds, "But, that you may know that the Son of man hath power on earth to forgive sins, I say unto thee, Arise and walk." The dramatic form of this scene, which was evidently taken from life, and has been preserved identical in all the three narratives, proves that Jesus felt absolutely sure that he could cure the sick man who lay stretched on his couch, before the eyes of all present, immediately and completely. But could he have felt so if he had had nothing at his disposal but some natural and even unknown power? Certainly not: a merely psychological effect always depends, to a great extent, upon the disposition of the sick. And let it not be overlooked, that, in speaking as he does, he risks his whole position. If the sick man had not risen in perfect health from his couch, Jesus would, by his own words, have been convicted of lying and blaspheming, and his Messianic claims would have shrunk into an empty pretension.

The true character of the miracles of our Gospels appears in an equally striking light when comparing them with the fictitious miracles of the apocryphal Gospels. Those Roman standards which bend before Mary and her son, that dyer's vat from which the infant Jesus draws up clothes of whatever color he likes, that water spilt on the stairs, and brought back in a napkin, etc., — that is what man can invent: mere exhibitions of magical power, without any relation to the moral attributes of God. Quite otherwise with the miracles of our Gospels. They combine all the features of a divine character. Omnipotence never acts unless in the service of holiness and love. And is it not singular, that though afterwards, and with such models before her eyes, the church proved so awkward in inventing miracles, it should have been possible, earlier, and without any models, to invent them in a manner so sublime, and so fully in harmony with the nature of God?

Indeed, the reality of the miracles of Jesus, in the full sense of that word, must, to the eyes of wise criticism, be a historical fact beyond doubt. But then the question arises, Why did Jesus divide his daily work between an activity of that kind and the labor of teaching? For it is evident from the reports of our Gospels, that, as Ewald has it, the working of miracles was, almost to the very end of his life, "his every-day task."

It might be said that the miracles of Jesus were the simple and spontaneous effect of his sympathy with human misery, just as the alms naturally results from the meeting between the rich and the poor. It would, however, be a misunderstanding of the true significance of the miracles of Jesus to explain them in that way. However great may have been his sympathy with human sufferings, he wrought his miracles, not from that impulse, but because he was the SAV-

iour. His miracles belong to his office as Saviour. Otherwise he would not have cured some blind people and some lepers, raised three persons from the dead, etc.: he would have destroyed all blindness, all leprosy, death itself, forever.

Nor can it for a moment be maintained, that, by his supernatural acts, Jesus thought of producing, or, so to speak, compelling faith. He has never ascribed to miracles the power of conversion. On the contrary, "If they hear not Moses and the prophets," he said of the Jews (Luke xvi. 31), "neither will they be persuaded, if one rise from the dead." He refused those signs in the heavens which the Pharisees demanded of him; and, indeed, the true faith is not an effect of a surprise of the senses, but of the awakening of the conscience and the contrition of the heart. It is the consciousness of sin which leads men to Jesus.

For what purpose, then, were the miracles wrought? Jesus calls them signs; and so they were,—external manifestations destined to make the weaker spirits understand the moral work he had come to accomplish in the race (comp. John vi. 26, 27). As his teaching was a miracle in words, so his miracles were a teaching in acts. By this means he revealed himself as one who had the power of curing the spiritually blind and mute, the spiritual leper and palsy-stricken,—as one who had the power of delivering souls from Satan, and freeing them from the eternal death which threatened them. Each group of his miracles illustrates a special side of that work of spiritual deliverance which he had come to accomplish. But this is not all. When he extends his miraculous power to nature proper,—stilling the storm, multiplying the loaves, etc.,—he reveals himself, not only as the curer of the moral miseries of humanity, but also as the future restorer of nature itself, and proves that he has the power of establishing perfect harmony between the whole universe and a sanctified humanity. Thus the miracles serve, not to produce faith in carnal hearts, but to make manifest to souls disposed to believe, or already believing, the riches of the treasure which have been offered them in the person of Jesus.

With respect to the manner in which Jesus wrought his miracles, two quite different points of view may be observed in his own words on the subject. On one occasion it is the Father who accomplishes the work on the demand of Jesus (John xi. 41, 42): at another the miraculous power seems to be inherent in his personality (Luke viii. 46). In order to establish perfect harmony between these two points of view, which appear to be fully reconciled to each other in the consciousness of Jesus, it would be necessary to penetrate into the inscrutable mystery of the miracle. But we have, at least, an analogy in the spiritual miracles which are wrought before our own eyes: on the one side it is the spirit of God which seizes and converts the soul; on the other it is the work of the words of the preacher.

The miracles of the apostles stand in the same relation to those of Jesus as the miracles of Joshua to those of Moses, or the miracles of Elisha to those of Elijah: they are a continuation and a complement. Without going into details, we may simply remark, that, on this point, it becomes

absolutely impossible to speak of legends, as Paul himself appeals to the miracles he has wrought, and does so in writing to the very persons before whose eyes he wrought them (2 Cor. xii. 12; Rom. xv. 18, 19). Therefore, if anybody chooses to doubt the reality of the miracles ascribed in Acts to Peter in founding the church among the Jews, and to Paul in founding the church among the Gentiles, he must begin by wiping out those two declarations of the apostle Paul.

The miracles recorded in the Old Testament have accompanied the whole series of revelations by which the way has been prepared for the act of salvation, just as the miracles of Jesus and the apostles have signalized the accomplishment of that act and the foundation of the church. But the latter, as, indeed, the whole apparition of Jesus, would be much more extraordinary, not to say completely incomprehensible, if they had entered history *ex abrupto*, without any preparation or announcement.

There is an objection often made to the miracles of biblical history,—that no miracles are wrought now; and that objection is generally substantiated by the alleged observation, that miracles are most frequent in the most distant periods of history, but become more and more scarce as we approach the epochs of a higher civilization, and disappear altogether in modern times before a fuller comprehension of the action of natural laws. But here two remarks are to be made. First, miracles serve only as an accompaniment to the work of God for the salvation of the human race. That work was completed by Jesus and his apostles, and what is now left to be done is simply the individual appropriation of God's work. But for that purpose no miracle is necessary, or, rather, the miracle now retreats into the private personal sphere. Second, the alleged decrease in the series of miracles is absolutely false. In the most ancient epoch of the history of mankind (from Adam to Moses, comprising about twenty-five hundred years), biblical history does not record one single miracle, properly speaking; for the divine apparitions accorded to the patriarchs belong to another category. The first miraculous acts in the domain of nature are the signs given to Moses at the moment he entered upon his office,—illustrations of the name Jehovah, expressions of the absolute monotheism founded by him. Then six or seven centuries elapse, and no miracle occurs; but it re-appears at the moment when the existence of monotheism is seriously threatened by the invasion of the grossest paganism, in the times of Elijah and Elisha. Again two or three centuries roll on without any miracle, until the period of the Babylonian captivity, when the reign of God seemed completely wiped off from the face of the earth, and the truth of monotheism had to be vindicated in the most striking manner against the victorious power of paganism: it was the time of Daniel. Finally, an interval of four centuries separates this third epoch of miracles from the fourth, which is also the last, the most striking, and belonging to the full dawn of history,—the epoch of Jesus and his apostles. If we now suppose that miracles are nothing but legendary fictions, why, then, are they concentrated on certain decisive points, instead of being scattered uniformly

over the whole surface of biblical history? and why are they most numerous in that epoch which is nearest to modern times?

In spite of the very much which is said to the contrary, the biblical miracles are, nevertheless, according to all laws of historical criticism, true realities. They form the brilliant connection between the first creation which we contemplate, and the second and much more magnificent creation which we expect. They proclaim the eternal omnipotence of the creative spirit over matter created: but they do not occur incidentally, at any moment; they belong, as Weiss has said, to a special history, to a superior history, which runs through ordinary history from beginning to end, — to the history of salvation, which, having begun spiritually here on earth, shall find its consummation in the renovation of the universe (Matt. xix. 28). A glimpse of that truth reaches us, as if through an open eye, from that most glorious of all miracles, the resurrection of Jesus, which surpasses all other events of the kind, not so much because it took place without any human mediation, as because it laid the foundation of the general resurrection, and forms the actual commencement of the final glorification of nature (1 Cor. xv. 20-26).

F. GODET.

MIRACLES, Historical View of. Miracles are such events in external nature or in history as cannot be wrought by natural forces or human means, but only by the immediate exercise of higher, divine powers. This definition excludes from present examination, (1) the creation, because it relates to the world as already in existence; and (2) all spiritual miracles, as they are not in *external* nature. The older theologians distinguished between miracles of nature and of grace, meaning, by the former, miracles in the usual sense, and, by the latter, spiritual miracles; also, between miracles of power and of foreknowledge, understanding among the latter inspiration respecting the future. Only miracles of power come in here for mention. Of such the Bible gives account in each stage of revelation. Sometimes they are entirely independent of human or natural agency, e.g., voices from heaven; but usually they are manifestations of divine power through some creation. Both classes, however, show how an omnipotent, holy, and especially a gracious God works in his chosen people for the benefit of the whole human family, through their salvation.

Miracle in the Bible. — The usual Old-Testament terms for miracles are: (1) מופתים [from אפת, that which is *distorted*]; (2) כפלאות, *strange*; (3) אותות, *signs*; (4) גבורותיהוה, *mighty deeds of Jehovah*; (5) מעשיו, *great deeds*. The usual New-Testament terms are *τερατα* and *σημεία*. The first of these latter expressions corresponds to מופתים, and refers to the first effect of such an exhibition of power; the second, to אותות, and refers to the meaning of the act. To גבורותיהוה corresponds δυνάμεις, which points directly to the divine powers at work in the miracle itself, and its instrument. It is, however, a fair question whether the men and writers of the Bible had any such definite conception of a miracle as we have. There is no term in the Old Testament which exactly corresponds to our "Nature," as something of inde-

pendent existence; but Nature was to them the theatre of the constant operations of God. It is incontestable, that the Bible describes victories, plagues, and extraordinary harvests as if they were miraculous; whereas we should attribute them to what we call "natural causes." But, however this may be, there is a distinction made between the ordinary course of God's providence, and extraordinary actions of God, which are denominated signs: so, although the conception of a miracle may not have been clear, there was still the idea of it.

Miracle in the Early Church. — The Christian theologian and apologist strongly emphasized the miraculous in proof of the divine origin of Christianity, and claimed its continuance in the church. So Irenæus boasts of the wide spread of the gift of miracles among Christians. But at a later period the great difference between the unusual events happening in the church, which were still in the line of natural powers, and the really miraculous events in the apostolic age, was recognized by the church teachers: and Augustine particularly calls attention to it as a wise providential arrangement; since, in consequence of the wide spread of Christianity, there was no further need of the miraculous to awaken faith, and the commonness of miracles would weaken their impressiveness (*De civ. Dei*, 22, 8; *De utilit. cred.*, 16; *De vera Relig.*, 25). Augustine, however, held firmly to the belief in the existence of miraculous powers, and that on the ground of personal experience. Later still, when Catholicism had settled its idea of "sainthood," miracles were a prerequisite to canonization. At the same time, the possibility of similar actions being performed by heathens and atheists, through demoniac agency, was granted. By distinguishing between the latter and the genuine divine miracles, the ethical value of both was determined. Far higher than the miracle which affected the body, such men as Augustine and Origen put that which affected the soul, — the miracle of grace, whereby the soul was healed, and its eyes opened.

With the apologetic use of miracles began the discussion as to their nature. Origen explains the possibility of the operation of God in external nature by supposing it in accordance with the higher, ideal divine order, but at the same time depreciates the value and importance of the phenomenal world. Augustine says that a "miracle is not contrary to nature, but to what we know of nature" (*De civ. Dei*, 21, 8; *Contra Faust*, 26, 3). As the context in these quotations respectively shows ("the will of the creator is the nature of each created thing," and, "for whatever is done by Him who appoints all natural order and measure and proportion, must be natural in every case"), Augustine conceives of "nature" as entirely under the control of God. God can, therefore, do in it precisely as he pleases.

Miracle among the Schoolmen. — The schoolmen more sharply define a miracle in relation to nature. Thus Thomas Aquinas: "A miracle is something out of the order of nature" (*Summ.*, p. 1, qu. 110, art. 4). But they do not advance substantially beyond Augustine and Origen in determining whether and how far such a divine action conflicts with the laws of nature. Albertus Magnus denies that God can do any thing against

nature, but asserts that God has implanted the possibility of miracles in the very nature of things; cf. Neander [Torrey's trans., vol. iv. 470 sqq.]. This is the most peculiar idea which the schoolmen contributed to the subject. They emphasize the ethical importance of miracles. They also distinguish between miracles and wonders; attributing the latter to human or demoniacal use of natural powers, either unknown, or used in strange, unexpected ways. The belief in the existence of such powers led to their search, and hence the rise of magic.

Luther's Treatment of the Miracle. — Luther loved to think of the apparently chance events of our lives as being wrought by angelic ministrations, both good or bad. He set no limits to this angelic agency; yet he recognized an order in nature, according to which God worked in producing these results. He saw a greater miracle in the growth of the wheat than in the feeding of the five thousand. He assigned to the miracles of Holy Writ their place in the development of the Christian revelation; but, now that Christ has come, he asserted that miracles were no more needed, and therefore maintained that papal miracles were either fraudulent or devilish. Like Origen and Augustine, he put spiritual miracles far above the physical.

The Older Protestant Theologians have nothing especial to contribute to the doctrine of miracles. They merely define a miracle in the scholastic manner, and advance no farther the solution of the problem how an event which is contrary to the visible can yet be in accordance with the invisible order of nature. To the boast of the Roman Church to be the true church, because it still possessed miraculous powers, they replied, that the time of miracles was past, that those claimed by the Roman Church were false, and that the Protestant Church had greater miracles in its amazing success.

The *Socinians* and *Arminians* were equally strong in maintaining that God revealed himself in nature by means of supernatural works. Grotius, the great Arminian theologian, made the miraculous the corner-stone of his defence of the divine origin of Christianity.

But opposition to this extreme emphasis of the miraculous set in, partly from anti-Christian philosophical, and partly from so-called "rational," considerations. *Leibnitz* has a place for miracles in his system of philosophy. He defines them as events inexplicable by natural causes. He affirms that the laws of nature are not necessary and eternal, like logical and metaphysical truths; rather, God can for his own purposes exempt the creature from the operation of these laws, and do something which natural laws of themselves never could do. Finally he puts the miraculous in the divine plan, and makes it part of the pre-established harmony. But he fails to assign to the miraculous its part in the development of God in history.

Spinoza, on the other hand, made a profound and comprehensive philosophical attack upon the possibility of miracles (*Tract. theol. polit.*, cap. vi.). He declared that nature with her laws, and the contents of the will, intelligence, and nature of God, are identical: hence God cannot work contrary to the laws of nature, because that would

be working against himself. He therefore denies any interference on God's part with nature.

The *English Deists* attacked the belief in miracles in another way. They separated God so far from all human and mundane affairs, that a revelation and a miracle are alike unthinkable. It was, however, *Hume* who gave the most momentous and destructive blow at miracles, when, from the stand-point of the empirical philosophy, he contended that there was not sufficient evidence to prove a miracle. Bearing in mind the uniformity of nature's operations and the commonness of deception, unintentional and intentional, it will be perceived, he said, that the only persons who can give valid testimony to a miracle are those who have never deceived or been deceived. But the persons who are brought forward to testify do not belong to that category. Therefore miracles remain unproved.

In Germany, the early Rationalists followed the English Deists in separating God from the world, and declared that such a union as a miracle implied was detracting to both. On the principles of Kant (*Relig. innerh. d. Grenzen*, etc. 2. Stück, end), that it was culpable moral superstition to grant authority to the law of duty written upon our hearts, only when it is attested by miracles, the Rationalists declared that a belief in miracles wrought the most serious mischief to true virtue, and impaired the sanctity of the moral law. While willing to grant abstractly that miracles were possible, since they might be wrought by powers, and in accordance with laws in nature, of which we know nought, as a matter of fact the Rationalists believed such powers were never exercised.

Schleiermacher, later on, endeavored to do away with the miraculous, in the interest, however, of piety and religion. In his *Christliche Glaube*, § 14, he first of all contests the apologetic value of miracles. He argues, that although it is true, that, because of the subjective inclination of his religious nature, man expects peculiar and more decided effects upon nature with each new stage of development of his religious life, still, piety never truly produced the necessity.

The modern opponents of miracles claim that the advance of science has rendered belief in them impossible, but they limit their attention to the material phenomena which science has brought them. They also fall back upon Hume's idea, and insist, that since miracles are contrary to all human experience, while human fallibility and liability to deception is part of universal experience, therefore miracles cannot be proved on human testimony.

Spinoza sought to explain the recorded miracle by natural causes; the Deists would treat them as allegories; the Naturalists hesitated not to declare the record a mixture of self-deception and fraud; the Rationalists claimed the so-called miracle-workers had not intended these actions should be described as miracles, but the recorders, influenced by the spirit of their times, had put them in that shape; and finally the idea found currency that they were myths. See MYTHICAL THEORY.

In the modern believing school of Twisten, Nitzsch, and others, miracles are accepted and defended as part of the divine order of things. At the same time, they are assigned to a different

position in Christian apologetics; not being made the principal argument, as by Grotius. These believing theologians lay due stress upon the scientific determination of the uniformity of natural operations, but maintain that there still is room for miracles as part of the order of divine revelation. But the question remains, how far the true idea of a miracle enters at all into their conception.

There are scholars who deny miracles in general, and yet make an apparent exception in the case of Jesus, who, as they say, by reason of his lofty moral character, possessed extraordinary power over natural forces. On the other hand, many who defend miracles seem really to put them on the level of natural events; because the higher law, according to which, as they claim, miracles proceed, is itself a law of nature. But in truth there are miracles which cannot be explained upon the ground of laws inherent in nature: they are only explicable on the supposition of a divine direct action upon nature. It must be allowed that our spiritual nature is acted upon by the personal God, and that in this way God revealed himself in Bible times, agreeably to the spiritual requirements of the age.

Before the last word can be spoken upon miracles, some definite idea must be attached to the phrase "natural laws." It will require a more comprehensive treatment of the subject than the scientists are inclined to give it, before such an idea can be defined; for much more than material nature must be studied.

From what has been said, it will be perceived why miracles can no longer form the foundation, or even the starting-point, of the Christian apology. No matter how well attested these biblical miracles may be, they will not be believed by those who have no Christian faith. Miracles form part of Christianity, and must be taken along with it.

LIT. — JULIUS MÜLLER: *Disputatio de miraculorum Jesu Christi natura et necessitate*, 1839, 1841; JULIUS KÖSTLIN: *De miraculorum, quæ Christus et primi ejus discipuli fecerunt, natura et ratione*, Breslau, 1860; [WARDLAW: *On Miracles*, Edinburgh, 1852; TRENCH: *Miracles of our Lord*, London, 1846, 10th ed., 1874 (often reprinted); BUSHNELL: *Nature and the Supernatural*, New York, 1858; McCOSH: *The Supernatural in Relation to the Natural*, London, 1862; MOZLEY: *Eight Lectures on Miracles*, Bampton Lectures of 1865, London, 1865, 5th ed., 1880, reprint from 3d ed., New York, 1878; G. P. FISHER: *Supernatural Origin of Christianity*, New York, 1865, enlarged ed., 1877, pp. 471-514; DUKE OF ARGYLL: *Reign of Law*, London, 1866; BELCHER: *Our Lord's Miracles of Healing considered*, Introd. by Archbishop Trench, London, 1872; STEINMEYER: *Miracles of our Lord*, Eng. trans., Edinburgh, 1875; W. M. TAYLOR: *The Gospel Miracles in their Relations to Christ and Christianity*, New York, 1880. On ecclesiastical miracles, see especially, CARDINAL NEWMAN: *Two Essays on Biblical and on Ecclesiastical Miracles*, London, 1843, 3d ed., 1873. See, also, A. R. WALLACE: *On Miracles and Modern Spiritualism*, London, 1876, new ed., 1881].

JULIUS KÖSTLIN.

MIRANDULA, Giovanni Pico della, b. at Mirandula, Feb. 24, 1463; d. in Florence, Nov. 17,

1494. In 1477 he entered the university of Bologna to study canon law; and from 1479 to 1486 he visited all the great universities of Europe, studying theology and philosophy, Plato and Aristotle, the Cabala, and Averrhoes. In 1487 he repaired to Rome, and issued nine hundred theses, referring to every branch of knowledge (*De omnire scibili*, afterwards published under the title *Conclusiones philosophicæ, cabalisticæ, et theologicæ*), challenging all the scholars of Europe to come to Rome and dispute with him. The motive of this vain-glorious bravado of the young man of twenty-four years was not simply to flaunt his own erudition, which, however, was immense. He had the idea, that, as truth is one, science must also be one; that it must be possible to establish a unity, not only between the different spheres of truth, religion, and philosophy, but also between the individual forms of science, — Plato and Aristotle. For this idea he labored with great enthusiasm and energy, but without being equal to the task. His theses are often very confused. They aroused the suspicion of the *curia*, and the disputation was interdicted. Disgusted, Mirandula left Rome. He first visited France, and then settled at Florence as a conspicuous member of the circle which gathered around Lorenzo di Medici. In 1493 he was relieved by a papal breve from the odor of heresy which hovered about him. His *Heptaplus*, a work on the creation, and *De Ente et Uno*, an attempt of reconciling Plato and Aristotle, caused no offence. The latter part of his life was chiefly devoted to ascetic practices. His estates of Mirandula and Concordia he transferred to his nephew, and his personal property he gave to the poor. The most complete edition of his works is that of Basel, 1601. See DREYDORF: *Das System des Mirandula*, Marburg, 1858; W. H. PATER: *Studies in the History of the Renaissance*, London and New York, 1873. CLEMENS PETERSEN.

MISERERE (*have mercy*) denotes a musical prayer, with text from the Fifty-first and Fifty-seventh Psalms. At occasions of penitence, at funerals, and at the services during Passion Week, it forms part of the Liturgy of the Roman-Catholic Church. Besides its regular Gregorian melody, it has been set to music by a number of the greatest composers. The most impressive melody, however, is that by Gregorio Allegri (1590-1640), always used in the Sistine Chapel in Rome on Thursday and Friday of Passion Week.

MISHNA (*doctrine*) is the text to which the Gemara is the commentary; and both together form the Talmud. See TALMUD.

MISSA. See MASS.

MISSA. — Missa Catechumenorum and Missa Fidelium denote the two parts of the divine service of the primitive church, from the latter of which, the celebration of the Eucharist, the catechumens were excluded. — Missa Præsanctificatorum. As consecrations were considered feasts, they were forbidden throughout Lent, except on Saturday and Sunday, and, in the Roman Church, also on Good Friday and Easter Eve. Hence those who wished to take the communion on those days received previously consecrated, pre-sanctified elements. — Missa Sicca, a mass without any consecration or communion, is not heard of until the thirteenth century.

MISSAL (*Liber Missalis*, or *Missale*), an office-book of the Roman-Catholic Church; contains the Liturgy of the mass. The earliest appearance of this kind of books, the *Libri Sacramentorum*, or *Sacramentaria*, dates back to the time of Gelasius I.; the latest development, to the sixteenth century, when, on the instance of the Council of Trent, a complete revision was undertaken. Editions of the Missal in the original Latin have often been published, e.g., Paris, 1739, and Berlin, 1841; and *The Roman Missal for the use of the laity, containing the masses appointed to be said throughout the year*, appeared in London [n.d.]. See also E. F. ROBERTSON: *The Roman Liturgy and Devout Catholic's Companion*, Edinburgh, 1792; and art. MASS.

MISSION, among Roman Catholics and Ritualists, is a term for revival meetings, wherein the priest preaches upon the most vital and stirring themes. By direct address, animated music, and fervent prayers, interest is awakened in spiritual things. Such services have been greatly blessed.

MISSION, Inner. See INNER MISSION.

MISSION-SCHOOLS. (1) Institutions for the training of missionaries; several in Germany and Switzerland (Barmen, Bremen, Berlin, Basel). They are usual in connection with the chief mission stations in foreign lands. (2) Schools in poor districts in city or town, supported by gifts; designed to reach with the gospel an outlying class. In connection are various benevolent agencies.

MISSIONS, Protestant, among the Heathen.
I. INTRODUCTORY.—Christianity is through and through a missionary religion. The missionary spirit of the New Testament struck its roots in the Old Testament (against Max Müller: *Lecture on Missions*, delivered in Westminster Abbey, Dec. 3, 1873); so that in this respect, also, Christ came to fulfil. The missionary spirit is one of the essential features of the gospel. All men stand in need of salvation. God will have all men to be saved, and come to a knowledge of the truth. The gospel must therefore be proclaimed to all nations. This great truth Christ embodied in his last command (Matt. xxviii. 19). But more than this: missionary activity is the vital law of the Christian Church; and the outgoings of the missionary spirit have a healthful and strengthening effect upon the Church itself, as the history of the past hundred years plainly shows.

The most intense and burning missionary spirit existed in the apostolic age. In this period of its first love, the whole Church was a missionary organization; and, although the number of the missionaries was not large, their enthusiasm was all-controlling, and the co-operation of the congregations was vigorous. The missionaries followed the public roads which God himself had laid out, and occupied the stations which his hand had indicated. In this divine preparation lies one of the main reasons for the relative importance of the results of missionary activity. At the close of the first century there were, perhaps, 200,000 Christians; at the close of the third, 6,000,000, or one twentieth part of the entire population of the Roman Empire. (See Warneck: *D. apostol. u. d. moderne Mission*, pp. 47 sqq.) The Christianization of the Roman and Greek world was not accomplished till after Christianity

had been made the State religion, and until the close of the fifth century. National Christianity has been characterized as a misfortune. In some respects it undoubtedly was. But we must not forget that Christ's last command was to "make disciples of all the nations" (Matt. xxviii. 19; compare Matt. xxiv. 14, Luke xxiv. 47, Rom. xi. 25). Nor may we forget that the Christianization of the nations is not attainable without a certain measure of co-operation on the part of the national powers. The truth of this statement is confirmed by the history of modern missionary effort, as in the case of Madagascar, and will be confirmed when the emperor of Japan or of China accepts Christianity, or the British Government in India forsakes its attitude of neutrality in matters of religion; which they will do as soon as the percentage of Christians in these lands becomes sufficiently large to make it safe and politic. The conversion of individuals comes first, and is preparatory; but the Christianization of peoples as such follows properly and necessarily. There are three stages in the history of missionary effort: (1) The despatch of missionaries and the conversion of detached individuals; (2) The organization of the native forces; and (3) The conversion of the masses.

Without going into a description of the missions of the apostolic age and of the middle ages, it is sufficient to say, with regard to the latter, that, while the methods they used for the Christianization of the heathen nations were largely mechanical, they did not lack men of apostolic fervor. On the other hand, they had to deal with rude and barbarous nations; while the missions of early Christianity were among cultivated peoples. Nor may we forget that the standard of spiritual knowledge is far higher to-day than it was in the middle ages. The false conception of the nature of the Church is to blame, if we find armies following the steps of the missionaries, and proselyting orders of monks and princes taking the place of congregations filled with the spirit, and prosecuting the work, of missions.

By the thirteenth or fourteenth century, missionary activity in the Church had ceased. All Europe, except Lapland and a part of Spain, was nominally Christian. On the other hand, Mohammedanism had made spoil of the Christian congregations of Western Asia and Northern Africa. An extensive missionary field still existed when the Reformation was effected.

II. HISTORY 1. **THE PERIOD OF THE REFORMATION**—The discovery of America in 1492 was the occasion for renewed missionary activity in the Roman-Catholic Church, which again fell into the errors of the Church of the middle ages. In his *Ecclesiastes sive de ratione concionandi*, Erasmus at once sharply criticised this method of evangelization, and strongly urged upon his contemporaries the duty of carrying on missions. Luther with great emphasis denounced the worldly methods of prosecuting missions, but did not, as Plitt (*Kurze Gesch. d. lutherischen Mission*) and others affirm, definitely urge the despatch of missionaries to the heathen. Nowhere can a fair inference be drawn, from his writings or sermons, that the thought of a mission to the heathen was in his mind. In spite of Ostertag, Plitt, and Kalckar, who agree in asserting that Luther employed

every opportunity that a text afforded him of urging the destitution of the heathen and Turks, and the despatch of preachers to them, we must affirm that the great Reformer failed to appreciate the missionary obligations of the Church. [See art, *JEWS, MISSIONS AMONGST THE.*] What is true of Luther may also be said of Calvin, who, in his comment on the great missionary commandment (Matt. xxviii. 19), does not speak a word about the present duty of the Church to the heathen. The Reformers were powerful missionaries within the limits of the Church; but, of missions to the heathen world, they did not think.

This defect has been explained on the ground of the heathenism in the Church, which was sufficient to engage all the thought and energies of the Reformers. A better explanation is to be found, so far as Luther is concerned, in his eschatological views. He regarded the world as near its dissolution; and therefore he exclaims, "Let the Turks believe and live as they choose, just as the Pope and other false Christians are allowed to live." It was his energetic purpose to save "the Turks, Heathen, and Jews" within the bounds of Christian lands. Another important consideration, not to be forgotten, is, that the Protestant churches were not brought into direct contact with the heathen world, while the Roman-Catholic churches were. Spain and Portugal at that time had the hegemony of the seas until the latter part of the sixteenth century, and the Jesuits developed an immense missionary activity.

From this review of the period of the Reformation we draw two inferences: (1) A church may have a vigorous spiritual life, and yet not prosecute missionary activity; and (2) A church may be active in missionary operations, and yet spiritually dead. This history further teaches, that there are two conditions of true missionary activity, — spiritual vitality and geographical openings. The latter were not offered to the Protestantism of the Reformation period. The time had not yet come for Protestant missions. This is proved by two enterprises in the sixteenth century, — the mission to the Lapps, inaugurated by Gustav Vasa of Sweden in 1559, which did not bring forth fruit till much later; and the colony established by Durand de Villegaignon in Brazil, 1555. This movement of French Protestants was commended by Coligny. Villegaignon even wrote to Calvin for Reformed preachers. Two ministers, 12 other Swiss, and 300 Frenchmen went out. But Villegaignon, who had in the mean time returned to the Roman-Catholic Church, drove them out of the colony. The majority returned to Europe on a miserable vessel; and, of the five that remained, three suffered death for their faith.

2. THE SEVENTEENTH CENTURY. — The state of affairs was far more unfavorable for Protestant missions in the seventeenth century than it had been in the period of the Reformation. Especially was this true in Germany. [It can hardly be said to be true of England and the Netherlands.] The Thirty-Years' War, and the unfruitful theological conflicts about orthodoxy in Germany, kept out all thoughts of practical missionary work. In spite of this, however, a star shines out here and there from the dark heavens. Seven jurists of Lubeck bound themselves to

obedience to the missionary mandate, and more especially to promote the revival of the Christian churches of the East. One of them, Peter Heiling, actually went forth in 1632 from Paris to Abyssinia, where he arrived in 1634 or 1635, and translated the New Testament into the Amchar language. The first to make a stirring appeal to the German Church was Ernst von Welz, who in 1664 published two works. The one bore the title, *A Christian and Cordial Call to all Orthodox Christians of the Augsburg Confession, concerning a Special Society by which, with Divine Help, our Evangelical Religion may be diffused*. The other bore a similar title. In the former, three questions were proposed: (1) Is it right for us Christians to monopolize the gospel? (2) Is it right that we have so many students of theology among us, and do not urge them to labor in other parts of the vineyard? (3) Is it right that we spend so much money in luxuries upon ourselves, and hitherto have not thought of contributing any thing for the diffusion of the gospel? Welz wrote still another tractate, in which he urges the establishment at every university of a faculty of missions (*Collegium de propaganda fide*), and the instruction of the students in three departments, — Oriental languages, the methods of converting the heathen, and geography. But these appeals went unheeded; and, after receiving ordination at Zwolle in Holland, he set apart 36,000 marks (\$9,000) for missions, and went to Dutch Guinea, where he soon died. Welz's pure motives, enthusiasm, and sacrifice of his property, assure him a permanent place in the history of missions.

Hawemann (*Christianismi Luminaria Magna*, p. 588), Dannhauer, Christian Scriver, and Spener in earnest words reminded the Church of Germany of its duty to the heathen; but Ursinus, who declared the project of Welz visionary, was followed by the Church as a whole. The great Leibnitz, however, was moved with missionary ideas, designated (partly in a scientific interest) China as a suitable field whither Lutheran missionaries ought to go, and even incorporated these thoughts in the constitution of the Berlin Academy of Sciences (July, 1700).

In the seventeenth century the hegemony of the seas passed into the hands of England, Holland, and Denmark. Thus a door was opened to heathen peoples. The Dutch, who deprived the Portuguese of nearly all their East Indian colonies, developed a decided missionary activity. One of the avowed aims of the East Indian *Handelsmaatschappij*, chartered in 1602, was the conversion of the heathen. The history of these early Dutch missions has not been sufficiently explored; but we know that unevangelical means were soon employed, as in Ceylon, where the Dutch governor made the tenure of even the lowest governmental positions, and even the governmental protection, conditional upon signing the Helvetic Confession. Thousands pressed to baptism, which was denied to no one who could repeat the Lord's Prayer and the Ten Commandments. By the close of the seventeenth century, 300,000 — yea, according to Brown, by 1722, 424,392 — Singalese had been baptized. The same measures were employed in Java, where 100,000 received baptism. Professor Waläus of Leyden sought by his missionary institute (founded in

1622, which collapsed after the despatch of twelve students) to develop a real missionary interest, as also did Heurnius, in his *Admonitio de legatione ad Indos capessenda* (1618), and Hoyerbeek of Utrecht, by various writings, — *Summa controversiarum cum gentilibus, Judaeis, Muhammedanis et Papistis*, 1659; *De convertendis et convincendis Judaeis*, 1665, etc. There were some faithful workers on the mission-fields, but the result of the missions was only a nominal Christianity. The Dutch also carried on a mission for a while in Brazil, where the West Indian Company (founded 1621) established a trading-port. Moritz of Nassau-Siegen, who went out as governor in 1636, sent back for eight ministers, who were to divide their time between the colonists and the natives. Two of these (Doriflarus and Davilus) translated the Catechism; and some Indians were baptized, and schools planted. But the missionary operations came to a close by the cessation of the colony in 1667.

In England the political and religious controversies of the seventeenth century were the occasion of the first missionary operations among the Indians of North America. The Puritans who emigrated to New England made some effort in this direction. [The charter granted by Charles I. to the Massachusetts Company in 1628 expressed the hope that "the colony would win the natives of the country to the knowledge and obedience of the true God and Saviour of mankind;" and the colonial seal bore the impression of an Indian, with a label in his mouth bearing the words, "Come over and help us." In 1646 the Massachusetts Legislature passed an act encouraging missions among the Indians.] The pious John Eliot (see ELIOT) devoted (1646) his life to this work (see Fritschel: *Gesch. d. christl. Missionen Nordamerikas im 17. u. 18. Jahrh.*), and gave to the Indian the first translation of the New Testament. His example was followed by others, among whom the Mayhews have an honorable prominence. These were the first missions to be carried on by Protestants in the true spirit of the gospel, and of permanent value. Sermons were preached, and instruction given, in the Indian languages, congregations organized, and natives trained for the ministry. Up to 1680, 14 well-organized congregations had been established, with 1,100 members. In 1644 a petition was handed to the Long Parliament by seventy clergymen, asking that something be done for the diffusion of the gospel in America and the West Indies. In 1648 Parliament sent a circular to the churches, calling for gifts to missions. One result of this movement was the organization of the Society for the Propagation of the Gospel in New England, of whose history, however, hardly any thing is known. It was presumably the mother of the Society for the Propagation of the Gospel in Foreign Parts, established in 1701, with which the Society for Promoting Christian Knowledge, established in 1698, stood in close relations. Both these societies, however, during the first century of their existence, were more concerned for the colonists than for the heathen.

Cromwell made a bold proposition in regard to missions. He proposed that a society (*Congregatio de propaganda fide*) should be formed, with seven directors and four secretaries, drawing their

salaries from the State, and the world divided into four districts. Although this plan was not executed, it attests the awaking interest in the spread of the gospel. The same may be said of several individual enterprises: such as the departure of Oxenbridge, a Puritan clergyman, to Surinam; the translation of the Gospels into Malay by Professor Hyde of Oxford, and of Grotius' *Truth of the Christian Religion* into Arabic by Pococke; and the appeal of Humphrey Prideaux to Dr. Tenison, archbishop of Canterbury, to found an institute for the training of missionaries.

Denmark manifested no missionary concern in this century. It had established colonies in the East Indies in 1620, and in the West Indies in 1672, and was exceedingly zealous in the interests of orthodoxy of doctrine. In this it resembled Germany, and followed Germany in forgetting to send the gospel to the heathen. Its orthodoxy was a barren tree. It remained for the pietistic circles, in contrast to the strict orthodox circles in the Lutheran Church in Germany, to arouse it to a sense of its duty to the heathen.

3. THE EIGHTEENTH CENTURY. — The beginning of the eighteenth century was an epoch in the history of Protestant missions. In 1705 Lütken, the court preacher at Copenhagen, who had for seventeen years been in Berlin, and stood in friendly relations with Spener, and carried on a correspondence with Francke, was appointed by the Danish king, Frederick IV., to secure foreign missionaries. Two pietists, Ziegenbalg and Plütschau, students of theology, were recommended to him, and through him to the Danish king, and sent to Tranquebar, India. The king provided for their support, and in 1714 a Danish *Collegium de cursu evangelii promovendi* was organized. But, in spite of these things, the affairs of the Tranquebar mission were conducted from Halle; and the main leader was August Hermann Francke. This godly man seems to have gotten his first missionary impulse from Leibnitz (see Kramer: *Life of Francke*), and was the author of that remarkable missionary tractate, *Pharus missionis evangelicæ*, in which he urges Frederick of Prussia to take up the work of converting the heathen, especially the Chinese. As the principal representative of the pietistic movement, next to Spener, and as the founder of the Orphan House at Halle, he was providentially fitted to induce a spirit of devotion in young missionaries, and to develop a missionary constituency at home. Without Francke, the Danish mission would soon have collapsed. He was the first to edit, from 1710 on, regular missionary reports. In one word, Halle was the centre of the Tranquebar mission; and the first real missionary hymn, that of Bogatzky, was written under this influence, — *Wach auf, du Geist der ersten Zeugen*. On the other hand, the orthodox party looked with suspicion upon the movement; the Wittenberg faculty calling the missionaries "false prophets;" and others, even Neumeister, the author of *Jesus nimmt d. Sünder an*, declaring missions to be unnecessary.

The Tranquebar mission continued to do efficient work until the close of the century, when rationalism at home undermined its roots. The English missionary societies, and, later, the Leipzig society, became its heirs. Its most prominent workers were Ziegenbalg and Schwartz, and the

visible results were the conversion of 40,000 souls. (See Germaun: *Ziegenbalg und Plütschau*, and the art. SCHWARTZ.)

Denmark also directed its attention to Lapland and Greenland. The self-denying Thomas von Westen made three missionary tours to Lapland (1716-22). Hans Egede is the real apostle of Greenland, where he spent fifteen years with his family. At the close of this period he returned to Copenhagen to train missionaries. In this latter enterprise he was not successful; but there were others to take up his labors, — the United Brethren of Herrnhut, to whose missions we now turn.

In 1731 Zinzendorf visited Copenhagen, and was induced by what he saw to carry out the missionary thoughts a previous visit to Ziegenbalg and Halle had started. A negro returned with him to Herrnhut, and begged the Brethren to send the gospel to his fellows in St. Thomas. Members of the community at once offered themselves for Greenland and the West Indies. On Aug. 21, 1732, Dober and David Nitzschmann, each with eighteen marks for travelling expenses, started for St. Thomas; and in January, 1733, Matthew and Christian Stach, for Greenland. The first Greenlander, Cajarnak, was baptized March 30, 1739. Other missionaries were rapidly despatched, — to St. Croix, 1734 (where ten in a short time became victims to the climate); Surinam, 1735; Guinea and Cape Colony, 1737; the Indians of North America, 1740; Jamaica, 1754; Antigua, 1756; Barbadoes, 1765; Labrador, 1770; St. Kitt's, 1777; Mosquito Coast, 1848; Australia, 1849; the Himalayan region, 1853; Demerara, 1878. Up to 1750, or in twenty years, the United Brethren of Herrnhut had established more missions than the combined Protestant Church in two hundred years. The salvation of the heathen lay, day and night, upon the heart of Zinzendorf. Herrnhut became the salt of the earth, and remains to this day the missionary church *par excellence*. (See Römer: *D. Missionswerk d. evang. Brüdergemeinde*, 2d ed., 1881.) The Moravian missionaries started out with the motto, "Venture in faith." They were uneducated, but their humility and fidelity gradually overcame all the prejudices against "the illiterate laymen." They were enjoined to practise rigid economy, and to labor with their hands. They were to use only spiritual means, and to aim at the conversion of individuals. The United Brethren have sent out (up to April, 1882) 2,212 missionaries (male and female), of whom 604 are still laboring, 327 of whom are men (*Rückblick auf unsere 150 jährige Missionsarbeit*, Herrnhut, 1882). In 1882 the 150th anniversary of Moravian missions was appropriately celebrated in Herrnhut, and all the various Moravian churches of Germany and the United States. See THOMPSON: *Moravian Missions*, N.Y., 1882.

Unfortunately, the example of the Moravians was not at once followed by the rest of the Protestant Church. The responsibility for this neglect lies with the rationalism and the deism which undermined the faith of England and Germany. In rationalistic soil, missions have not flourished, and never will. Germany was more active in this century than other countries, and no other country can show such noble workers as Francke and Zinzendorf. In Holland, the duty

of missionary effort was forgotten. In England, the Society for the Propagation of the Gospel in Foreign Parts was founded in 1701, but it dragged on a sluggish existence till the opening of this century. It did very little for the Indians and negroes of America. The Society for Promoting Christian Knowledge did somewhat better. Collections were taken up for it at court, and George I. showed his interest by writing a cordial letter to Ziegenbalg and Gründler (Sherring: *History of Protestant Missions in India*, pp. 9, 13). In Edinburgh, a Scotch Society for Promoting Christian Knowledge was founded in 1709, and also a Corporation for the Propagation of the Gospel in New England. They sent a few missionaries to the Indians, and amongst those sent by the former society was the godly and devoted David Brainerd. [Jonathan Edwards also labored among the Stockbridge Indians.] With the grand opportunities afforded by its Colonies, and domination on the seas, England did next to nothing, during the eighteenth century, for missions. The reason is to be found in the low state of religion and the influence of the deistic movement. Never were such elegant moral sermons preached, and never had immorality reached so high a point. It was with the dawn of a new era of faith in England, at the close of the century, that the missionary spirit of the nineteenth century was begotten.

4. THE NINETEENTH CENTURY. — The great religious revival, starting with the labors of the Wesleys and Whitefield, gave the impulse to recent modern missions. God was opening the doors to the nations, and the period had dawned which he had chosen for the missionary era. Not only had Cook's voyages and discoveries aroused an intense interest in the lands and peoples across the sea, but the missionary societies found in them an argument to which they could appeal. Since that time, down to Stanley's journeys in the Dark Continent, missions and geographical discovery have stood in closest connection; and we may say, with Livingstone, "The close of the geographical discovery is the beginning of the missionary enterprise." To this consideration we must add the remarkable progress in inventions, and the facilities of commerce, such as the world had never dreamed of before. Finally, the national conscience of England began to be aroused. The charter of the East-India Company, as given by William in 1698, and renewed by Anne in 1702, stipulated that there should be a minister at every military station and factory, and that he should learn the native language, and devote some of his time to the instruction of the natives in the Christian religion. But, unfortunately, the chaplains to India did not concern themselves with the natives; nor would the officials of the company have tolerated it. The first storm against the corruption of the East India Company rose in 1783. In 1793 Parliament passed laws requiring it to institute measures which would result in the gradual uplifting of the religious and moral condition of the native population. But the project of sending out missionaries was even then declared to be the most extravagant, mad, useless, and dangerous project that had ever been conceived. The more intemperate, however, the company became, and the more reckless their treatment of the missionaries,

the more determined became the conflict at home, until, in 1813, the door was finally opened to missionary operations in India by a parliamentary decree. (See INDIA.) The new missionary interest of England was communicated to Germany; although at first *all the official organs of the Church assumed a hostile attitude to missions*, so that not the Church as a body, but detached Christian circles, took up the matter. Independent societies were formed, which may be regarded as a substitute for the orders of the Roman-Catholic Church, and may be looked upon, unless all signs are deceptive, as a divine preparation for the ecclesiastical organization of the future. We now turn to the history of the foundation of the several missionary societies, and, first of all, to England. This history forms one of the most refreshing episodes in the annals of the Protestant Church; for it is animated with enthusiastic faith, fraternal love, a childlike spirit of joy, heroic courage, pious prayerfulness, and a holy spirit of self-sacrifice.

English Societies.—The Baptist Society for Propagating the Gospel amongst the Heathen was formed in Kettering, Oct. 2, 1792, by a small company, including Andrew Fuller and William Carey the cobbler, to whose suggestion the meeting is mainly to be ascribed. Carey had previously published his *Inquiry into the Obligation of Christians to use Means for the Conversion of the Heathen*; and on May 31, 1792, preached his famous missionary sermon at Nottingham on Isa. liv. 2, in which he urged the convention to expect great things and to attempt great things. Carey himself was the first missionary of this society, and Fuller its first and most energetic secretary. Carey went to India, and was soon joined by Marshman, Ward, and other laborers. In 1809 the first translation of the Bible into Bengalee was accomplished, and printed at the Baptist printing-press at Serampore. In 1814 this society employed 14 European and 28 native missionaries, and had 500 Indian converts. It undertook new missions in Ceylon in 1812; Jamaica, 1813; Western Africa, 1840; China, 1859; and Japan. *Statistics for 1881*: Missionaries supported by the Board, 95; pastors of self-supporting churches, 61; evangelists, 258; members, 38,397; income, £60,275. Its offices are 19 Castle Street, London, E.C.; organ, *The Missionary Herald*. (See Underhill: *Christian Missions in the East and West in Connection with the Baptist Missionary Society*, and the arts. CAREY, MARSHMAN, etc.) The General Baptists organized their missionary society in 1817, and now employ 6 missionaries in India; organ, *Missionary Observer*.

The London Missionary Society was formed Sept. 21, 1795. On the three following days, six solemn services were held in the churches of London. It comprised dissenters of the various denominations, as well as members of the Established Church, and had among its incorporators laymen, as well as clergymen. Soon after its organization, the society passed under the control of the Independents. The South Sea Islands were settled upon as the first field of operations; and 29 men were sent out, among whom 4 were ministers. The ship "Duff" was purchased; and on March 4, 1797, she dropped anchor off Tahiti. After many vicissitudes, this mission was carried on to a glorious success, under the leadership of

John Williams. (See FIJI ISLANDS, FRIENDLY ISLANDS, WILLIAMS, etc.) The society established other stations in Southern Africa in 1798 (see LIVINGSTONE, etc.), India in 1805, China in 1807 (see MORRISON, etc.), British Guinea and the West Indies, 1821, Madagascar, 1818 (see MADAGASCAR), and many of the Polynesian islands. *Statistics for 1882*: English missionaries, 142; native ordained ministers, 369; native preachers, 4,826; church-members, 99,382; boys' schools, 1,458; scholars, 69,418; girls' schools, 331; scholars, 12,751; income, £116,012; organ, *The Chronicle of the London Missionary Society*. Its offices are in Blomfield Street, London.

The Society for Missions to Africa and the East was founded April 12, 1799, by ministers of the Church of England. The movement was earnestly supported by Wilberforce. In 1812 it changed its name to the Church Missionary Society for Africa and the East. By 1825 it had sent out 96 missionaries, of whom 28 were German, and 32 English clergymen: the rest were laymen. In 1815 it founded the Missionary Seminary at Islington, which had, up to 1878, sent forth 420 missionaries. Fourteen of the society's missionaries have reached the honor of episcopal consecration, among whom is one native, Dr. Crowther. It established stations in Western Africa (Rio Pongas and Sierra Leone) in 1804; India, 1814; New Zealand, 1814; Ceylon, 1818; British America, 1823; Eastern Africa, 1843; China, 1845; Mauritius, 1856; Japan, 1869; Persia, 1875; Victoria Nyanza, 1876. The Sierra Leone Church, with its more than 5,000 communicants, is now self-supporting. *Statistics for 1882*: European (male) missionaries, 230; native, 230; native lay-helpers, 2,569 male, 461 female; native communicants, 36,326; schools, 1,617; scholars, 68,647; income, £221,136; organ, *The Church Missionary Intelligencer and Record*. Its offices are in Salisbury Square, London. This society, by its tolerant and fraternal Christian spirit, has the confidence and hearty moral support of all Christian denominations.

The Society for the Propagation of the Gospel in Foreign Parts (S. P. G.), founded in 1701, began a new life in the early part of this century. It has become more and more the representative of the High-Church party and principles, and prosecutes the work of establishing new bishoprics with great zeal. Feeling itself to be the representative of the Church *par excellence*, it has entered territory already sufficiently occupied by other societies, and has thereby caused not a little trouble. It lays great stress upon the organization of bishoprics. It has opened stations in India (1818), Ceylon, South Africa (1820), the West Indies, Australia, and New Zealand (1839), Borneo (1849), British Columbia (1859), China (1874), Japan (1873), etc.; and has even intruded into Madagascar (1864) and the Fiji Islands (1879). The report of the society does not give separate statistics. The society, perhaps, has 20,000 native communicants, under the care of 250 missionaries; income in 1881, £134,979; organ, *The Mission Field*. Its offices are 19 Delahey Street, Westminster.

The Universities' Mission to Central Africa stands in close connection with the S. P. G., and was founded in 1860. Bishop Mackenzie was con-

secrated first bishop on Jan. 1, 1861, and was succeeded at his death by Dr. Steere. In 1881 this mission had 5 priests and 8 deacons in its employ. (See Rowley: *Twenty Years in Central Africa, being the Story of the Universities' Mission*, London, 1881.)

Other independent missionary societies connected with the Church of England are, The South-American Missionary Society, founded in 1844, which had in 1881 an income of £13,678, and prosecutes work in the Falklands, Terra del Fuego, Argentine Republic, Brazil, Chili, Peru, etc.; organ, *The South-American Missionary Magazine*. Its offices are at 11 Sergeants' Inn, London. The Moslem Missionary Society was founded in 1861. Its secretary seems to be its only missionary.

The Methodists have, from the beginning of their history, had an intense missionary spirit. Thomas Coke, in 1786, was the first director of their foreign missions; and the Methodists established during his lifetime stations in the West Indies and Western Africa. He died in 1814, on his way to Ceylon, whither he was going to establish a third mission. The Wesleyan Methodist Missionary Society was formed after his death in 1817, and opened stations in Southern Africa, 1815, India, 1817, the South Seas (Australia, New Zealand, Fiji Islands), 1822, China, 1831, and also in France, Germany, Italy, Spain, and Malta. Its work in Canada and British America has been taken up by the Canada Wesleyan Society, which also has a mission in Japan. The missions in the South Sea Islands are now likewise independent of the mother-society. *Statistics for 1882 (including Europe, India, China, Africa, West Indies)*: Missionaries and assistant missionaries, 531; other helpers, 10,191; church-members, 89,349; income in 1881, £152,935; organ, *The Wesleyan Missionary Notices*. Its offices are 66 Paternoster Row, London.

The Welsh Calvinist Methodist Society (1840) has a successful mission in India, with 66 congregations and 2,055 church-members in 1881. The Primitive Methodist Missionary Society was founded in 1843. The United Methodist Free Churches Missionary Society (1856) has stations in the West Indies, China, and Africa, with 16 missionaries and 5,000 communicants. The Methodist New Connection Missionary Society (1860?) has a mission in China; employed (in 1882) 5 European missionaries, 52 local preachers, and numbered 1,131 communicants; income, £4,829. Its office is 4 London-House Yard, London.

The Foreign Mission Society of the Presbyterian Church in England, founded in 1855, has stations in India, China (1856), and Formosa (1865). In 1882 it had 2,570 communicants, and employed 17 clerical and 4 medical missionaries; income, £14,028; organ, *The Messenger and Missionary Record of the Presbyterian Church in England*. Its offices are 7 East India Avenue, London. The Irish Presbyterian Foreign Missionary Society began its existence in 1840; has stations in India, China, and Spain, and in 1882 employed 10 European missionaries, and numbered about 300 native communicants; income, £9,984. The Friends' Foreign Mission Society (1865) prosecutes missionary work in India, Syria, and especially Madagascar (3,250 church-members). The China Inland Mis-

sion (1865), employing 70 missionaries, and numbering 1,000 communicants, and the Congo (or Livingstone) Inland Mission, employing 14 missionaries, are undenominational. In addition to these organizations, there are a number of efficient ladies' associations in England.

Scotch Societies.—The Glasgow and the Scottish Missionary Societies were founded in 1796, and sent missionaries to Sierra Leone, Cape Colony, India, and Jamaica. It was not till 1824 that Dr. Inglis succeeded in bringing the Established Church as a body to prosecute missions. Its first missionary was Dr. Duff (see DUFF), who went to India, and was soon followed by Wilson, Mitchell, and others. These missionaries addressed themselves more particularly to the work of education. At the Disruption, in 1843, two societies ensued. The missionaries in India, however, united with the Free Church; but the missionary property went to the Established Church. The latter soon sent fresh missionaries to India (1845), and has established stations in Eastern Africa (1876) and China (1877). In close connection with it stands the Ladies' Association for the Advancement of Female Education in India. The organ of the Established Church's missions is *The Church of Scotland Home and Foreign Missionary Record*. Much more extensive has been the work of the Free Church. Besides its Indian stations, it has established missions in Southern Africa, among the Kafirs (1844) and Zulus (1867), in the New Hebrides (1848), Syria (1872), Lake Nyassa, Africa (Livingstonia mission) (1881). *Statistics for 1882*: Ordained European missionaries, 38; ordained native missionaries, 11; medical missionaries, 9; other European helpers, 26; native, 313; communicants, 4,271; income, £29,587. The Ladies' Society for Female Education in India and South Africa is connected with the Free Church; organ, *The Free Church of Scotland Monthly Record*. Its offices are in Edinburgh. The United Presbyterian Church of Scotland began operations among the heathen in 1835, and has missions in the West Indies (Jamaica and Trinidad), Kaffraria, Spain, India, China, and Japan. *Statistics for 1882*: Ordained European missionaries, 47; ordained native missionaries, 16; European medical missionaries, 5; native helpers, 320; European zenana agents and teachers, 17; communicants, 10,215; day schools, 182; pupils, 10,651; income in 1881, £33,816; organ, *The Missionary Record of the United Presbyterian Church*.

American Societies.—The churches of North America, as has already been noticed, were interested, in the eighteenth century, in the work of carrying the gospel to the Indians. It is characteristic that the modern missionary movement in the United States started in an institution of learning,—Andover Seminary. The first and main mover was Samuel J. Mills (see art.), who was deeply interested in missionary subjects while a student at Williams College. At Andover Seminary, he, together with Hall, Judson, Newell, and Nott, formed a missionary society, and with three of them presented to the Association of Massachusetts Proper, convened at Bradford, an appeal in behalf of missions. The result was the founding, on June 29, 1810, of the American Board of Commissioners for Foreign Missions. This organization at first proposed a union with the

London Missionary Society, but the idea was abandoned; and in 1812 the first missionaries were sent to India,—Judson, Rice, etc. The former became a Baptist, and went to Burmah. The mission was ultimately established in Bombay (1813) and Ceylon (1816). The Board began its mission to the Indians in 1818; in the Sandwich Islands, 1820; in Palestine, by the despatch of Pliny Fisk and Levi Parsons, in 1818; Turkey, 1822; Zululand, 1835; South China, 1847; Micronesia, 1852; North China, 1854; Japan, 1869; Spain and Mexico, 1872; Austria, 1873; Central Africa, 1880. *Statistics for 1882*: American ordained missionaries, 161; American assistants, male and female, 392; native pastors, 148; native preachers, 438; church-members, 19,755 (exclusive of the Sandwich Islands); high schools and seminaries, 63; schools, 847; whole number of pupils, 36,865; income, \$459,700, of which \$110,000, was from women's societies. The Hawaiian Evangelical Association of the Sandwich Islands carries on an independent mission in the Micronesian Islands, with (in 1880) 40 stations and 2,904 adherents. Since 1869 the Woman's Board of Missions has co-operated with the American Board. Its organ is *Life and Light for Woman*. The American Missionary Association of the Congregational Church carries on operations among the Indians, negroes, and Chinese in America, and the negroes in Western Africa. It employs 84 missionaries and 180 teachers in the South, and 8 missionaries and 5 teachers in Africa; organ, *The American Missionary*. Down to the year 1837, the Presbyterian Church as a whole supported the American Board. At the division of the church at that time, the Old-School body constituted a separate Presbyterian Board. The New-School body continued to support the American Board until the re-union of the two branches of the Presbyterian Church in 1870; so that it is now completely under the control of the Congregational Church. Organ, *The Missionary Herald*. Its main offices are at 1 Somerset Street, Boston.

The Baptists, at their General Convention in Philadelphia (1814), constituted the Baptist Missionary Union, but in 1845, when the Baptists of the South withdrew, changed the name to the American Baptist Missionary Union. The occasion of the organization of the Baptist Society was the change of views, on the subject of baptism, which Judson and Rice had experienced on their way to India. It has established stations in Burmah, 1813; among the Karens in 1828 (see art.); Assam, 1837; India (among the Telugus), 1840; Siam, 1833; China, 1843; Japan, 1872; Africa (among the Bassos), 1880. *Statistics in 1882*: American missionaries, 181; native ordained preachers, 190, and unordained assistants, 473; church-members, 46,017; income, \$352,000. The society also prosecutes missionary work in Sweden, Germany, France, Spain, and Greece, with 94,879 church-members. Organ, *Baptist Missionary Magazine*. Its principal offices are in Boston. There are three women's Baptist missionary societies, with headquarters at Boston, Chicago, and San Francisco; organ, *The Helping Hand*, Boston.

The Freewill Baptists began missionary operations in 1833, and carry on a mission in India, with 6 American missionaries, and 16 native or-

dained and lay preachers (1882). A Woman's Society co-operates with the main society, and issues a bi-monthly, *The Missionary Helper*. The Southern Baptists, who withdrew in 1845, on account of the slavery question, carry on missions in Western Africa and China, with 7 missionaries. The Seventh-day Baptists (1842) have a mission in China. The Baptist Church of Canada began missionary operations in 1866, and supports 4 missionaries among the Telugus of India, and numbers 500 communicants.

The two branches of the Presbyterian Church in the North, at the re-union in 1870, united in the support of the Board of Foreign Missions of the Presbyterian Church in the United States, which has its headquarters at 23 Centre Street, New York. It conducts missions in Syria (begun by the American Board in 1818), Persia and India (begun by the American Board in 1836), Siam (1840, and among the Laos, 1867), Liberia and Gaboon in Western Africa (1842), China (1844), Japan (1859), the United States of Colombia, Chili, and Brazil (1856-59), Mexico (1872), and among ten tribes of Indians. *Statistics for 1882*: 140 American missionaries; 84 ordained native, and 128 licentiate native, preachers; 240 American, and 607 native, female missionaries; 16,484 communicants, and 20,064 scholars in its schools; income, \$583,124; organ, *The Foreign Missionary*. There co-operated with this society 7 women's missionary societies, whose contributions, 1870-71, amounted to \$7,327; in 1881-82, to \$178,180.

The Presbyterian Church South formed its missionary society in 1862, and conducts missions among the Indians, in Mexico, Brazil, Italy, Greece, and China. *Statistics for 1882*: Ordained American missionaries, 20; female assistants, 26; medical missionary, 1; native preachers, 13; other native helpers, 34; day schools, 20; scholars, 500; communicants, 1,505; income in 1881, \$69,309, \$10,984 of which came from ladies' missionary associations; organ, *The Missionary*.

The Board of Foreign Missions of the United Presbyterian Church of North America has established stations in Egypt (1854) and India (1855). *Statistics for 1882*: American missionaries, 13; female missionaries, 21; ordained native missionaries, 8; other helpers, 189; communicants, 1,565; schools, 75; scholars, 2,367; income in 1881, \$77,872. Its offices are 136 North 18th Street, Philadelphia.

The Reformed Presbyterians in the United States began missionary operations in 1859, and have 6 missionaries in Syria.

The Board of Foreign Missions of the Reformed Church in America was constituted as a separate body in 1858, and established stations in China (1844), India (1854), and Japan (1859). *Statistics for 1882*: American ordained missionaries, 16; assistant missionaries, 24; native ordained ministers, 13; other native helpers, 147; day schools, 95; scholars, 2,340; communicants, 2,625; income in 1881, \$72,960, of which \$14,808 came through the Woman's Board; organ, *The Sower and Mission Monthly*. Its offices are in Vesey Street, New York.

The German Reformed Church is represented by 1 missionary in India; and, since 1880, supports 1 missionary in Japan.

The Cumberland Presbyterian Church began

missionary operations in 1876, and has 7 ordained missionaries among the Indians and in Japan.

The Presbyterian Church in Canada has missionary stations in the West Indies, India, Formosa, and the New Hebrides, and employs 14 missionaries.

The Missionary Society of the Methodist-Episcopal Church North came into existence in 1819, and has established stations in Liberia (1833), Montevideo and Buenos Ayres (1836), China (1847), Germany (1849), Scandinavia (1853), India (1856), Japan (1872), Mexico (1873). *Statistics of 1881*: American (male) missionaries, 99; native ordained preachers, 218; native unordained preachers, 463; employed by the Woman's Board, 39 American and 199 native helpers; church-members, 28,127; day schools, 331; day scholars, 11,161; theological seminaries, 8; income, \$327,327. (See J. M. Reid: *Missions and Missionary Society of the Methodist-Episcopal Church*, New York.) Its offices are at 805 Broadway, New York.

The Methodist-Episcopal Church South constituted a missionary society in 1815, and has stations among the Indians and in China (1848), Mexico (1873), Brazil (1876). *Statistics for 1882*: 15 American ordained missionaries; 60 native ministers, and about 2,500 communicants; income in 1881, \$103,741. Its offices are in Nashville, Tenn.

The United-Brethren Church organized a missionary society in 1853, and sustains missions in Germany and Africa.

The Evangelical Association prosecutes missionary work in Japan, with 4 missionaries, and in Germany. In Japan, according to Rev. Dr. Hartzler's report (Aug. 21, 1882), the mission had 51 native members, 3 regular preaching places, 4 Sunday schools with 15 officers and teachers and 117 scholars, and 2 day schools with 72 scholars. The secretary of the Board of Missions in this country is Rev. Dr. Wiest.

The Methodist Church of Canada (1824) has missions among the Indians and in the Bermudas and Japan; employs 32 missionaries, and has 3,600 communicants.

The Board of Missions of the Protestant-Episcopal Church in the United States was constituted in 1821, and prosecutes missionary operations in Greece, Mexico, Western Africa, China, Japan, and Hayti. *Statistics for 1881*: Native communicants, 2,304; income, \$193,265. Its offices are in the Bible House, New York; organ, *The Spirit of Missions*.

The Disciples of Christ prosecute missionary labors in India, Turkey, and Australia.

The Lutheran Church has thus far done little for the spread of the gospel in foreign lands. The General Synod has 4 missionaries in India and Western Africa; the General Council, 3 in India; the Synodal Conference none.

Continental European Societies. — Under the unfruitful sway of rationalism, the Danish and Halle mission dried up; and the Moravians must attribute the conservation of their missions to their freedom from rationalism. The missionary revival did not begin till thirty years ago. In 1880 they were laboring at 99 stations, with 143 (male) missionaries, and had 24,439 native communicants.

Before the organization of any of the modern German societies, Father Jänicke founded with prayer a mission school in Berlin, which flourished till Jänicke's death, in 1827, and furnished nearly 80 missionaries to the English societies. Income, 366,864 marks, more than half of which came from foreign lands.

The real mother of the German societies was the Basel Society for the Promotion of Pure Doctrine and Piety, founded in 1780 (*Die deutsche Gesellschaft zur Bevönderung reiner Lehre und wahrer Gottseligkeit*), which, under England's lead, soon took a deep interest in missions, and through its secretaries, Blumhardt and Spittler, established the Basel Missionary School in 1815. This institution at first only contemplated the training of missionaries, but in 1822 determined to establish stations. This is the real date of the Basel Missionary Society, which has sent missionaries to Persia (abandoned in 1835), West Africa, India, and China, and labors with increasing success. Both Lutheran and Reformed clergymen are employed. This is still the most important among the German societies, and employed in 1880 115 missionaries, and had 6,739 communicants; income, 682,168 marks; organ, *Der evangelische Heidenbote*. The Berlin Missionary Society was formed in 1824, in response to a call of ten men (Neander, Tholuck, Bethmann-Hollweg, Von Gerlach, etc.). It sent out its first missionaries in 1834 to South Africa, where in 1880 it had 58 missionaries and 4,187 communicants. Quite recently it has opened a mission in China. Income, 256,940 marks; organ, *Berliner M.-Berichte*.

The Rhenish Society (*Die rheinische Miss.-Gesellschaft*) was formed at Elberfeld in 1828 (there having been a small society at Barmen since 1818), including Elberfeld, Barmen, Cologne, etc. It sent out 4 missionaries to South Africa in 1829, and since to Borneo (1834), China (1846), Sumatra (1862), and in 1880 had 60 missionaries and 7,000 communicants; income, 304,779 marks; organ, *Berichte der rhein. Mission.-Gesellschaft*.

The North German society (*Die norddeutsche Missionsgesellschaft*) was formed in 1836, established a missionary institute in Hamburg, 1837, sent missionaries to New Zealand, 1842, and Western Africa, 1847, where the mission has been carried on at a terrible sacrifice of life, one-half the laborers succumbing to fever. In 1880 it had 11 missionaries and 250 communicants, with an income of 66,143 marks; organ, *Monatsblatt der norddeutschen M.-Gesellschaft*. Strict (Lutheran) confessionalism led to the formation of this society, as well as to the formation of the Evangelical Lutheran Missionary Society of Dresden, removed to Leipzig in 1846 (*Die evangel.-lutherische Miss.-Gesellschaft*). A missionary association had been formed in 1819, at Dresden, to support the Basel society. It declared itself independent in 1836, after having established a missionary institute in 1832. The late Dr. Graul, who became director in 1844, by his energy, grasp of the subject, and missionary enthusiasm, won the support of a large Lutheran constituency for the society. After a passing work in Australia, it became heir in 1840 to as much of the old Danish and Halle mission among the Tamils as the English had not already inherited, and has now 21 missionaries among them. and

4,500 communicants. This is its only mission. Income in 1880, 222,000 marks; organ, *Das evang.-luth. Missionsblatt*.

The year 1836 was fruitful in the formation of German missionary societies. Gossner, who dissented from his Berlin brethren in demanding a higher literary standard for the missionaries, and who held that they ought to follow the example of Paul in working with their hands, at the age of sixty-three began an independent activity. Without any ostentation, he trained young artisans, until, within ten years, 80 missionaries were settled in Australia, India, North America, and Western Africa, who had graduated from his tuition. Gossner was every thing in his society, and pulled harder on the prayer-bell than on the alms-bell (*mehr die Bet.- als die Bettelglocke*). In the second decennium he sent out 58 missionaries. At his death, in 1858, the management of this society, called the "Gossner Society," was put in the hands of a committee. It now carries on operations on the Ganges, and very successfully among the Kohls. *Statistics for 1880*: Missionaries, 21; communicants, 8,000; income, 166,929 marks; organ, *Die Biene auf dem Missionsfelde*. (See Dalton: *Johannes Gossner*.)

The Hermannsburg Society (*Die Hermannsbürger-Mission*) likewise owes its origin and peculiarities to the genius and enthusiasm of one man, the pastor at Hermannsburg, Ludwig Harms (see art.). Harms had early begun to co-operate with the North German Society; but, on the impulse of repeated applications from the sons of peasants for missionary training, he erected a missionary institute in 1849, and, four years subsequently, sent out 12 pupils and 8 colonists to Southern Africa. The ship for their voyage was constructed by the people of Hermannsburg (an inland town) themselves. It was Harms's plan to station missionaries in groups, and to colonize towns, among the heathen. Hermannsburg, in Southern Africa, is one of the results. *Statistics in 1880*: 90 missionaries, stationed in Africa, India, Australia, and New Zealand; communicants, 2,000; income, 288,386 marks; organ, *Hermannsbürger Missionsblatt*.

The Pilgrim Mission of St. Chrischona at Basel is a missionary institute founded in 1848, and trains up missionaries for the Mohammedans and Oriental churches. In 1877 a German missionary institute was founded in Schleswig-Holstein, which in 1880 despatched 2 missionaries to India; income, 23,000 marks. The Knak Ladies' Missionary Society (1850) has charge of a foundling and orphan house in Hong Kong. The Ladies' Society for Female Education in the East (1842) has sent out 18 female laborers to India, Palestine, and South Africa. The Jerusalem Union, founded in 1815, limits its activity to Bethlehem in Palestine. The Kaiserswerth Deaconesses Institute has 50 sisters laboring in hospitals, orphan-asylums, and schools in the East.

In 1737 the *Nederlandsche Zendelinggenootschap voor voorplanting en bevordering van het christendom bijzonder onder de heidenen* was organized at Rotterdam. The principal mover was Van der Kemp. The first missionary was despatched in 1813, in the person of J. Kam, who has been called the "Apostle of the Moluccas." In 1810 a missionary seminary was founded in Berkel, which

was removed to Rotterdam in 1821. The society has confined its operations to the Celebes, Amboyna, and Java, and has to-day 16 missionaries and 20,000 communicants; organ, *Maandberigt van het Ned. Zendelingg.* The other Dutch societies employ about 30 missionaries in the Dutch colonies, but have not been very efficient. Among these organizations are *De Doopgezinde vereeniging tot bevordering der Evangelieverbreiding in de Ned. overzeesche bezittingen* (1848), *Het Java-Comité* (1854), *De Utrechtsche Zendelingsvereeniging* (1859), etc. It is computed that the Molucca Christians number 40,000, but there is not much vital Christianity among them. In spite of the large number of Dutch missionary societies, it must be said that Holland, which has been made rich by her colonies, has done her Christian duty by them only in a very small degree.

In France, the *Société des Missions évangéliques* was organized by the various French Protestant denominations in 1824, and has 23 missionaries in South Africa, Senegambia, and Tahiti, and 4,000 communicants; income, 220,000 francs; organ, *Journal des Missions évangéliques*. In Denmark, the *Danske Missions Selskap* was formed in 1821, and supported the Basel society till 1864, when it established an independent mission in India, and put itself in connection with the clergy of Greenland. There are, perhaps, 7,000 communicants connected with the Danish missions to Greenland. In Norway, the *Norske Missions Selskap zu Stavanger* was organized in 1842, and has 15 missionaries laboring in Zululand (100 communicants) and Madagascar (1,200 communicants). In Sweden, the *Svenska Missions-Sällskapet* was formed in 1835. In 1876 it was turned over to the State Church of Sweden, which supports some missionaries in Zululand and among the Tamils in India. An independent society, the *Evangeliska Fosterlands Stiftelsen*, was formed in 1856, and has missionaries in Abyssinia. In all, Sweden supports about 12 missionaries. A missionary society was organized in Finland, 1859, and has stations in Ovamboland, Africa.

The following table of statistics may be regarded as approximately correct, and, if any thing, rather an underestimate. The statistics do not include women's societies as separate organizations.

COUNTRIES.	Missionary Societies.	Missionaries (male from Europe and America).	Communicants.	Christians.	Income.
Great Britain .	21	1,500	345,000	1,200,000	\$4,000,000
North America	25	700	100,000	350,000	2,500,000
Germany and Switzerland .	9	525	59,000	165,000	600,000
Other European States .	16	100	28,200	165,700	250,000
Total	71	2,825	532,300	1,880,700	\$7,350,000

From the above survey, it becomes apparent that ours is a missionary age, and that missionary activity has increased as the century has progressed. Missions are a matter of voluntary associations. This may be regarded as providential, and perhaps preparatory for the Church of the

future. The churches that are independent of the State are by far the most active in the cause of missions, and just because they have been called upon to support their home organization by their own gifts. The methods of carrying on missionary operations are, on the whole, consistent. All Protestant societies are agreed that spiritual agencies must be employed; and in this they greatly diverge from the Roman-Catholic Church. Missions are everywhere the mother of the school, and at least 12,000 schools owe their origin and support to foreign missionary societies. During the century, 230 translations of the Bible have been made, at least 70 of which were in languages theretofore absolutely without a literature. The literary services of missionaries to mission-lands have been simply immense. (See Warneck: *D. gegenseitigen Beziehungen zwischen d. modernen Mission und Kultur*.) There is a general agreement that the native churches should be brought up as soon as possible to self-support and independence. At present there are no less than 25,000 native helpers, of whom at least 1,500 are ordained ministers or evangelists. The London Missionary Society had, in 1882, 369 native ordained missionaries; the American Board, 148 native pastors, 438 native preachers and catechists, and 1,055 native school-teachers; and the Presbyterian Board (North), 81 native ordained pastors, 128 licentiates, and 607 lay-helpers. Recently, industrial missions, which combine preaching with practical instruction in the arts of civilized life, have been organized in Central Africa. The medical missions are also doing a grand work.

III. SURVEY OF THE MISSION FIELD.¹
North America.—The missions in Greenland began with the labors of Egede in 1721, and the Moravians in 1733. Few heathen remain; but the Christians are still on a low plane of Christian living, and not till within the past ten years have serious attempts been made to train a native ministry. In Labrador, the Moravians established a mission in 1771, and 1,260 Christians are the reward of their toilsome labors. In British America and Canada, the Church Missionary Society is the most active, and has five dioceses,—Athabasca, Saskatchewan, Manitoba, Moosonee, and Metlakatla. It began its work in 1820, and has 11,500 communicants connected with its missions. In 1839 the Wesleyan Missionary Society entered the same field. Its work is now carried on by the Methodist Church of Canada.

In the United States, there are three classes who properly come under the head of missionary subjects,—the Indians, Chinese, and Mormons. The negroes (see art.) do not properly belong here, as they are American citizens. John Eliot, the Mayhews, David Brainerd, and others labored with fidelity and success among the Indians. At the present time the different tribes are apportioned to different denominations, which have the sole right of prosecuting religious work amongst them. There are, perhaps, 25,000 Indian communicants in the different churches. For the missions among the Chinese and Mormons, see those articles.

¹ This part of the German article has been more abridged than the other parts, as the information is given, even at greater length, under special heads; e.g., CHINA, JAPAN, TURKEY, FIJI ISLANDS, etc.

In the West Indies, the unexampled cruelty of the Spaniards exterminated the aborigines, and substituted in their place African slaves. In 1838 England gave freedom to the slaves in her colonies, and the example has been recently followed by Spain. The population of the West Indies is 4,412,700, of whom 2,061,000 are under the crown of Spain. Here, again, the Moravians were the first to begin missionary operations (1732). They now number, on eight islands, 36,800 Christians. The Methodists followed in 1786, at Antigua, and have to-day 41,000 communicants. The Baptists came next, in 1813, and have in Jamaica 23,000, and the rest of the islands 5,160, church-members. The Society for the Propagation of the Gospel also carries on a very important work in five dioceses. It has given birth to an independent West Indies' Missionary association, which has sent some missionaries to Western Africa. The London Missionary Society, the American Missionary Society, the United Presbyterian Church of Scotland, and the Episcopal Church of the United States, also have missions in the West Indies. Mexico was opened to the Protestant churches after the expulsion of the French in 1867, and is now occupied by the Protestant-Episcopal, Methodist-Episcopal, Congregational, and Presbyterian (Northern and Southern) churches of the United States. The labors of the missionaries have been richly rewarded (see art. MEXICO). In Central America, the Society for the Propagation of the Gospel, and the Methodists, have stations in Honduras (4,000 Christians), and the Moravians on the Mosquito Coast (1,080 Christians). The most hopeful missionary fields in South America are Brazil and Chili.

The Islands of the Pacific Ocean.—Here we see a remarkable change in the condition of the natives. The American Board began its mission on the Sandwich Islands. The London Society in 1797 sent missionaries to Tahiti and the Friendly Islands. The work in Tahiti has passed over to the French Church, which has more than 6,000 communicants. The apostle of many of the groups of the South Sea Islands was John Williams. (See WILLIAMS.) The Wesleyan Church is the predominant one on the Samoan, Tonga, and Fiji Islands, where a most remarkable revolution has taken place, transforming cannibals into church-going and school-attending peoples. (See FIJI ISLANDS.) On the New Caledonian, New Hebrides, and Queen Charlotte Islands, the London, several Presbyterian, Methodist, and Dutch societies, and the S. P. G., are laboring. The rude populations of the New Hebrides have at last become accessible. One of them, Eromanga, is famous as the scene of the martyrdoms of Williams and the two Gordons. In 1881 a memorial church was dedicated on the island, and three sons of the murderer of Williams were present. Aneytium is wholly evangelized. The Methodists of Sydney entered New Britain in 1874, with some helpers from the Tonga and Fiji Islands. Four evangelists have been murdered, but converts have been made. To New Guinea two missionaries from the Gossner Institute were despatched in 1855, but in 1871 the London Society began the active prosecution of work. (See Murray: *Forty Years' Mission-Work in*

Polynesia and New Guinea, London, 1876.) Missions in New Zealand were begun by the Church of England in 1814, which was followed by the Wesleyans in 1822. (See *NEW ZEALAND*.) The aborigines of Australia are being cared for by the Moravian, the Hermannsburg, Presbyterian, and other societies. It is a laborious and discouraging work; but about 1,000 have been won to Christianity, and in 1881 the missionary schools among them received the prize from the Australian Government.

Asia.—Beginning with the Indian Archipelago, we find that very little has been done on Java (only 4,000 Christians) and Borneo, where four missionaries and three of their wives were murdered in 1859. The work at Sumatra, which has been carried on for twenty years by the Rhenish Society is more hopeful; and 6,000 Christians are gathered into 14 congregations. An especially effective work has been carried on, since 1826, on the Celebes, where nearly the whole of the population is under Christian influence. On the way to India we touch upon Ceylon, with a population of 2,500,000. The Buddhists here are in the majority. The Dutch Government Christians, which once numbered 300,000, have pretty much all disappeared. The two Church-of-England societies, the Baptists, Wesleyans, and the American Board, number about 25,000 native Christians. It is on the Island of Ceylon that the exclusive bishop of Colombo (S. P. G.) has his diocese.

In India we tread upon the most important and most vigorously cultivated mission-field of the day. More than 650 missionaries, belonging to 35 societies, divide the territory between them. Recently the number of native Christians has grown very rapidly. Fifty-eight translations of the Bible into its languages have been made. Schools have been planted, until they have an attendance of 150,000. Female workers are beginning to make their influence tell in the zenanas; and year by year the number of native preachers and teachers is increasing. (See art. *INDIA*.)

In Siam, the American Baptists and Presbyterians have missions; the former (in 1882) with 500 communicants, the latter with 295 (including the Laos).

China, in which the London Missionary Society began its mission in 1807, is one of the most important as well as populous empires of the globe. It has now Christian churches, with 20,000 communicants, and 16 hospitals manned by devoted American and English medical missionaries. Japan, which was opened to commerce by the United States, has been the scene of missionary operations from 1859. The Americans (Hepburn, Verbeck) were the first to occupy the ground. Hopeful as this field has been and is, through the enterprise of the Japanese Government in adopting the ways of European civilization, there is much danger ahead from the spread of materialistic (Darwinism, etc.) views by American teachers at the universities. (See arts. *CHINA* and *JAPAN*.)

In the Mohammedan lands of Western Asia and Turkey, the missionaries have, in spite of guaranties of religious freedom, been obliged to confine themselves more or less closely to the remainder of the old Christian sects. The American Board is the most active in the countries of

Islam, and is followed by the Church Missionary Society and the Presbyterians. In Persia, where Henry Martyn died (1812), the gospel has a firm foothold at Ispahan, Teheran, Tebriz, and Oroomiah. (See art. *PERSIA*.) The missions in Syria (see art.) have been very successful, although but few Mohammedans thus far have been baptized. The missions of the American Board in Turkey are likewise in a very prosperous condition. The Armenians contribute the largest number of converts. Robert College at Constantinople, as the Presbyterian College at Beyrut, etc., stands a shining lighthouse, shedding light over a large area. (See *TURKEY*.)

Africa.—In Northern Africa, missionary operations are carried on with some success by the United Presbyterians among the Copts in Egypt, and by Miss Whately in Cairo. The first extensive African mission-field stretches along the western coast, from Senegal to Gaboon, from which the Baptists and the Congo inland mission are penetrating towards the Livingstone, or Middle Congo River. More than 200 French, American, German, English, and native missionaries, belonging to 15 societies, are laboring here, amongst peoples deeply sunk in heathenism, and exposed to a deadly climate. They have a population of 90,000 under their immediate care. Sierra Leone, populated in the early part of the century by freed negroes, is now an independent diocese. The Episcopal Church has 18,860 under its care; the Wesleyans, 17,098; Lady Huntingdon's Connection, 2,717, etc. (For Liberia, see special article.) On the Gold Coast, Wesleyan, Basel, and North German missionaries are laboring, the first with 6,038 communicants. The Wesleyans also hold Yoruba, with 1,236 communicants. The Niger mission (begun 1857) has been successful in training up an efficient corps of native workers, at the head of which stands the colored Bishop Crowther. The Bihé mission was begun by the American Board in 1880.

In Cape Colony, including Kaffraria, by the government census of 1875 there were 175,963 colored Protestant Christians. The Church Missionary and the Wesleyan societies have been the most active in this district. The states north of Cape Colony (Orange, Transvaal, Basutoland) were first opened up by Moffat (see his *Missionary Labors and Scenes in South Africa*, and J. E. Carlyle: *South Africa and its Mission Fields*, London, 1878) and Livingstone. Different American and European societies have entered into this territory. For the remarkable history of missionary operations in Madagascar, see the special article. Eastern Africa was opened up by Livingstone; and the Church Missionary (1876), London (1878), and the Universities' Mission societies have occupied stations at Zanzibar, and are pressing towards the great lakes in the heart of Africa; thus following the footsteps, and answering the appeals, of the great African travellers, Livingstone and Stanley. Central Africa at the present is the most interesting African missionary-field. The Scotch have two stations on Lake Nyassa, and the Church of England at Blantyre on the Shiré River. The London Society, after severe sacrifices, are firmly established on Lake Tanganyika, and the Church Missionary Society, after still severer trials, on Victoria Nyanza.

We close this hasty survey with the following table from Behm and Wagner, 1880:—

COUNTRIES.	Population of the World.	Protestants.	Christians.
Europe	315,929,000	75,124,000	297,300,000
Asia	834,707,000	430,000 (?)	11,926,000
Africa	205,679,000	740,000 (?)	3,560,000
America	95,577,000	37,380,000	75,735,000
South Seas . . .	4,031,000	1,544,000	2,020,000
Total	1,455,923,000	115,218,000	390,541,000

The whole number of Christians (not communicants) connected with the missionary fields may safely be calculated at 2,000,000. This seems a small number compared with the un-Christian population of the world. But we must remember, that we are still in the first stage of the modern missionary movement. The work hitherto done has been preparatory. Another age will reap the harvest. We must remember again, that the law of the progress of the kingdom of Christ is the law of the mustard-seed's growth now, as much as ever before. And once more we must remember, that numbers do not exhaust the results of modern missionary activity. The gospel has had a wonderful power in civilizing and educating the heathen nations, which cannot be embodied in figures. On the other hand, we must be on our guard against an ideal conception of the results of missions. The most of the Christians are still weak, and in the first stages of Christian experience and morality. It will take time to build up independent native churches.

LIT.—Important works have already been mentioned in the course of the article. The literature of missions is so large, that it is not possible to give here more than a few works of a general character, or more recent publication. Special works will be found in the lists of literature, under the names of countries (as JAPAN, FIJI ISLANDS) and missionaries (as DUFF, LIVINGSTONE). MARSHALL: *Christian Missions, their Agents and Results*, 2 vols., 2d ed., London, 1863; RUFUS ANDERSON: *Foreign Missions, their Relations and Claims* (New York, 1869), *History of the Missions of the A. B. C. F. M. in the Sandwich Islands* (Boston, 1870), *To the Oriental Churches* (2 vols., Boston, 1872), and *In India* (Boston, 1874); MISS WEST: *Romance of Missions, or, Life and Labor in the Land of Ararat*, New York, 1875; MISS YONGE: *Pioneers and Founders in the Mission Field*, London, 1878; KALKAR: *Gesch. d. christlichen Mission unter d. Heiden* (from the Swedish, a good survey), Gütersloh, 1879; T. SMITH: *Mediæval Missions*, Edinburgh, 1880; CHRISTLIEB: *Foreign Missions* (an excellent survey of the mission-field), Boston, 1880; ROBERT YOUNG: *Modern Missions*, London, 1881, new and revised ed., 1882; MRS. PITMAN: *Heroines of the Mission Field*, New York, 1881; T. E. BURKHARDT: *Kleine Missionsbibliothek*, 2d ed., Bielefeld, 1881, 4 vols.; DOBBINS: *Foreign Missionary Manual*; DORCHES-TER: *The Problem of Religious Progress*, New York, 1881; THOMAS LAURIE: *Contributions of our Foreign Missions to Science and Human Well-Being* (the Ely vol.), Boston, 1881; BAINBRIDGE: *Around the World Tour of Christian Missions*, Boston, 1882; the *Reports of the Liverpool, Allahabad, and other missionary conferences, especially the*

London (Mildmay Park) Conference of 1878, London, 1879; A. C. THOMPSON: *Moravian Missions*, New York, 1882. *The Gospel for All Lands*, a weekly undenominational periodical, devoted to missions, is published in New York. For maps, see GRUNDEMANN: *Missions-Atlas* (with an account of missions), Gotha, 1867; and the *Church Missionary Society's Atlas*. A good general history of modern missions is much needed. NEWCOMB'S *Cyclopædia of Missions* (New York, 1856) is good, as far as it goes, for general information, but does not contain biographies of missionaries. For Roman-Catholic missions, and missions among the Jews, see PROPAGANDA, and JEWS, MISSIONS AMONGST THE. GUSTAV WARNECK.

[The editors have in some cases supplemented this article, as in the literature, and incorporated the most recent statistics from American and English sources.]

MITE, the rendering, in the Authorized and Revised Versions, of λεπρόν, a very small coin of bronze or copper, equal in value to a little more than one mill, but in Christ's time to only half a mill.

MITRE is used in the Old-Testament version as the name of the head-dress of the Jewish high priest, and generally as the name of a peculiar head-dress worn on solemn occasions by the pope, the bishops, the abbots, and other prelates of the Roman-Catholic Church. It consists of a ring or coronet, from which arise, in front and back, two tall, tongue-shaped flaps, referring to the "cloven-tongues" of the first Pentecost. It seems to have originated in Rome; but no certain mention of it is found before the ninth century: in the fourteenth it was generally used throughout the West. It is always made of costly materials, embroidered, and often studded with precious stones.

MIXED MARRIAGES. See MARRIAGE.

MIXED MULTITUDE, the happy expression in the Authorized Version for the riff-raff who followed the Israelites out of Egypt (Exod. xii. 38), and, later, the returning exiles from Babylon (Neh. xiii. 3). They may have been, in some cases, allied to true Israelite families.

MIZ'PAH, or **MIZ'PEH** (*watch-tower*), was the name of several places in Palestine.—I. The Mizpeh of Gilead (Judg. xi. 29), probably identical with Ramath-mizpeh (Josh. xiii. 26) and Ramoth-gilead (1 Kings iv. 13), is generally identified with the modern Jebel Osh'a, "Mount of Hosea," three miles north-west of Ramoth-gilead. Here Jacob and Laban set up a heap of stones as a landmark between them (Gen. xxxi. 23, 25, 48, 52), and here Jephthah was met by his daughter (Judg. xi. 34).—II. The Mizpah of Benjamin (Josh. xviii. 26) is generally identified with the modern Neby Samwil, situated on a peak three thousand and six feet above the level of the sea, and affording one of the most extensive views to be obtained in Southern Palestine. Here Saul was elected king (1 Sam. x. 17–21), and here Gedaliah was murdered (2 Kings xxv. 23, 25).

MO'AB, the land of the Moabites, was situated along the eastern shore of the Dead Sea and the lower course of the Jordan. Rising more than three thousand feet above the level of the sea and the river, it is mountainous throughout, but well watered and fertile. Not only cattle were

raised there in olden times (2 Kings iii. 4), but also corn and fruit and wine were produced; and in times of scarcity the Israelites looked to Moab for supply (Ruth i. 1, 2; comp. Jer. xlviii. 7 sqq., where the richness of Moab is spoken of). In Isa. xv. 1-6 several cities are mentioned, — Heshbon, Medeba, Dibon, Ar of Moab on the Arnon (at one time the capital of the country), Rabbath-Moab, Kir-Moab, Luhith, and Zoar.

Both with respect to descent and with respect to language, the Moabites were closely related to the Israelites on the one side, and the Edomites on the other. Chemosh was the name of their national god (1 Kings xi. 7, 33; 2 Kings xxiii. 13), whence they were often called "the people of Chemosh" (Num. xxi. 29; Jer. xlviii. 46). He was worshipped with human sacrifices (Amos ii. 1), especially with sacrifices of children (2 Kings iii. 27). Besides him, also Baal-peor was worshipped in the time of Moses (Num. xxv. 3, 5; Deut. iv. 3; comp. Hos. ix. 10; Ps. cvi. 28); but it is uncertain whether he gave his name to the mountain Peor, or whether he assumed his surname from that mountain as the principal seat of his worship. The rites of his worship were extremely licentious. It is probable, however, as Jerome states in his Commentary on Isa. xv. 2, that Chemosh and Baal-peor were, like Baal and Moloch, simply two different conceptions of the same divinity. However that may be, the Moabitic worship belonged to the lowest stage of the Chaldaean-Canaanitic religion. Chemosh is designated as an abomination (1 Kings xi. 7; 2 Kings xxiii. 13). The people themselves were addicted to the basest sensuality. Of the valor and warlike fortitude of the Edomites, there is not the least trace among them.

The Emim, the original inhabitants of the country, were subjugated by Chedorlaomer in the time of Abraham (Gen. xiv. 5); and as, after that time, they seem to have been gradually dying out, the Moabites may not have experienced any great difficulties when settling in the country. It proved more difficult for them to maintain themselves there. In the territory north of the Arnon, the best part of the country, they were subdued by the Amorites under Sihon (Num. xxi. 28); and, after the arrival of Israel on the stage, they underwent the same fate in the territory south of the Arnon (Num. xxxii. 34 sqq.). It is impossible, however, to define the character and the degree of the dependency in which they lived. They had their own kings. They were among Saul's enemies. By David they were punished with great severity (2 Sam. viii. 2). The Psalmist says, "Moab is my wash-pot" (Ps. lx. 8, cviii. 9). When the separation into two kingdoms took place, Moab followed Israel, and King Mesha paid a tribute of a hundred thousand lambs and as many rams (2 Kings iii. 4). For the revolt against Nebuchadnezzar the Moabites were very zealous; but, when he approached to take revenge, they joined him, and could look on in peace while Jerusalem was besieged and taken. After that time, nothing more is heard of them. From Ez. ix. 1 and Neh. xiii. 1, it is even not certain that they existed any more; and when Josephus (*Arch.*, XIII. 15, 4, and I. 11, 5) speaks of Heshbon as a Moabitic city, and of the Moabites as a great nation, he does so simply on account of the descent of the population of

the Moabite territory. The country belonged to the empire of the Nabatæans until 105 A. D., when it was conquered by the Romans, and the name of its capital, Rabbath-Moab, was changed into Areopolis. In the fifth century, a bishop of Areopolis is mentioned. At the time of Abulfeda, the name of Kerak, or Karrak, occurs for the southern part of Moab, and that of Belca for the northern. At present, all the old cities are in ruins, the country is much depopulated, and the inhabitants have become somewhat brutalized. The whole region was explored by Seetzen in 1806, Burckhardt in 1812, De Saulcy (*Voyage autour de la Mer Morte*) in 1853, and Tristram (*Land of Moab*) in 1873.

One of the very few remnants of Moabite civilization which have come down to us, and without comparison the most interesting one, is the so-called "Moabite stone," a slab of black basalt 3 feet and 8½ inches high, 2 feet and 3½ inches wide, and 1 foot and 1.78 inches thick, covered with an inscription of thirty-four lines in Hebrew-Phœnician characters. It was discovered in 1868 by Mr. Klein, of the British Missionary Society, near the walls of the old Dibon. The stone is now in the Museum of the Louvre in Paris.

[The inscription has been read by Dr. Ginsburg, M. Ganneau, and Professor Schlottmann. The latter's translation is as follows:—

"I Mesa, son of Chamos-nadab, the king of Moab [son of] Yabni. My father ruled over Moab [. . . years], and I ruled after my father. And I made this high place of sacrifice to Chamos in Korcha, a high place of deliverance, for he saved me from all [who fought against Moab].

"Omri, king of Israel, allied himself with all his [Moab's] haters, and they oppressed Moab [many days]: then Chamos was irritated [against him and against] his land, and let it go over [into the hand of his haters], and they oppressed Moab very sore.

"In my days spoke Ch[amos], I will therefore look upon him and his house, and Israel shall perish in eternal ruin. And Omri took possession of the town of Medeba, and sat therein [and they oppressed Moab, he and] his son, forty years. [Then] Chamos looked upon Moab in my days.

"And I built Baal Meon, and made therein walls and mounds. And I went to take the town of Kirjathaim, and the men of Gad [lived] in the district [of Kirjathaim] from days of their grandfathers, and the king of Israel built Kirjathaim. And I fought against the town and took it, and I strangled all the people that were in the city [as a sacrifice] to Chamos, the god of Moab."

(Here follows a lacuna: at the end of it the words, "before the face of Chamos in Kirjathaim." Probably stood here, just as in lines 17, 18 of the stone, a notice of the change of an Israelitish to a Moabite sanctuary.)

"And I destroyed the High Place of Jehovah, and dedicated it before the face of Chamos in Kirjathaim. And I allowed to dwell therein the men of . . . and the men of . . .

"And Chamos said to me, 'Go up. Take [the town of] Nebo against Israel . . . and I went up during the night, and fought against it from the dawn to midday, and I took it . . . and I saw it quite . . ."

(In the rest of this part, more than two lines, there are, besides isolated letters only legible through the gaps, the names of God separated from each other.) "to Astar Chamos . . . Jehovah . . . before the face of Chamos."

(It may safely be presumed that mention was made here of the restoration of heathen in the room of the Israelitish worship.)

"And the king of Israel built Jahaz, and sat therein, while he fought against me, and Chamos drove

him before my sight. And I took from Moab two hundred men, fully told. And I beleaguered Jahaz and took it, in addition to Dibon.

"I built Korcha, the wall toward the forest, and the wall . . . and I built her gates, and I built her towers, and I built the king's house; and I made store-places for the mountain water in the midst of the town. And there were no cisterns within the town, in Korcha, and I said to all the people, 'Make [you] every man a cistern in his house.'"

(Here follows a sentence with difficult expressions at the beginning, and a gap in the middle. The following is conjectural):—

"And I hung up the prohibition for Korcha [against association with the] people of Israel.

"I built Aroer, and I made the streets in Arnon. I built Beth Bamoth for [it was destroyed]. I built Bezer, for men of Dibon compelled it, fifty of them, for all Dibon was subject; and I filled [with inhabitants] Bibrân which I added to the land. And I built . . . the temple of Diblathaim, and the temple of Baal Meon, and brought thither Ch[amos]."

(After a hiatus are the words):—

" . . . the land. And Horonaim dwelt therein."

(Probably there followed the name of an Edomite parent tribe or clan. Then again, after a gap):—

"Chamos said to me, 'Come. Fight against Horonaim and' [take it]."

The last gap comprises more than two lines, of which only a few letters can be read.]

This inscription, if genuine, is the oldest Shemitic inscription existing. Besides the Moabite stone, some Moabite pottery has been found. It is mostly in the museum of Berlin; but its genuineness is still more doubtful than that of the stone, as the manufacture of antiquities has become quite a flourishing industry of late in many Asiatic cities.

LIT. — CLERMANT-GANNEAU: *La stèle de Mesa*, Paris, 1870; C. D. GINSBURG: *The Moabite Stone*, London, 1870; SCHOTTSMANN: *Die Siegesäule Mesa's*, Halle, 1870; NÖLDEKE: *Die Inschrift des Königs Mesa*, Kiel, 1870; HITZIG: *Die Inschrift des Mesha*, Heidelb., 1870; KÄMPF: *Das Denkmal Mesas*, Prague, 1870; LEVY: *Mesadenkmal*, Breslau, 1871; KAUTZSCH and SOCIN: *Die Echtheit d. moabitischen Alterth.*, Strassb., 1876; KOCH: *Moabitisch oder Selimisch?* Stuttg., 1876. FR. W. SCHULTZ.

MODALISM denotes the doctrine, first set forth by Sabellius, that the Father, the Son, and the Holy Spirit were not three distinct personalities, but only three different modes of manifestation. See **CHRISTOLOGY**, **MONARCHIANISM**, **SABELLIANISM**, **TRINITY**.

MODERATES, the name given to a party in the Established Kirk of Scotland during the eighteenth century, because of its laxity in doctrine. Their principal members were Hugh Blair and Principal Robertson. In general they preached morals rather than doctrines. Opposition to them resulted in the formation of the Secession and Relief synods, and the final resultant is the Free Church. See **SCOTLAND, CHURCH OF**.

MODERATOR, the presiding officer of Presbyterian courts (session, presbytery, synod, general assembly). To moderate a call is to preside over the election of a minister. Perpetual moderators for presbyteries were proposed at the introduction of episcopacy into Scotland. For list of moderators in the Presbyterian Church in the United States of America, see *Minutes of General Assembly*, yearly issue.

MOFFAT, Mary (Smith), the heroic wife of the famous missionary, Rev. Dr. Moffat; b. at New

Windsor, near Manchester, Eng., May 24, 1795; d. July 10, 1871. She was educated at the Moravian school at Fairfield, near her home, and had her thoughts in early life turned towards the foreign field. She became betrothed to Mr. Moffat ere the latter left for South Africa (October, 1816), and in 1819 followed him thither, and was married to him in Cape Town; and in January, 1820, the couple started upon their joint missionary work, which was pursued for fifty years with extraordinary fidelity and zeal. Their daughter Mary married Dr. David Livingstone. Besides her, they had eight children, of whom two died in infancy. Mrs. Moffat was a woman of rare character, and was of the greatest comfort and assistance to her husband.

MOGILAS, Peter, b. towards the close of the sixteenth century; d. 1647; descended from the princely family of Moldavia, and began his career in the army, but entered, in 1625, the Pechersky monastery in Kieff, and was elected its archimandrite in 1628, and metropolitan of Kieff in 1632. He drew up the orthodox confession of the Catholic and Apostolic Eastern Church, which, having been revised by the synods of Kieff (1641) and Jassy (1643), was signed by the four Eastern patriarchs, and sanctioned for the whole Eastern Church by the synod of Jerusalem (1672). The language of the first draft, whether Greek or Russian, is uncertain. The Greek text of the Confession, which is a peculiar medley, showing the transition from Old to New Greek, was first published by Panagiotta, interpreter at the Porte, Amsterdam, 1662; the Russian, by the patriarch Adrian, Moscow, 1696. [See Schaff: *Creeds of Christendom*, i. 58.] The work itself was the result of the commotion which the Reformation produced even in the Eastern Church; and is directed at once against the Roman-Catholic Church, laboring in St. Petersburg through the Jesuits, and the Protestant churches, which found a channel for their influence through Cyril Lucar. Mogilas also published a catechism and a Russian chronicle, and founded a Russian academy at Kieff.

LIT. — HOTTINGER: *Analecta hist. theol. dissert.*, vii.; ZELTNER: *Breviar. controvers. cum. eccl. Gr. et Ruthen.*, pp. 17, 18; [MOURAVIEFF: *History of the Church of Russia*, translated by Blackmore, Oxford, 1842; SCHAFF: *Creeds of Christendom*, i. 58]. GASS.

MOHAMMED, MOHAMMEDANISM. I. LIFE OF MOHAMMED. — Mohammed, or Mohammad (i.e., the praised, the illustrious), often misspelled Mahomet, was b. about 570 at Mecca; d. June 8, 632, at Medina, and was buried on the spot where he died, which is now enclosed by a mosque. He was the only child of a poor widow, his father, Abdallah, having died before (according to others, a few months after) his birth. He belonged to the heathen family of the Hâshim, which claimed lineal descent from Ishmael, and (was related to the Korashites, the hereditary guardians of the sacred Kaaba). He was nursed by a Bedouin woman of the desert, and suffered much of headache and feverish convulsions. In his sixth year he lost his mother, and was taken care of by his uncle, Abu Talib, who had two wives and ten children. He accompanied him on a commercial journey through the desert. Pal-

estine, and Syria. He made a scanty living as an attendant on caravans, and by watching sheep and goats. He said, God never calls a prophet who has not been a shepherd before, and appealed to the examples of Moses and David. In his twenty-fifth year he married a rich widow, Chadijah, fifteen years older than himself. He took charge of her caravans, made several journeys, and was faithful to her. She bore him six children, but they all died except Fâtima. He also adopted Ali, who became famous in the history of Islâm. On his commercial journeys he became acquainted with Jews and Christians, and acquired an imperfect knowledge of their traditions. He spent much time in retirement, fasting, and prayer. He was subject to epileptic fits, in which he fell on the ground like a drunken man, and snorted like a camel. He could not read; and his knowledge of the Bible history was derived from hearsay and apocryphal sources, but entered largely into his religion.

In his fortieth year (A.D. 610) he received a call from the angel Gabriel in the wild solitude of Mount Hirâ, a few miles from Mecca. At first he was frightened, and tempted to commit suicide; but his wife predicted that he would be the prophet of Arabia. The angel appeared to him again in a vision, saying, "I am Gabriel, and thou art Mohammed, the prophet of God. Fear not." Now began his public career as a reformer. The revelations of Gabriel, now like the sound of a bell, now like the voice of a man, continued from time to time for more than twenty years, and are deposited in the Koran. For three years Mohammed labored with his family and friends, and made about forty converts. His wife was the first, then his father-in-law Abu Bakr, the young energetic Omar, his daughter Fâtima, his adopted son Ali, and his slave Zayd. Then he publicly announced his mission as prophet, preached to the pilgrims, attacked idolatry, reasoned with opponents, and, in answer to their demand for miracles, pointed to the Koran "leaf by leaf." He provoked commotion and persecution, and was forced to flee for his life with his followers to Medina, July 15, 622.

This flight is called the *He'gira*, or *Hidshra*. It marks the beginning of the Mohammedan era and of his marvellous success. He was recognized at Medina as a prophet of Allah. With the increasing army of his followers, he took the field against his enemies, conquered several Jewish and Christian tribes, entered Mecca in triumph (630), demolished the idols of the Kaaba, became master of Arabia, and made it resound with the shout, "There is but one God, and Mohammed is his prophet." In the tenth year of the Hegira he made his last pilgrimage to Mecca, at the head of forty thousand Moslems. Soon after his return, he died of a violent fever, in the arms of his favorite wife Ayesha, in the sixty-third year of his age. He suffered great pain, cried and wailed, but held fast to his faith. Among his last words were, "The Lord destroy the Jews and Christians! Let his anger be kindled against those who turn the tombs of their prophets into places of worship! Let Islâm alone reign in Arabia! Gabriel, come close to me! Lord, grant me pardon! eternity in paradise! Pardon!"

II. CHARACTER OF MOHAMMED. — It is written in the Koran. If restored to chronological order, it shows a gradual change of tone. In the earliest Suras, the wild rhapsodic poetry prevails; in the next, the missionary and narrative element; in the later, he commands as legislator and warrior. This suggests a change in the character of this remarkable man, who ranks with Confucius and Sakya Muni as a lawgiver of nations. He began as a poor and ignorant camel-driver, and ended as the poet, prophet, and king of Arabia, and the founder of a religion which at one time threatened to conquer the civilized world. He was for a long time abhorred in the Christian Church as a wicked impostor, as the Antichrist, as the false prophet of the Apocalypse, as the first-born of Satan. But modern historians give him credit for sincerity in his first period. He started as a religious reformer, fired by the great idea of the unity of the Godhead, and filled with horror of idolatry. He believed himself to be called of God, and endeavored to unite the Jewish and Christian elements into one ruling religion of Arabia on a monotheistic basis. The way was prepared for him by the *Hanyfs*, i.e., converts, or puritans, a sect of inquirers who were dissatisfied with idolatry, and inclined to monotheism as the religion of Abraham. Some of them, especially Waraka (a cousin of Chadijah), were acquainted with the Bible. Mohammed consolidated and energized this reform-movement. At first he suffered much persecution, which would have discouraged any ordinary man. In his Meccan period he revealed no impure and selfish motives. He used only moral means: he preached, and warned the people against the sin of idolatry. He was faithful to his one wife. But his great success in Medina spoiled him. He degenerated, like Solomon. He became the slave of ambition and sensual passion. He first preached tolerance, but afterwards used the sword for the propagation of his religion. He watched in cold blood the massacre of six hundred Jews in one day, and commanded the extermination of all idolaters in Arabia, unless they submitted in four months. After the death of Chadijah, he married gradually fourteen or fifteen wives, and left at his death nine widows, besides slave-concubines. He claimed special revelations for exceptional liberty of sexual indulgence and the marriage of relatives forbidden to ordinary Moslems. In his fifty-third year he married Ayesha, a girl of nine. He maintained, however, the simplicity of a Bedouin sheik to the end. He lived with his wives in lowly cottages, was temperate in meat and drink, milked his goats, mended his sandals and clothes, and aided his wives in cooking and sewing. He was of medium size, broad-shouldered, with black eyes and hair, a long nose, a patriarchal beard, and a commanding look. He had no learning, but a fervid imagination, poetic genius, and religious enthusiasm. He was liable to fantastic hallucinations, and alternations of high excitement and deep depression. His nervous temperament and epilepsy help to explain his revelations, whether pretended or real. Judged in his relation to heathen idolatry before and around him, he was a reformer, and filled his followers with the grand idea of an almighty, omnipresent, righteous maker and ruler of the world. Judged in his relation

to Christianity, he was an enemy of the true religion and a scourge of the Eastern Church.

III. THE MOHAMMEDAN RELIGION, so called after its founder, or *ISLÂM*, so called after its chief duty and virtue (resignation to Allah), is one of the three monotheistic creeds which sprung from the Semitic race. It is an eclectic system, composed of Jewish, heathen, and Christian elements, which were scattered through Arabia before Mohammed. It borrowed monotheism and many rites and ceremonies from the Jews, and may be called a bastard Judaism, descended from Ishmael and Esau. It was professedly a restoration of the faith of Abraham. (In relation to Christianity it may be called the great Unitarian heresy of the East. Christ is acknowledged as the greatest prophet next to Mohammed, conceived by the Virgin Mary, at the appearance of Gabriel, under a palm-tree, but only a man. God has no wife, and therefore no son. The doctrine of the Trinity is misunderstood (the Virgin Mary, as the mother of God, being regarded as one of the three), and denounced as idolatry and blasphemy. Jesus predicted the coming of Mohammed, when he promised the Paraclete. He will return to judgment. (The Christian elements in the Koran are borrowed from apocryphal and heretical sources, not from the canonical Gospels. With these corrupt Jewish and Christian traditions are mixed, in a moderated form, the heathen elements of sensuality, polygamy, slavery, and the use of violence in the spread of religion. (Mohammed also retained the superstitious veneration of the famous black stone in the Kaaba at Mecca, which fell down from paradise with Adam, and is devoutly kissed by the Moslem pilgrims on each of their seven circuits around the mosque.)

The fundamental article of *Islâm* is, "There is no God but Allah, and Mohammed is his prophet." It has six articles of faith, — God, predestination (fatalism), the angels (good and bad), the books (chiefly the Koran), the prophets, the resurrection and judgment, with eternal reward and punishment. Absolute submission to the sovereign will of Allah is the first duty of a Moslem (derived from *Islâm*), and his strongest motive in action and suffering. Prayer, fasting, almsgiving, and pilgrimages are enjoined. Pork and wine are strictly forbidden, and Mohammedanism is in this respect a vast abstinence society. Slavery, polygamy, and concubinage are allowed. Ordinary Moslems are restricted to four wives: pachas, caliphs, and sultans, may fill their harems to the extent of their wishes and means. Woman, in Mohammedan countries, is always veiled, and mostly ignorant, and slavishly dependent. In nothing is the superiority of Christianity more striking than in the superior condition of woman and home life. Believers are promised a sensual paradise, with blooming gardens, fresh fountains, and an abundance of beautiful virgins. Infidels, and those who refuse to fight for their faith, will be cast into one of the seven hells beneath the lowest earth and seas of darkness. (The sword is the most effective missionary. Infidels (including Jews and Christians) must be slain, or reduced to slavery, and forced to pay tribute. The worship is very simple, like that of the Jewish synagogue. It consists chiefly of reading the Koran, and prayer at stated hours, which are strictly

observed, with the face turned to Mecca, at the call of the muëddin (crier) from the minaret. All images are forbidden, and image-worship abhorred as a species of idolatry. There are no priests and no sacrifices. God forgives sins directly as a sovereign act of mercy. Circumcision is observed. Friday is substituted for the Jewish sabbath. The mosques are always open, and frequented by worshippers with covered head and bare feet. Women are seldom seen, and are not required to pray by the Koran. Mecca is the holy city, the Jerusalem of the Moslems. Dervishes (Dancing and Howling) perform once a week extraordinary feats of frantic worship by dancing and howling to the praise of Allah until they are utterly exhausted.

IV. THE KORAN. — This is the Mohammedan Bible, the supreme rule in all matters of religion, and even in law and philosophy. It claims to be given by divine inspiration of Gabriel. Mohammed dictated it "leaf by leaf," as occasion demanded. A year after his death, Zayd, his chief amanuensis, collected the scattered fragments "from palm-leaves, and tablets of white stone, and from the breasts of men," but without regard to chronological order. It consists of 114 suras (chapters or revelations), and 6,225 verses, and is composed in imperfect metre and rhyme, somewhat resembling Hebrew poetry. It is held in the greatest veneration, and too sacred to be translated or printed, or sold like a common book, although in India these scruples have recently been overcome. The finest manuscript copies are found in the mosques, in the Khedive's library at Cairo, and in the National Library of Paris. The material is derived from Talmudic and heretical Christian traditions, and from the poetic imagination and religious enthusiasm of Mohammed. It contains injunctions, warnings, exhortations, and is interspersed with narratives of the fall of Adam and Eve, Noah and the deluge, Abraham and Lot, the destruction of Sodom and Gomorrah, Hagar and Ishmael, Moses and Joseph, John the Baptist, Jesus, and the Virgin Mary (strangely confounded with Miriam, the sister of Moses). It abounds in historical and chronological blunders, and tedious repetitions, but has also passages of great poetic beauty, and is considered the model of pure Arabic. "It sometimes crawls in the dust, and is sometimes lost in the clouds" (Gibbon). "The style is severe, terrible, and at times truly sublime" (Goethe). Carlyle calls it "the confused ferment of a great, rude human soul, rude, untutored, that cannot even read, but fervent, earnest, struggling vehemently to utter itself; yet a wearisome, confused jumble, with endless iterations." The Koran is the most powerful rival of the Bible, but infinitely below it in purity, interest, and value. The one is of the earth, earthy: the other is from heaven, heavenly. The Koran is sectional: the Bible is universal.

V. HISTORY. — Mohammedanism conquered Arabia during the lifetime of its founder, and spread, after his death, with extraordinary rapidity by fanaticism and the sword. The caliphs (Mohammed's successors as prophet-kings) fired the courage of the wild sons of the desert, used to every privation and endurance, with the battle-cry, "Before you is paradise; behind you are

death and hell." The weakness of the Byzantine Empire, the unfortunate rivalry between the Greek and Latin churches, and the distractions of the Greek Church by idle metaphysical disputes, greatly aided the conquerors. They subdued Palestine, Syria, Egypt, North Africa, the south of Spain, and crossed even the Pyrenees, threatening to stable their horses in St. Peter's at Rome, but were defeated by Charles Martel at Tours (732). This battle arrested their western conquests, and saved Europe. But in the ninth century they conquered Persia, Afghanistan, and a large part of India. In the eleventh century the Seljuk Turks conquered the Arabs, but adopted their religion; in the fifteenth century they captured Constantinople, and overthrew the Byzantine Empire (1453). They turned the magnificent Church of St. Sophia into a mosque, and reduced the Greek Church to a condition of slavery. From that stronghold they even threatened the German Empire, until they were finally defeated at the gates of Vienna, and driven back across the Danube (1683). The German diets in the Reformation period were held fully as much against the Turks as against the Lutherans. Luther himself, in one of his most popular hymns, prayed for deliverance from "*des Papsts und Türken Mord*;" and the Anglican Liturgy, in the collect for Good Friday, invokes God "to have mercy upon all *Turks*," as well as upon "Jews, infidels, and heretics." The Turks have ruined every country they conquered, and are hated by the subject races, even the Mohammedan Arabs. They are simply encamped in Europe, and ought long since to have been compelled to move their military tents to their native Asia. Under their despotic rule, Christians have no rights: they are simply tolerated, and allowed to fight each other to any extent, but forbidden to convert a Moslem, on the pain of death. After the Crimean war, the death-penalty for apostasy from Islâm was nominally abolished; but the common Moslems are still as fanatical as ever. The fearful massacres in Damascus (1860), in Bulgaria (1877), and in Alexandria (1882), are sufficient proof. The Sultan still holds Constantinople on the bridge of two continents, insulting civilization with his semi-barbarous institutions; yet no more a dreaded conqueror, but a "sick man," kept alive by the policy and jealousy of the Christian powers. Russia would have driven him out of Europe in the Crimean war in 1854, and again in the war of 1878, if it had not been for the interference of Roman-Catholic France and Protestant England, especially the latter, under the rule of Lord Beaconsfield, who had Semitic blood in his veins. By the treaty of Berlin (1878), Bulgaria was made independent, and Herzegovina attached to Austria; while England secured Cyprus by purchase. In a supplementary conference at Berlin, in 1880, the boundaries of Montenegro and Greece were enlarged at the expense of Turkey. Greece had achieved her independence already in 1832, with the aid of England, France, and Russia, which annihilated the Turkish fleet at Navarino, 1827. Egypt is still tributary to the Sultan, but more dependent on England than on Turkey. The defeat of Arabi Pacha by English troops in the short and brilliant campaign of the summer 1882, under Gen. Wolseley, saved the Europeans in Cai-

ro, Damascus, Beirut, and other cities of Turkey, from massacres for which the one in Alexandria gave the signal, and defeated the hopes of a revival of Mohammedan fanaticism. Western civilization, good and bad, is slowly but surely undermining the foundations of Islâm; but it is still a great power, and will die slowly. Its chief training-school is the old University of Cairo, which is said to number at times as many as ten thousand students of the Koran from all parts of the Mohammedan world. Its dominion embraces some of the fairest portions of the globe, as well as a large part of mysterious Africa. The lands of the Bible are still groaning under Mohammedan misgovernment, and are looking to the West for deliverance. Diplomacy and war cannot solve the Eastern question without the moral aid of Christian missions. "The mills of the gods grind slowly, but wonderfully fine." The Mohammedan population is variously set down from a hundred and sixty to two hundred millions; but about one-third of these are under the rule of Christian powers, — Russia, Austria, France, and especially England.

LIT. — I. Biographies of Mohammed. (1) By Mohammedans: ZOHRI, IBN ISAÂC (edited in Arabic by Wüstenfeld, 1858–60, trans. by Weil, 1860), IBN HISHÂM, KATIB AL WAQUIDI, TABARI, ABULFEDÂ (1331, once considered the chief authority, but now set aside by older sources), SYED AHMED KHAN BAHADOR (1870), SYED AMER ALI (1873), VAKIDI (abridged Ger. trans. by J. Wellhausen, Berlin, 1882). (2) By Christians: PRIDEAUX (1697), GIBBON (in his *Decline and Fall*), CARLYLE (in his *Heroes*), WEIL (1843); especially Sir WILLIAM MUIR (*The Life of M.*, London, 1858–61, in 4 vols.), A. SPRENGER (*Das Leben u. die Lehre des Mohammad. Nach bisher unbenutzten Quellen*, Berlin, 1861–65, 2d ed., 1869, 3 vols.), NÖLDEKE (Han., 1863). — *Speeches and Table-Talk of Mohammed*, translated and edited by S. L. POOLE, London, 1882.

II. On the Koran. (1) Editions: in Arabic, by FLÜGEL (Leipzig, 1834), revised by REDSLOB (1837, 1842, 1858, etc.); in Arabic and Latin, by MARACCIUS (Patav., 1698); in English, by GEORGE SALE, in prose (London, 1734 and often since, with a valuable introduction), by J. M. RODWELL, in metre, but without the rhyme of the original (London, 1861, 2d ed., 1876), and by E. H. PALMER, in prose (1880, in Max Müller's *Sacred Books of the East*). Parts of the Koran are admirably translated by E. W. Lane. — (2) Works on the Koran. NÖLDEKE: *Geschichte des Qurâns*, Göttingen, 1860; Sir WILLIAM MUIR: *The Corân: Its Composition and Teaching, and the Testimony it bears to the Holy Scriptures*, Allahabad, 1860, ed. iii., London, 1878; E. M. WHERRY: *Comprehensive Commentary on the Qurân*, London, 1882 sq.

III. On the Mohammedan religion, its history, and its relation to Christianity. JOS. VON HAMMER-PURGSTALL: *Gesch. des osmanischen Reiches*, 1827–34, 10 vols.; DÖLLINGER: *Muhammed's Religion*, 1838; PRESCOTT: *Ferdinand and Isabella*, 1838; WASHINGTON IRVING: *Mahomet and his Successors*, 1850; RENAN: *Mahom. et les origines de l'Islamisme*, 1864; LANE: *Modern Egyptians*, 5th ed., 1871; BOSWORTH SMITH: *Mohammed and Mohammedanism*, 1874; ED. A. FREEMAN: *History and Conquests of the Saracens*, 3d ed., 1876;

STOBART: *Islam and its Founder*, 1876; OSBORN: *Islam under the Arabs*, 1876, and *Islam under the Khalifs of Baghdad*, 1877; CREASY: *History of the Ottoman Turks*, 1877; H. HIRSCHFELD: *Jüdische Elemente im Koran*, Berlin, 1878; HENRY H. JESUP: *The Mohammedan Missionary Problem*, 1879; R. DOZY: *Essai sur l'histoire de l'Islamisme*, Leyden, 1879; SELL: *The Faith of Islam*, 1880; PISCHON: *Der Einfluss des Islam auf das Leben seiner Bekenner*, Leipzig, 1881; J. HAURI: *Der Islam in seinem Einfluss auf das Leben seiner Bekenner*, Leyden, 1882; NÖLDEKE, in HERZOG's *Encykl.*, 1st ed., vol. xviii. 767-820 (omitted in 2d ed.). PHILIP SCHAFF.

MÖHLER, Johann Adam, b. at Igersheim, Württemberg, May 6, 1796; d. at Würzburg, April 12, 1838. He was educated in the lyceum of Ellwangen; studied theology at Tübingen; was ordained priest in 1819; visited, with a stipend from the government, various German universities, not only Roman-Catholic, but also Protestant; and began in 1823 to lecture on church history in the university of Tübingen. A series of essays he wrote at that time in the *Tübingen Quartalsschrift*, and which after his death were collected and published by Döllinger (Regensburg, 1839-40, 2 vols.), reveals now and then an almost evangelical spirit; and his first larger work, *Die Einheit der Kirche oder das Prinzip des Katholicismus* (Tübingen, 1825), which attracted general attention among scholars, was not altogether free from giving some offence in Roman-Catholic circles. It was followed, however, next year, with another large work, *Athanasius der Grosse und die Kirche seiner Zeit* (Mayence, 1827), which proved to be in perfect harmony with the views of the Roman-Catholic Church; and in the same year the author was appointed professor of church history at Tübingen. His lectures drew large audiences, and exercised great influence on the younger generation of Roman-Catholic theologians. They were often frequented, even by Protestants. Nevertheless his *Kirchengeschichte* (published by P. B. Gams, Regensburg, 1867-70, 3 vols.) is not his chief work. He felt that Roman-Catholic theology was sorely in need of a deeper and more comprehensive understanding of the principles of the Reformation, and of the divergencies between Romanism and Protestantism; and, after an exhaustive study of the symbolical books of the two confessions, he published his *Symbolik oder Darstellung der dogmatischen Gegensätze der Katholiken und Protestanten* (Mayence, 1832; 5th ed., enlarged and improved by Reithmayer, 1838; 7th ed., 1864 [translated into English by J. R. Robertson: *Symbolism, or the Doctrinal Differences between Catholics and Protestants*, London, 1843, New York, 1844, 2 vols.]). There is considerable idealization in his representation of Romanism; and his representation of Protestantism is not altogether free from caricature: nevertheless, though represented as a revolutionary movement, breaking up the unity of the Church, the Reformation is conceived of as sprung from a genuinely religious though misguided craving; and the treatment of the details, always moderate and always veracious, is often surprisingly acute. The sensation which the work produced was immense also among the Protestants. F. C. Baur wrote against it, *Der Gegensatz des Katholicismus und Protestantismus*, Tübingen, 1834; C. J. Nitzsch wrote against it, *Eine protestantische Beantwortung der Symbolik Möhlers*, 1835; and others. Möhler answered, *Neue Untersuchungen der Lehrgegensätze zwischen Katholiken und Protestanten*, 1834; and a protracted controversy began. This controversy, especially with his colleague F. C. Baur, made his stay in Tübingen unpleasant, and in 1835 he accepted a call to Munich. The climate of that place did not agree with his constitution, and his health was gradually failing. Shortly before his death, he retired to Würzburg as dean of the chapter. In the Hermetian controversy he took no part, though it was well known that he was not in favor of the movement.

LIT. — His life was written by Reithmayer in the fifth edition of the *Symbolik*, and by B. Wörner, 1866. See STRAUSS: *Kleine Schriften*, 1866. WAGENMANN.

MOLANUS, Gerhardt Walther, b. at Hameln-on-the-Weser, Nov. 1, 1633; d. at Loccum, Sept. 7, 1722. He studied theology at Helmstädt, and was appointed professor in the university of Rinteln in 1659, director of the consistory in Hanover in 1674, and abbot of Loccum in 1677. He was a pupil of Calixtus, and contributed much to soothe down the hatred which prevailed in Germany between the Lutherans and the Reformed. He was very active in aiding the Reformed who were exiled from France by the revocation of the Edict of Nantes; but the negotiations which he, together with Leibnitz, carried on with the king of Prussia, concerning a union between the two evangelical churches, failed. Equally fruitless were his negotiations, first with Spinola, and afterwards with Bossuet, concerning a reconciliation with the Church of Rome. It was rumored that he had turned Roman Catholic, and he had to defend himself publicly. His life was written by Von Einem, Magdeburg, 1734. See HERING: *Geschichte der kirchl. Unionsversuche*, 1828, ii., pp. 214 et sgg. HENKE.

MOLANUS Jan (ver Meulen), b. at Lille, 1533; d. at Louvain, 1585; was professor of theology, canon at St. Peter's, and director of the theological seminary of Louvain. He published *De picturis et imaginibus sacris*, Louvain, 1570, often reprinted, 1771 at Liège, under the title *De historia sacrarum imaginum et picturarum: De fide hæreticis servanda*, Cologne, 1584; *Theologiæ practicæ compendium*, 1585; etc. He also published a good edition of Usuard's *Martyrologium*, Louvain, 1568.

MO'LECH, or **MO'LOCH** (מֹלֶךְ only once without the article, 1 Kings xi. 7), a divinity worshipped by the idolatrous Israelites. The name undoubtedly designated, like the appellative *melek* (king), dominion.

1. *Molech in the Old Testament.* — With the exception of two passages in Leviticus, and 1 Kings xi. 7, the worship of Molech does not occur before the time of Ahaz. This king offered his son to the fire (2 Kings xvi. 3); and, although Molech is not expressly mentioned, he is undoubtedly referred to (comp. 2 Chron. xxviii. 3). Mention is also made of the offering of one of Manasseh's sons (2 Kings xxi. 6). At the time of Jeremiah, the worship of Molech, who is expressly referred to by name, must have been quite prevalent (Jer. xxxii. 35), and it seems to have con-

tinued under Josiah (Zeph. i. 5). It seems, likewise, to have prevailed in Ephraim (2 Kings xvii. 17; Ezek. xxiii. 37). Josiah abolished this form of idolatry in Jerusalem (2 Kings xxiii. 10), and it does not seem to have been practised again by the Jews.

It is not stated from what people the Israelites drew this form of worship. It might seem probable that they got it from the Assyrians (compare 2 Kings xvi. 10 sqq.), inasmuch as they came for the first time in contact with the Assyrians under Ahaz. The Assyrians used the term "malik" as a divine epithet, and nothing more can be said. It is more probable that Molech was a Canaanitish divinity, who was worshipped by the Israelites before the reign of Ahaz (compare 2 Kings xvii. 17): this is proved by the fact that the Phœnicians worshipped a god called *Melek* (or *Malk*, *Melk*, etc.). Another Canaanitish people, the Ammonites, also worshipped a divinity called *Milcom* (1 Kings xi. 5, 33; 2 Kings xxiii. 13), or *Malcham* (Zeph. i. 5), whose worship was introduced by Solomon into Jerusalem (1 Kings xi. 5).

The worship of Molech among the Jews consisted of the sacrifice of children (2 Kings xvii. 17, xxiii. 10; Jer. vii. 31, etc.); and the usual expression describing the sacrifice was to "pass through the fire." This does not mean the passage of living persons, but, rather, the offering of the victims after they had been put to death, which is, in several cases, expressly referred to (Ezek. xvi. 20 sq., xxiii. 39). The place of these sacrifices at Jerusalem was Tophet (probably "place of abomination"), in the valley of Ben-Hinnom (2 Kings xxiii. 10, etc.). The term "Gehenna," the designation of the lower world, was at a later time derived from this horrible place of worship.

2. *Malk and Melcharth among the Phœnicians.* — The Phœnician name of Molech does not appear as the proper name of a divinity, but simply as an epithet. It occurs in names of men, as *Malkyathon* ("Malk has given"); but this is no proof that Malk was a special divinity, any more than the compound "Hannibal" proves that there was a god Baal. It is more probable that *Malk*, like *Adon* and *Baal*, was an epithet applied to the highest divinity. At Tyre, the derivative *Melcharth* (Μελκάρθος), meaning "king of the city," was a special divinity, and came to be designated there and at Carthage by the term "Malk," or "Milk." On the inscriptions, *Melcharth* is called "the Baal of Tyre." Ahab's *Baal* was, without doubt, this god of Tyre; and the Molech worship of the later kings was only a resumption of that which Ahab introduced, with the addition of human sacrifices. But it may be that the absence of all reference to such sacrifices under Ahab is simply accidental. According to Josephus, there was at Tyre a temple of Zeus, and one of Heracles. Heracles is another designation for *Melcharth*. (See the inscription, *Melit.*, I, and Philo Byblius, Μελκάρθος ὁ καὶ Ηρακλῆς). Carthage, a Tyrian colony, also had a divinity, Chronos-Saturn, to whom children were offered in sacrifice.

The usual distinction current since Movers, between Baal and Molech as the benevolent and destructive divinities, cannot be made out. The Phœnician religion nowhere institutes a dualism

of this kind, but only a dualism of gender. In *Melcharth* the benevolent element was not altogether wanting, as is apparent from the proper name *Gadmelcharth* ("fortune of *Melcharth*"), *Malkyathon* ("Malk has given"), etc.

Melcharth (or *Molech*) was the sun-god, as is evident from the festival of his resurrection, and the designation of Carthage's main divinity as *Baal Chamman*, ("Baal of the sun"). Nonnus Dionys., xl. 370 sqq.) calls Heracles of Tyre *Helios* ("the sun"). *Melcharth* was represented by some of the ancients with the figure of a bull and horns. The representation in the collection of rabbinical writings (thirteenth century), that the statue of Molech was of brass, with outstretched and burning arms, into which children were thrown, is of doubtful value. Clitarch speaks of living human sacrifices offered to Chronos, which were burned. They were offered, in time of danger or calamity, as the most precious gifts men could make. Sometimes large numbers were offered at once by the Carthaginians, as, on one occasion, two hundred children of the best families (*Agathocles*).

LIT. — SELDEN: *De diis Syris* (i. 6); WITSIUS: *De cultu Molochi*, in his *Miscel. sacra*, M. CRAMER: *De Moloch*, Wittenberg, 1720; DEYLING: *Tabernaculum Molochi*, in his *Observ. sacræ*; UGOLINO: *Thesaur. antiq. sacr.*; MÜNTER: *Relig. d. Karthager*, 2d ed., Copenhagen, 1821; MOVERS: *D. Relig. d. Phönizier*, 1841 (pp. 322–498); DAUMER: *D. Feuer und Molochdienst d. alten Hebräer als urväterlicher, legaler orthod. Kultus d. Nation*, 1842; KUENEN: *De Godsdienst van Israël*, Haarlem, 1869; BAUDISSIN: *Jahve et Moloch sive de ratione inter deum Israëlitarum et Molochum intercedente*, Leipzig, 1874.

WOLF BAUDISSIN.

MOLINA, Luis, b. at Cuenza in New Castile, 1535; d. in Madrid, Oct. 12, 1600. He early entered the Society of Jesus; became a pupil of Petrus Fonseca, the Lusitanian Aristotle; taught theology for twenty years at Evora, and was finally appointed professor of morals in Madrid. His *De justitia et jure* (1593–1609, 6 vols.), his Commentary on the *Summa* of Thomas Aquinas (1592), etc., obtained for him a great reputation; but his most celebrated work is his *Liberi arbitrii cum gratiæ donis, divini præscientiæ, providentiæ, prædestinationis, et reprobationis concordia*, Lisbon, 1588, often reprinted. It is in the form of a commentary on some passages of the *Summa* of Thomas, an attempt at reconciling the prevailing Semi-Pelagian views with Augustine. But the reconciliation is a mere illusion: under the cover of the bland and subtle words, the conflict continues raging. The book was accepted with ostentatious praise by the Jesuits, but fiercely attacked by the Dominicans; and a long and curious controversy ensued. (See the article, *Congregatio de auxiliis gratiæ*, and the literature there given).

PELT.

MOLINOS, Miguel de, b. at Saragossa, Dec. 21, 1640; d. in the dungeons of the Inquisition in Rome, Dec. 28, 1697. He belonged to a distinguished Aragonese family; was educated for the church, and ordained priest, and settled in 1669 or 1670 in Rome, where his excellent education, the amiability of his character, and his peculiar spiritual tendency, soon brought him into intimate connection with the Pope, the cardinals, and the

highest society. In 1676, shortly before his great patron, Cardinal Odeschalchi, ascended the papal throne, under the name of Innocent XI., he published, against his own will as it is said, but at the instance of the Provincial of the Franciscans, Giovanni di Santa Maria, his *Guida spirituale*, to which, shortly after, was added the *Breve trattato della quotidiana comunione*. It made an immense sensation. Originally written in Spanish, it was immediately translated into Italian and French, in 1687 also into Latin by Francke [and in 1699 into English anonymously, even without publisher's imprint]. It forms the basis for the so-called "Quietism," and corresponds closely with other phenomena of the age. What Jansenism was in France, and Pietism in Germany, and Quakerism in England, Quietism was in Spain. But it was in many respects a more extreme and consequently a more dangerous movement. Its dying away from the external world in order to serve God internally, by meditation and contemplation alone, led, or might easily lead, to a frivolous enthusiasm, and neglect of morals. No wonder, therefore, that, while it fascinated some, it provoked others. The Jesuits smelt an affinity to the Reformation in it. They understood, that, if such an indifference to the externals of religion became general, the power of the church was broken, and their own occupation gone. They immediately prepared for attack. Paolo Segneri, a member of their order, and a fanatical ascetic and penitence-preacher, published his *Concordia tra la fatica e la quiete* (Bologna, 1681); and the effect was, that the Inquisition appointed a committee to examine the book of Molinos. But such was as yet the position of Molinos in Roman society, that the examination resulted in an unqualified acquittal. Polemics were then replaced by intrigue. Père la Chaise induced Louis XV. to urge the Pope to interfere. Rumors of people who abstained from confession, of monks and nuns who threw aside, not only rosaries and images, but even relics, etc., were eagerly circulated as evidences of the pernicious influence of Quietism. The Pope gave the case over to the Inquisition; and the Inquisition had the audacity to ask, not the Pope Innocent XI., but the man Benedict Odeschalchi, several embarrassing questions concerning his own personal relation to the affair. In the course of 1685 Molinos was arrested, and all his papers (about twenty thousand letters) were confiscated; and Aug. 28, 1687, the Inquisition publicly condemned his doctrines. The stake he escaped. He recanted, it is said; and the sentence of death was commuted into imprisonment for life. On Nov. 20, 1687, Innocent XI. issued a bull against him. Very severe measures were taken against his adherents.

LIT. — The sixty-eight propositions, on which the verdict of the Inquisition is based, are found as an appendix to FRANCKE'S Latin translation of *Guida spirituale*. A few of his letters are published in *Recueil de diverses pièces concernant le quietisme*, 1688. See also *Three Letters concerning the Present State of Italy*, printed as an appendix to BURNET'S *Travels*, London, 1688; SCHARLING: *Mystikeren Molinos*, Copenhagen, 1852; translated into German in *Zeitschrift für histor. Theologie*, 1854; HEPPE: *Geschichte der quietistischen Mystik*, Berlin, 1875; [JOHN BIGELOW: *Molinos the Qui-*

etist, New York, 1882, which contains a translation of the bull of Innocent XI., pp. 113-127, in which are the sixty-eight propositions referred to above].

THOLUCK.

MOLL, Willem, b. at Dort, Feb. 28, 1812; d. in Amsterdam, Aug. 16, 1879. He studied theology at Leyden, and was appointed pastor of De Vuursche, in the province of Utrecht, 1837, pastor of Arnheim, 1844, and professor of theology in Amsterdam, 1846. Church history was his domain, more especially the history of the Dutch Church before the Reformation; and his *Kerkgeschiedenis van Nederland voor de Hervorming* (Utrecht, 1864-71, 6 vols.) is a work of the highest merit. He also wrote *Geschiedenis van het kerkelijke leven der Christenen gedurende de zes eerste eeuwen*, Amsterdam, 1844-46, 2 vols., and a number of minor treatises. He founded the society, which, from 1856 to 1863, published the *Kalender voor de Protestanten in Nederland*. His life was written by ACQUOY, in the *Memoirs* of the Royal Academy of Science, Amsterdam, 1879, and by ROGGE, in *Mannen van beteekenis in onze dagen*, Haarlam, 1879. DR. J. G. R. ACQUOY.

MOLLER, or MÖLLER, generally called Heinrich von Zutphen, b. 1468, in the county of Zutphen, in the Netherlands; burnt at the stake at Heide, in Holstein, Dec. 11, 1524. In 1484 he entered the order of the Augustines; studied philosophy and theology with great zeal, and visited, in 1515, the university of Wittenberg, where he became intimately acquainted with Luther. In 1516 he was made prior of the Augustine Convent of Dort; but as the first reformatory steps of Luther caused a great commotion throughout the whole Augustine order, and Moller seemed likely to become the centre of that movement in the Netherlands, he was compelled to flee from the country in order to escape from the Inquisition, 1520. He first settled in Bremen, where he was elected preacher at the Church of St. Ansgar, and in a short time introduced the Reformation. But in 1524 he removed to Meldorf, the principal town of the Ditmarsh, on the invitation of Nicholas Boje, the regular pastor of the place; and in the beginning his preaching was received there with much applause. Soon, however, the peasants of the Ditmarsh, who formed a peculiar, half-independent republic in the midst of the dominions of the king of Denmark, became so incensed against him, stirred up by the monks and the Roman-Catholic priests, that one night they broke into his house, carried him to Heide, placed him before the civil council, condemned him as a heretic, and burnt him. See LUTHER: *Vom Bruder Heinrich*, in *Werke*, vol. 25 (ed. of Erlang.); PAUL CROCIUS: *Das grosse Martyrbuch*, Bremen, 1682; CLAUS HARMS: *Heinrich von Zutphen*, in PIPER: *Evangel. Kalender*, 1852. O. THELEMANN.

MOLOKANI, The, a Russian sect, living, for the most part, in the province of Samara and the adjoining Kirghis Steppe. They condemn image-worship as idolatrous, reject the episcopacy, hold Scripture as the only rule of faith and conduct, have no paid clergy, but only a presbyter chosen by the congregation, and no churches, but hold their meetings of worship in private houses. They have no creed, and their theology is said to be in a vague and unfinished state; but the religious life in the congregation is pure and

vigorous, and the discipline exercised in the congregation by its own members is very severe. Concerning their origin and history very little is known. They are mentioned for the first time in an official report to Catharine II. From time to time they have been persecuted, but in the last half-century all persecutions have ceased. See WALLACE: *Russia*, New York, 1878, p. 295.

MOMIERS (i.e., *hypocrites*), or **MUMMERS**, the contemptuous name given to strict Calvinists in the French cantons of Switzerland. The reason was their fervent acceptance of the well-nigh forgotten doctrines of the divinity of Christ, and of man's total depravity. Their leaders were César Malan and Robert Haldane. (See those arts.)

MONARCHIANISM. Down to the end of the second century, not only the Logos doctrine, but also the conception of Christ as the Son of God, pre-existing before the creation of the world, was the exclusive possession of a few theologians. Though it was generally recognized that there should be spoken of Christ, *ὡς περὶ θεοῦ* ("in the same manner as of God," *II. Clem. ad Cor.*, 1.), hardly any one, with the exception of the philosophically trained apologists, was thereby led to speculate on the idea of God. All that was developed and defined concerning the personality of the Redeemer during the period between 140 and 180 was based upon the short formula of Matt. xxviii. 19. The acknowledgment of the supernatural conception of Jesus, by which his pre-existence was vaguely but indubitably presupposed, was considered sufficient to distinguish the true Christian from the strict Jewish-Christians and those who in Christ admired only a second Socrates; while, on the other hand, the acknowledgment of a real birth by a woman, and a real human life in accordance with the prefigurations of the prophets, formed a bar against Gnosticism.

During this state of incipency, a multitude of various christological views began to germinate, co-existing, at least for a time, peacefully side by side. In spite of their multitudinousness, however, they may all be reduced to two formulas, — either Christ was considered a man in whom the Deity, or the Spirit of God, had dwelt; or he was considered the Divine Spirit, who himself had assumed flesh, and appeared in the world. For both formulas, Scripture might be quoted. Proofs of the former were taken from the synoptical Gospels; of the latter, from a series of apostolical writings which also claimed absolute authority. Nevertheless, there existed a radical difference between them; and though, for a long time, that difference may have been visible to the theological reflection only, without touching the religious instinct, there came a time when it could not fail to attract the attention even of the masses.

In the contest which then arose, the latter formula had one decided advantage: it combined more easily with those cosmological and theological propositions which were borrowed from the religious philosophy of the time, and applied as foundation for a rational Christian theology. He who was conversant with the idea of a divine Logos as the explanation of the origin of the world, and the motive power in the history of mankind, found in that very idea an easy means by which to define the divine dignity and Sonship of the Redeemer. There seemed to be no danger

to monotheism in this expedient; for was not the infinite substance behind the created world capable of developing into various subjects without exhausting itself, and splitting? Nor did the idea itself — the idea of an incarnate Logos — seem insufficient to explain the Godhead of Christ. On the contrary, the more energetically it was handled, the more fertile it proved, able to correspond to any depth of religious feeling and to any height of religious speculation. Nevertheless, in spite of this great advantage, as long as the idea of a divine Logos had not reached beyond such definitions as "the fundamental type of the universe," "the rational system of the laws of nature," etc., the second formula could not help rousing a certain suspicion among those who in the Saviour wanted to see the Godhead itself, and nothing less.

It was, however, not an anxiety with respect to the divine dignity of Christ, which, in the second century, called forth the first direct opposition to the Logos-christology: it was an anxiety with respect to monotheism. For was it not open ditheism, when worship was claimed for two divine beings? Not only uneducated laymen were forced to think so, but also those theologians who knew nothing of the Platonic and Stoic philosophy, and would hear nothing of its applicability in Christian dogmatics. How the controversy began, and who made the first attack, is not known; but the contest lasted for more than a hundred and fifty years, and presents some aspects of the highest interest. It denotes the victory of Plato over Zeno and Aristotle in Christian science; it denotes the substitution, in Christian dogmatics, of the pre-existent Christ for the historical, of the ideal Christ for the living, of the mystery of personality for the real person; it denotes the first successful attempt at subjecting the religious faith of the laity to the authority of a theological formula unintelligible to them.

The party which was defeated in the contest, the representatives of that severe monotheism in the ancient Church which retained the office of the Redeemer in the character of Christ, but clung with obstinate tenacity to the numerical unity in the personality of the Deity, are generally called "Monarchians," — a term brought into circulation by Tertullian, but not perfectly adequate. In order to fully appreciate the position which this party occupies in the history of Christian dogmatics, it must be remembered that it originated within the pale of Catholicism itself, and had a common basis with its very adversaries. In its deviations from what has afterwards been defined as true Catholicism, it is pre-catholic, not a-catholic. Thus, for instance, with respect to the canon of the New Testament. The deviations of several Monarchian groups on this point are simply due to the circumstance that the true canon of the New Testament had not yet been established. Nor should it be overlooked, that, with the exception of a few fragments, the writings of the Monarchians have perished. The party is known only through the representations of its adversaries. The history of Monarchianism is consequently very obscure: indeed, it cannot be written with any continuity. Only the various groups can be pointed out and described. Even the old and generally accepted division into dynamic and

modalistic Monarchianism cannot be carried through without straining the texts on which it is based.

I. THE ALOGIANS. — The first opponents to the Logos-christology, the so-called "Alogians" in Asia Minor, were undisputed members of the Church, and were treated as such by Hippolytus and Irenæus. It was only by comparing their tenets with a later development of Catholicism, that Epiphanius found out they were heretics: it was also he who gave them their name. The starting-point of their opposition was the Montanist prophecy, which they rejected. They rejected, indeed, all prophecy as a still existing charisma; but in doing so they were only more catholic than the Church itself. Their disbelief, however, in an age of the Paraclete, led them into a criticism of the writings of St. John; and the result was, that they rejected both his Gospel and the Apocalypse, probably, also, his Epistles. The Gospel, they ascribed to Cerinthus: the Apocalypse, they ridiculed. But, rejecting the Gospel of St. John, they also rejected the doctrine of the Logos; and thus they came into conflict with the new christological issue. Hippolytus, however, who knew them only from their writings, and Irenæus, treated them with much circumspection: they regretted their opinions, and warned against the inferences which might be drawn from their tenets; but they did not condemn them.

LIT. — The principal sources are EPIPHANIUS (*Her.*, 51) and PHILASTRIUS (*Her.*, 60), both of whom have derived their information from the *Syntagma* of HIPPOLYTUS. On Epiphanius depend Augustine, Isidore, Paulinus, Honorius, and John of Damascus. See also MERKEL: *Aufklärung der Streitigkeiten der Aloger*, 1782; HEINICHEN: *De Alogis*, 1829; and the respective chapters in SCHWEGLER: *Montanismus*; VOLKMAR: *Hippolytus*; DÖLLINGER: *Hippolytus und Kallistus*; LIPSIIUS: *Quellenkritik d. Epiphanius und Quellen der ältesten Ketzergeschichte*; SOYRES; *Montanism*; JWANZOW-PLATONOW: *Häresien und Schismen d. 3 ersten Jahrhundert.*, etc.

II. THEODOTUS THE LEATHER-DEALER, HIS PARTY IN ROME (*Asclepiadotus*, *Hermophilus*, *Apollonides*, *Theodotus the Money-Broker*, *Natalius*), AND THE ARTEMONITES. — Towards the close of the episcopate of Eleutherus, or in the beginning of that of Victor, about 190, Theodotus, a leather-dealer from Byzantium, came to Rome, and began to expound his christological views, which he probably had developed under the influence of the Alogians of Asia Minor. Orthodox in other points, he taught, with respect to the personality of Christ, that Jesus was not a heavenly being, which had assumed flesh in the womb of the Virgin, but a human being, which had been borne by a virgin, in accordance with a special providence and under the concurrence of the Holy Spirit; that, having proved himself worthy by a pious life, he had received in the baptism the Holy Spirit, and thereby the powers (*δυνάμεις*) necessary to fill his office, etc. Theodotus was thus a representative of the dynamic Monarchianism, which held that the divinity of Christ was only a power communicated to him. It is not known how many adherents he found in Rome, but the number was probably small. Nevertheless, he was excommunicated by Victor between 189 and 199.

Under Victor's successor, however, Zephyrinus (199–218) his pupil, Theodotus the money-broker, probably also a Greek, attempted, in connection with Asclepiadotus, to form an independent congregation, and found an independent church, in Rome. A certain Natalius, a native of Rome, and a confessor, was, for a monthly salary of a hundred and seventy dinari, induced to become the bishop of the new church; but he was afterwards, by visions of "holy angels," who whipped him while he was sleeping, forced back into the bosom of the great Church. Twenty or thirty years later on, a new attempt at reviving the old Monarchian christology was made by Artemas; but he seems not to have identified himself with the Theodotians. Very little is known of him, however. He was still living about 270, as proven by the decision of the synod of Antioch against Paulus of Samosata.

Generally speaking, the dynamic Monarchians of Rome present the same realistic character as their brethren, the Alogians of Asia Minor. They studied Aristotle and Theophrastus, Euclid and Galen; but they neglected Plato and Zeno. They substituted the grammatico-historical method for the allegorical in the interpretation of Scripture; and, as foundation for their Bible study, they employed a very sharp text-criticism. With respect to the canon they were perfectly orthodox. They accepted the writings of St. John, which, however, simply means that the canon of the New Testament in which those writings were contained had now been firmly and finally established. But they remained an army of officers, without any rank and file. For their text-criticism, their grammar, their historical researches, the mass had no sense. Their church in Rome waned away, leaving behind no traces of itself; and it took about seventy years before the school of Antioch was strong enough to throw the dogmatics of the church into one of the most violent crises it ever has had to go through.

LIT. — The principal sources are the *Syntagma* of HIPPOLYTUS, represented by EPIPHANIUS (54), PHILASTRIUS (50), and PSEUDO-TERTULLIAN (28); his *Philosophumena* (vii. 35, x. 23); his fragment against Noëtus (c. 3); and, most important of all, the so-called *Little Labyrinth*, an excerpt preserved by EUSEBIUS (*Hist. Eccl.*, V. 28), dating back to the fourth decade of the third century, and by many ascribed to Hippolytus. See also KAPP: *Hist. Artemonis*, 1737, and the literature given at the end of the first division.

III. PAULUS OF SAMOSATA. — By the Alexandrian theology of the third century, the dogmatical use of such ideas as *λόγος*, *οὐσία*, *πρόσωπον*, etc., was not only made legitimate, but indispensable; and, at the same time, the view of the essential nature of the Saviour, as being not human, but divine, became more and more prevalent. Though Ebionitic elements were still found in the intricate christology of Origen, they were present only in a latent and ineffective state; and though he himself taught a Godhead in Christ, to which it was not allowed to address prayers, he directly attacked all those teachers who attempted to establish such a difference between the personality of the Son and that of the Father as seemed likely to destroy the essential Godhead of the former. A few years, however,

after his death, Paulus of Samosata, bishop of Antioch, that is, occupant of the most illustrious episcopal chair of the Orient, undertook once more to emphasize the old view of the human personality of the Saviour, in opposition to the prevailing doctrine. The next occasion of the controversy is not known; but it is worth noticing, that, at that time, Antioch did not belong to the Roman Empire, but to Palmyra. Paulus was vicegerent of the realm of Zenobia. To reach such a man was no easy task. Through a common provincial synod, over which he presided himself, it could not be done. But, during the Novatian controversy, the experiment of a general Oriental council had been successfully tried, and it was now repeated. The two first councils, however, failed to accomplish the condemnation of Paulus: at the third, probably in 268, he was excommunicated, and Dommus chosen his successor. But, by the support of Zenobia, he continued in possession of his see until 272. In that year, Antioch was reconquered by Aurelian. An appeal was made to the emperor; and he decided that the church-building should be surrendered to those who maintained communication with the bishops of Italy and of the city of Rome. The deposition, however, and removal of Paulus, did not at once destroy his influence. On the contrary, under the three following bishops of Antioch, Lucian stood at the head of the rising Antiochian school of theology, and he taught in the spirit of Paulus. Yea, in the persons of the great Antiochian Fathers, Paulus may, indeed, be said to have been condemned a second time; and how long the dynamic Monarchianism lived on in Asia Minor may be seen from the christology of the author of the *Acta Archelai*.

The christology of Paulus is characterized by the total absence of all metaphysical speculation, instead of which he employs only the historical research and the ethical reflection. Essentially it is simply a development of the christology of Hermas and Theodotus, only modified in its form by accommodation to the prevailing terminology. The unity of the personality of God is most severely vindicated. Father, Son, and Spirit are the one God; and, when a Logos or Sophia can be distinguished in God, they are only qualities or attributes. From eternity, God has brought forth the Logos in such a way that the latter may justly be called his Son; but that Son remains, nevertheless, an impersonal power, and can never become a concrete manifestation. In the prophets, the Logos was active; also in Moses, and in many others, more especially in the son of David, born by the Virgin. But Mary did not bear the Logos: she bore only a man, who in the baptism was anointed with the Logos.

LIT.—The principal sources are the acts of the Antiochian synod of 268; that is, the report of the disputation between Paulus and the presbyter Malchian, and the final decision of the synod. In the sixth century those documents were still extant *in extenso*; but only fragments of them have come down to us, in EUSEBIUS: *Hist. Eccl.*, VII. 27-30; JUSTINIAN: *Tract. e. Monophysit.*; *Contestatio ad Clerum C. P.*; the acts of the Council of Ephesus; LEONTIUS BYZANTIUS: *Adv. Nestor et Eutych.*, etc.—all gathered together by Routh, in *Rel. Sacr.*, iii. Important

are also the testimonies of the great Fathers of the fourth century,—Athanasius, Hilary, Ephraem, Gregory of Nyssa, Basil, etc. See FEUERLIN: *De hæresi P. S.*, 1741; EHRlich: *De erroribus P. S.*, 1745; SCHWAB: *Diss. de P. S.*, 1839.

IV THE MODALISTIC MONARCHIANS IN ROME AND CARTHAGE (*Noëtus, Epigonus, Kleomenes, Praxeas, Victorinus, Zephyrinus, Kallistus*).—In the period between 180 and 240, the most dangerous opponents to the Logos-christology were not the dynamic, but the modalistic Monarchians, known in the West as *Monarchiani* or *Patripassiani*; in the East, as *Sabelliani*; though the name *Patripassiani* was used there too. They taught that Christ was God himself incarnate, the Father who had assumed flesh, a mere *modus* of the Godhead: hence their name. Tertullian, Origen, Novatian, and Hippolytus wrote against them.

Like the dynamic Monarchians, the modalistic arose in Asia Minor; and thence they brought the controversy to Rome, where, for a whole generation, their doctrines formed the official teachings of the Church. Noëtus was the first of this group of Monarchians who attracted attention. He was a native of Smyrna, taught there, or in Ephesus, and was excommunicated about 230. Epigonus, a pupil of his, came to Rome in the times of Zephyrinus, about 200, and founded there a Patripassian party. At the head of that party stood, afterwards, Kleomenes, and then, after 215, Sabellius. The latter was vehemently attacked by Hippolytus, but had the sympathy of the great majority of the Christians in Rome: even among the clergy Hippolytus was in the minority. Bishop Zephyrinus tried to temporize, in order to prevent a schism from taking place; and his successor, Kallistus, or Callixtus (217-222), adopted the same policy. But the controversy grew so hot, that the Pope was compelled to interfere. Kallistus chose to excommunicate both Sabellius and Hippolytus, and draw up a formula of reconciliation, as the expression of the views of the true Catholic Church; and, indeed, the formula of Callixtus became the bridge across which the Roman congregation was led towards the hypostasis-christology.

It is a curious circumstance, that Tertullian, in his polemics against the Monarchians, never mentions the names of Noëtus, Epigonus, Kleomenes, and Kallistus; while, on the other hand, the name of Praxeas, against whom he chiefly directs his attack, does not occur in the numerous writings of Hippolytus. The explanation seems to be, that, when the controversy was at its highest in Rome, Praxeas had been forgotten there, while Tertullian might still find it proper to start from him, because he had been the first to bring the controversy to Carthage. Praxeas was a confessor from Asia Minor. In Rome he met with no resistance; but when, in Carthage, he began to expound his Patripassian views, in opposition to the Logos-christology, he was by Tertullian compelled, not only to keep silent, but even to retract. A representation of the individual system of Praxeas cannot be given, on account of the scarcity of the sources. It is, nevertheless, evident that a development had taken place from the Noëtians to those Monarchians against whom Hippolytus and Tertullian wrote. The Noëtians said, "If Christ is God, he must certainly be the

Father; for, if he is not the Father, he is not God." And this very same passionate vindication of pure monotheism is also found among the later Monarchians. But when the Noëtians went further, and declared, that, if Christ had suffered, the Father had suffered, because Christ was the Father, the later Monarchians avoided this Patripassian proposition by recognizing a difference of subjectivity between the Father and the Son.

LIT.—HIPPLYTUS: *Philosophumena*; TERTULLIAN: *Adv. Praxeas*; PSEUDO-TERTULLIAN (30), EPIPHANIUS (57), PHILASTRIUS (53–54), and the literature given after the art. CALIXTUS I. See also LANGEN: *Geschichte der röm. Kirche*, Bonn, 1881, pp. 192–216.

V SABELLIANISM AND THE LATER MONARCHIANISM. — During the period between Hippolytus and Athanasius, Monarchianism certainly developed several different forms; but this whole various development was, by the writers of the fourth and fifth centuries, comprehended under the one term, "Sabellianism." The consequence is, that it would be very difficult to point out in details the propositions which actually made up the individual system of Sabellius. He was probably a Libyan by birth, and stood, even in the time of Zephyrinus, at the head of the Monarchian party in Rome. By Kallistus he was excommunicated, but the excommunication produced only a schism. His party was too strong to be at once suppressed: it lived on in Rome until the fourth century. Of the latter part of his personal life nothing is known. It seems that he was still living in Rome when Hippolytus wrote his *Philosophumena*. A dim but characteristic reflex falls on him—or, rather, on the Monarchians in Rome—from the works of Origen. The latter came to Rome in the time of Zephyrinus, and sided, as was natural, with Hippolytus. But that circumstance had, no doubt, something to do with his condemnation by Pontianus in 231 or 232; and the hints which he himself throws out, about bishops who can make no difference between the Father and the Son, are, no doubt, aimed at the bishops of Rome. It was, however, in another direction, Origen had to encounter the Monarchians. In Bostra in Arabia, Bishop Beryllus openly taught Monarchianism. His brother-bishops of the province remonstrated with him, but in vain. Then Origen was invited, in 244, to hold a public disputation with him in Bostra, and he succeeded in converting him. Unfortunately, the acts of that synod have perished.

The principal tenet of Sabellius says, that the Father is the same as the Son, and the Son the same as the Spirit: there are three names, but only one being. That being he often designates as *ὑποστάσις*,—an expression which he had no doubt chosen in order to prevent any misunderstanding with respect to the strict monotheism of the system. Nevertheless, Sabellius taught that God was not Father and Son at the same time; that he had been active under three successive forms of energy (*προσώπα*),—as the Father, from the creation of the world; as the Son, from the incarnation in Christ; and as the Spirit, from the day of the ascension. How far Sabellius was able to keep those three forms of energy distinct from each other cannot be ascertained. It is probable that he could not help ascribing a con-

tinuous energy (in nature) to God as the Father, even while the energy was active as the Son or as the Spirit. However that may be, the doctrine of three successive forms of energy was at all events a step towards that formula, the Athanasian *ὁμοούσιος*, which finally made Monarchianism superfluous, and founded Trinitarianism.

LIT.—Besides some sporadic but very important notices in the works of Origen and Athanasius, the principal sources are HIPPLYTUS (*Philosophumena*), EPIPHANIUS (51), and PHILASTRIUS (54). See also ULLMANN: *De Beryllo*, 1835; FOCK: *De Christol. Berylli*, 1843; ZAHN: *Marcellus*, 1867. [See UNITARIANISM.] ADOLF HARNACK.

MONASTERY and MONASTICISM. Monasteries, as the establishment of monasticism in the form of a social institution, or, in the plain sense of the word, as the abode of a community of monks, arose very early, and developed rapidly into one of the most prominent features of Christian life. The later history of the development is tolerably clear in all its movements, but the origins are rather obscure.

I. ORIGIN OF MONASTICISM. — According to a tradition based upon the statements of Jerome and Rufinus, and generally accepted, monasticism arose among the Christian ascetics in the third century. Now, we know the Christian ascetics of the second and third centuries very well,—their fastings and their abstinence from marriage (Athenagoras: *Πρεσβεία*, 28; Tertullian: *De cultu fem.*, i. 9; Origen: *Contra Celsum*, vii. 48), their self-sacrificing care for all sick and destitute during the persecution of Diocletian (Eusebius: *De mart. Palest.*, 10, 11). But we know, also, that they lived in the world in close connection with the congregation; and when, towards the close of the third century, they attempted to select *domicilia singularia*, and insulate themselves from the congregation, the attempt produced much astonishment and dissatisfaction, as may be seen from the *De singularitate clericorum* 31, ascribed to Cyprian. Consequently, from the Christian asceticism pure and simple, monasticism has not directly developed; nor are there any traces of its existence in the third century.

Paulus of Thebes, "the first hermit," is said to have retired to a hidden grotto in the Lower Thebais, about the middle of the third century, and to have lived there for half a century, unknown to the world. Jerome wrote his life; but Jerome's book is simply an imitation of those novels so fashionable in Rome at his time,—an echo of Apuleius, a kind of religious *Robinson Crusoe*, well spiced with piquant devotion. To claim historical existence for the hero of that book is entirely out of the question; but it might be surmised that some such character, an anchorite from principle, might have existed at that time. Bishop Narcissus of Jerusalem, for instance, has been mentioned. But he left his congregation, simply because he felt indignant at some infamous calumny; and, when he returned, he was admired, not for his philosophy, or for the long seclusion he had endured, but for the miraculous punishment which had overtaken his calumniators (Eusebius: *Hist. Eccl.*, VI. 9). Those have been mentioned, who, according to a letter from Dionysius of Alexandria to Fabian of Antioch (Eusebius: *Hist. Eccl.*, VI. 42), fled into the desert in order

to save their life during the persecution of Decius. But Dionysius speaks only of such as actually saved their life, and returned, and of such as perished under the attempt, but of none who remained in the desert as anchorites. Still more decisive, of course, it would be for the whole question of the origin of monasticism, if the existence could be proved, not of some single anchorite, but of whole monastic associations, during the third century. The Hierakites and the Therapeutæ have been mentioned; but the former have not the character of monks, and the latter not the character of Christians. The Hierakites were simply the pupils or adherents of Hierakas; and the words of Epiphanius (*Hæc.* 67) do by no means warrant a representation of them as a formally instituted union of ascetics. The Therapeutæ are spoken of only in the book *περὶ βίου θεωρητικοῦ*. They never existed. They are evidently a mere fiction. But the question is, whether that fiction mirrors some other real existence in the Christian world,—a question which no doubt must be answered with “no.” When the book on every occasion argues from an alleged equality of all men as a law of nature, and describes the existing inequality (as, for instance, that between master and slave) as the true cause of all evil, it flatly contradicts one of the fundamental ideas of the Christian Church of the first three centuries; and, when it describes the sacred rites of the Therapeutæ, it often becomes half absurd and half offensive from a Christian point of view. The book, which probably was written shortly after the time of Philo, originated among the agitations of which the Judæo-Hellenic world at that time suffered, and has no reference to Christianity. See KEIM: *Urchristenthum*, 1878; LUCIUS: *Die Therapeuten*, 1879.

Descending from the third to the fourth century, in order to discover the first traces of Christian monasticism, the two first great authorities which must be consulted are Eusebius of Cæsarea and the Life of St. Anthony (*Vita Antonii*). Eusebius finished his Church History in 324; but neither in that work, nor in his Life of Constantine, and Eulogy of Constantine, written between 337 and 340, is the subject ever mentioned. In his *Demonstratio evangelica*, I. 8, he makes a distinction between a higher and lower form of Christian life; and the former is generally considered as referring to monasticism. But the distinction is simply that one between “knowledge” and “faith” which formed one of the fundamental doctrines of the Alexandrian school. Eusebius knew nothing of a Christian monasticism, because there was as yet nothing to be known of it; and it was, indeed, not until after his death, after the middle of the fourth century, that a rumor of the Egyptian anchorites began to spread into Asia Minor,—as seen from the writings of Gregory Nazianzen and Basil of Cæsarea,—while at the same time they entered into communication with Athanasius. The report that the latter, on his flight to Rome in 340, was accompanied by Egyptian monks, is a mere fiction. With respect to the *Vita Antonii*, first written in Greek, then translated into Latin by Euagrius, and very early incorporated with the works of Athanasius (in its Greek form), and ascribed to him, two questions present themselves: first, Is it history? next, Was it written by Athana-

sus? but both must be answered in the negative. Between the plain frame-work of the book, the biography of Anthony and its theoretical part, the speeches and conversations with which it is adorned, the discrepancies are irreconcilable. The Coptic monk who understood no Greek, and the Greek philosopher who quotes Plato and Origen, the coarse recluse who never washed himself, and the delicate saint who blushes when anybody sees him eating, will not harmonize in one character. The hero is a psychological impossibility. And when to this circumstance is added the absolute silence of Eusebius about the whole affair, the historical character of the book must be given up. Nor is the authorship of Athanasius better established; though it has been warmly defended by Bellarmine, Natalis Alexander, the Benedictines, Hase, and others. The wild and fantastic confusion of the book, when compared with the crystalline clearness and sublime mental repose of the author, such as he is known from his other works, produces an open self-contradiction. The whole doctrinal system of Athanasius would have to be modified in order to assimilate the demonology of the *Vita Antonii*. The relation between the monks and the clergy is represented very differently in the Life of St. Anthony and in the indubitably genuine works of Athanasius. In the former the monks profess the sincerest devotion to the ecclesiastical hierarchy, and place themselves on a lower and humbler stage than the clergy; while from the latter we learn that the monks often were in opposition to the hierarchy, and generally looked down upon the clergy. Under such circumstances, the external evidences of the authorship of Athanasius must be perfectly irreproachable in order to be decisive; but they are not. In his Eulogy of Athanasius (380), Gregory Nazianzen directly ascribes the book to him; but in the very same year he happened, in his Eulogy of Cyprian of Carthage, to confound that great Christian Father with the heathen sorcerer, Cyprian of Antioch. In literary questions, Gregory Nazianzen is no great authority. Jerome also ascribes the book to Athanasius, but only in his later works: when he first mentions it, he does not seem to know the author. Now, of course, it is not the idea to deny the existence of St. Anthony altogether, but only to deny the historicalness of the representation given in the *Vita Antonii*. Indeed, the only legitimate inference which can be drawn from that book is, that monasticism originated in Upper Egypt, towards the middle of the fourth century, but nothing more. What else is told of monasticism and monasteries in the time of Constantine is later fiction.

Singularly enough, the genuine works of Athanasius give no information at all about the origin of monasticism; and when, after his second exile, in 346, he entered into closer communication with the Egyptian monks, his *Historia Arianorum ad Monachos* shows that monasticism had already spread through the whole country. Some information is found in the works of Rufinus and Palladius, both of whom had lived for some time among the second generation of Egyptian monks; but neither the one nor the other is reliable, when speaking of what he pretends to have seen with his own eyes, and heard with his own ears; and

the unreliability increases, of course, when investigation and research become necessary to the treatment of a subject. It is impossible, however, to pass from Eusebius and Athanasius to the *Vita Antonii* and the monks of Jerome, without being struck by the difference. It is an entirely new and strange world which opens up to the reader; an entirely new and strange ideal of Christian life which is held forth to him; and when an attempt has been made to explain that ideal as a direct development of the asceticism which already existed in the primitive Christian Church, caused by such extraordinary circumstances as the persecutions of Decius and Diocletian, the attempt has been utterly baffled by the decisive circumstance, that not one of the numerous hermit lives from the fourth or fifth century can be put in any historically possible connection with the persecutions. Hence, already Mosheim was prepared to seek for the origin of Christian monasticism outside of Christianity, in Neoplatonism. Now, we learn from Porphyry, and his extracts from Chairemon, that in the Egyptian temples, and wholly secluded from the people, there lived a kind of ascetics, who slept on palm-leaves, ate no meat, drank no wine, never laughed, etc. Furthermore, Philostratus tells us, that Apollonius of Tyana visited the Egyptian wise men in the mountains of the Upper Nile, where they lived naked, and always on the point of starvation. Finally, the recent decipherment of the Greek papyrus-rolls in the libraries of London, Paris, Leyden, and the Vatican, presents us with a full picture of those ascetics, or penitents, or monks, who belonged to the worship of Serapis. (See Letronne: *Matériaux pour l'histoire du christianisme en Égypte*, 1832; and Brunet de Presle: *Mémoire sur le Sérapéum de Memphis*, in the *Mémoires de l'académie des inscriptions*, i. ser. tom. ii., 1852, and *Notices et Extraits des Manuscrits*, etc., 1865.) Next to the worship of Isis, that of Serapis occupied the most prominent place in the Egyptian religion. We know of no less than forty-two Serapis temples in Egypt, of which the most celebrated seem to have been those of Heliopolis and Alexandria. In the Serapis temples there lived, completely secluded from the world, whole congregations of monks. After giving away their property to the poor, they retired to the temple, where they lived upon the bread which their relatives brought to them. The purpose of this renunciation was wholly ethical,—the purification of the soul; and, as the whole form of the asceticism of the Serapis monks corresponded peculiarly well with the sombre character of the Egyptian worship of the dead and the graves, they were much revered by the Egyptian people: indeed, like the bulls of Apis, they were considered as incarnations of the deity. No wonder, then, that, when Christianity became the popular religion of Egypt, that peculiar form of Egyptian religious life, but one in which a deep popular instinct had found its adequate expression, silently glided into the Christian Church. Just as the Christian stylite saints of the fifth century were a mere imitation of the stylite saints of the Syrian Astarte, so the Christian monks of the fourth century were a simple imitation of the Egyptian monks of Serapis. It might be difficult to point out any thing specifically Egyptian in the origi-

nal Christian monasticism; but it would be equally difficult to point out any thing specifically Christian in the phenomenon. The highest moral ideal of original Christian monasticism was complete dying away from the world of the senses, complete *ἀπάθεια*. But that ideal has not one single Christian feature in its character, not the least trace of that humble love with which Christianity originally conquered the world, not the slightest connection with the Pauline doctrine of living and dying with Christ; and, when Gregory Nazianzen undertakes to praise the Christian monasticism at the expense of the asceticism of the Greek philosophy, he can, indeed, make none other distinction between them, theoretically or practically, than a quantitative one: there were a thousand monks, where there was one philosopher. Thus it becomes probable, that, in its origin, Christian monasticism is not a Christian product at all, but a direct development from the previously existing Egyptian monasticism.

That the Christian monasticism in its first form was Coptic, and not Hellenistic, may be inferred from the very names of the first monks: *Paphnutius* means, in Coptic, "the divine;" *Pachomius*, "the eagle;" *Sauses*, "agriculturists;" *Remuoth*, "peasants," etc. The organization of the anchorites into large communities is generally ascribed to Pachomius, who himself had been a Serapis monk. (See Revillout: *Le reclus du Sérapéum* in *Revue égyptologique*, 1880.) The Greek designations of such an institution are, besides *λαῖρα* (see LAURA), *μοναστήριον* and *κοινόβιον*, of which the former refers to the house, the latter to the association (Cassian: *Collat.* xviii. 18): the Latin are *monasterium*, *cænobium*, *claustrum*, *conventus*, etc. The organization seems to have been almost military in its regularity and severity. Nevertheless, its success was very great; though, of course, the stories of Rufinus and Palladius, about monastical paradises with ten thousand monks and twenty thousand virgins, are mere fables, utterly incompatible with the actual state of affairs in the country. H. WEINGARTEN.

II. HISTORY OF MONASTICISM. — From Egypt the institution spread to Palestine, Syria, Asia Minor, and, with less success, to Northern Africa. In the Occident, Italy, with Milan and Rome, took the precedence; next followed the islands along the coast of Italy and Dalmatia; then Southern Gaul, with its celebrated monasteries at Tournai, Massilia, Pictavium, etc. An influence similar to that which Basil the Great exercised on Eastern monasticism, Western monasticism received from Monte Casino, founded in 529. From that time the movement pursues a double course, partly following the track of the Christian missionary among the heathen nations, partly endeavoring to keep alive and satisfy certain instincts within the Church itself. Monasteries were founded all along the frontier of Christendom, like fortresses, to defend the conquered territory, or like colonies, to bring fresh soil under cultivation; and monasteries were founded at the very centre of civilization, in the great cities, forming an outlet for the strong impulses of asceticism and penitence. Never completely incorporated with the ecclesiastical organization, nor ever wholly absorbed by the civil organization, the monastery occupied a peculiar intermediate social

position, which must never be lost sight of during the study of its history. Its relation, however, to the Church, was the closer and more intimate; and from the Church and her councils it received its constitution. The Council of Chalcedon, 451, decreed that the monastery and its abbot should be under the authority of the parochial bishop, who alone was allowed to perform the acts of confirmation, ordination, and consecration. Without his assent, no prayer-chapel or monastic house could be built; and, without a permit from him, neither the abbot nor the monks could leave the monastery. The vagrant monks should be seized, and shut up in the monasteries; and no one should be allowed to settle down as a hermit, without having gone through a probation-term of two years in a monastery. The abbot was to be elected by the monks; but, as soon as he was elected and confirmed, he bore absolute sway over them. Double monasteries, in which recluses of both sexes lived together, such as had arisen even in the fourth century, were continued; but very strict rules for their management were issued. In the Eastern monasteries, the monks often lived in separate cells constructed around the *κοινόβιον*: in the Western, all the members were gathered into the same building, the effect of which was a more rigid seclusion.

On approaching the middle ages, all relations of the institution become more intricate. The Church became dependent on the State: even her bishops and synods succumbed to secular influences. Nor did the monasteries escape the danger. They increased in number and reputation, but were, nevertheless, dragged into the vortex of violent changes which characterized the age. They became rich. To the produce of their soil were added magnificent donations. But their very wealth made them a welcome prey to jealousy and avarice. In the sixth and seventh centuries, the bishops began to levy such exorbitant taxes on them for ordination and consecration, that the councils had to step in, and free them from such unjust burdens (*Concil. Tolet., X. can. 3*). Of course, the relation between episcopacy and monastery developed differently in the different countries. In England and Germany, the conversion to Christianity was effected by the monks; and the whole work of civilizing the people devolved upon the monasteries. The people, consequently, felt great reverence for them; and it held hard for the hierarchy to get the ascendancy over them. In France and Spain, on the contrary, the hierarchy had grown strong before the monks came; and there it took a long time before the monasteries could begin to emancipate themselves. Some monasteries of great fame, such as those of St. Gall, Reichenau, St. Emmeran, etc., entered into open contest with their bishops, but in vain. Nowhere the monasteries obtained real independence: they acquired only a certain measure through exemptions and privileges granted them by the princes or the popes. When a prince was the founder of a monastery, it was only natural that he should place it under his special protection. But, while he might be willing enough to defend it against any encroachments from the side of the bishop, he did, generally, not hesitate to utilize it for his own advantage, appointing some favorite or unruly vassal lay abbot of it,

or even abandoning it to be plundered by some troublesome creditor. At what period the intimate connection between the monasteries and the bishops of Rome began, it is difficult to decide. Gregory the Great was their warm friend; but the *Privilegium S. Medardi*, ascribed to him, is, like many other documents of the same kind, evidently a forgery of the monks. Even the grant of Pope Zacharias to the Monastery of Fulda is very doubtful. The first reliable instance of a pope granting great immunities to a monastery is that of Pope John XV and the abbey of Hereford and Corvey; and the first monastery which really became independent of the episcopal authority by placing itself immediately under the Pope was that of Cluny, 1063.

The monastery culminated together with the Papacy. Its development received a most powerful impulse from the foundation of monastic orders. Hitherto each single monastery had been a unit by itself; belonging, it is true, to a certain rule, a certain diocese, etc., but not, therefore, maintaining any kind of connection with any other monastery. Now, the Cluniacenses formed a union, not of monks, but of monasteries; and that arrangement was then adopted by the Cistercians, the Mendicants, etc. Thus arose huge organizations, which stretched their colonies across many countries, without weakening the connection between the members and the centre. The constitutions adopted by these orders were different, — sometimes more aristocratic, sometimes more monarchical. In the Cistercian order the mother-monastery enjoyed the precedence of age. There the chapter-general assembled; thence the visitors were sent forth; but, in the formation of a resolution, all abbots had equal votes. In the mendicant orders, the centre was not placed in the local starting-point, but in the elected general, who resided in Rome, and ruled through provincials and priors. At the same time that this change took place in the organization of the monastic institution, an equally important change took place in its functions. The mendicant orders received the most comprehensive ecclesiastical privileges. They were allowed to hear confession, to say mass, to visit the sick, etc.: the Church was, indeed, near being absorbed by the monastery. The number of ecclesiastical foundations increased immensely. They were found in every large city. They were scattered through all countries. In England alone, a hundred and fifty-six monasteries arose in the period between William I. and John Lackland; and each such monastery was a little world by itself, in which most interests of human life, both temporal and spiritual, were represented. The number of inmates might vary from three hundred to over two thousand; and for this huge population provisions of all kinds had to be at hand. The building should contain rooms for guests, for the sick, for the school, store-rooms, stables, etc. Generally the difference between Byzantine, Roman, and Gothic style, made itself felt also in monastic architecture; though a regard to the wants of the inmates, of course, predominated in the constructions. Partly for the sake of perfect seclusion, but also as a means of defence, the whole structure was surrounded with a wall. On the ground-floor were the refectory, the guest and

assembly rooms, the school, library, etc.; on the second floor, the cells. In some old monasteries there were no cells, but only one large dormitory, in the middle of which stood the abbot's bed. As for centuries the monastery was the true home-stead, not only of science, but also of art, artistic ornaments—paintings and carvings—were not wanting. Some monasteries, as, for instance, that of Certosa, near Pavia, and that of St. Marco at Florence, are overloaded with the most exquisite specimens of mediæval art. In those immense beehives, life went on pretty nearly as it does in any other household. Between the canonical hours, the exercises of the school and the labors in the garden or the field followed with unbroken regularity; and variation was not wanting, as guests—often strange ones, often interesting ones—might come in at any moment. Some institutions, as, for instance, that of St. Gall, stood in steady and lively communication with knights, merchants, etc.

In this state of affairs the Reformation produced a great change. In the Protestant countries, the secularization began immediately, and the monasteries soon disappeared. The revenues were used for educational or scientific purposes; and the buildings were turned into hospitals, asylums, barracks, etc., or they were allowed to fall into decay. In the Roman-Catholic countries, the change came more slowly, but not less decisively. Though the Benedictines, the Congregation of St. Maur, the Fathers of the Oratory, distinguished themselves most brilliantly by their scientific researches, the monastery, as a general rule, occupied a very modest place in the Church. The monastical ideal is so utterly incongruous with the ethical ideal of modern times, that it caused no very great sensation, when, in 1789, all monastic orders were dissolved in France, and all monasteries closed. Joseph II. followed the example, though in a less radical manner; and so did Portugal in 1821, and Spain in 1835. Afterwards a re-action took place in favor of the monasteries; but, as the articles on the special orders show, the institution, which has been waning since the Reformation, is now everywhere dying out.

GASS.

[Lit. — F. MIRÆUS: *Regulæ et constitutiones clericorum*, Antwerp, 1638; HOLSTENIUS: *Codex regularum monasticarum*, Rome, 1661; HELYOT: *Histoire des ordres monastiques religieux et militaires*, Paris, 1714–19, 8 vols.; T. D. FOSBROOKE: *British Monachism*, London, 1802, 2 vols.; HENRIOT: *Histoire des ordres religieux*, Paris, 1835; DAY: *Monastic Institutions*, London, 1846; RUFFNER: *The Fathers of the Desert*, New York, 1850, 2 vols.; MONTALEMBERT: *Les Moines de l'Occident*, Paris, 1860, 6 vols., Eng. trans., *Monks of the West*, Edinburgh, 1861–67, 3 vols.; MÜHLER: *Geschichte des Mönchthums*, Regensburg, 1836 (in his collected works ed. by Döllinger); WEINGARTEN: *Über den Ursprung des Mönchthums im nach-constantinischen Zeitalter*, Gotha, 1877; HARNACK: *Das Mönchthum, seine Ideale und seine Geschichte*, Giessen, 1881, 48 pp., new ed., 1882].

MONASTICISM. See MONASTERY.

MONEY AMONG THE HEBREWS. From the earliest time the Hebrews used as money pieces of metal, to which a fixed weight was assigned, so as to make them suitable for the various articles pre-

sented in trade (Gen. xxiii. 16; cf. also 2 Kings xii. 4 sq.), and which were recognized as such, either in an unwrought form, or from certain characters inscribed upon them. The representative coinage was the *shekel*, originally meaning "weight." There were also the half-shekel, the third part and fourth part of the shekel (1 Sam. ix. 8). From Josh. vii. 21, Judg. xvii. 2–4, we may suppose that the shekel was not a weighed mass, but a certain piece of metal, used as a representative of property, and medium of exchange. That larger sums, the correct weight of which was of great importance, were weighed again, is but natural (Gen. xxiii. 16; Exod. xxii. 17; 2 Sam. xviii. 12; 1 Kings xx. 39; Jer. xxxii. 9). The shekel was of silver: hence the word "shekel" is often omitted, and only the metal itself is mentioned (Gen. xx. 16, xxxvii. 28, xlv. 22; Judg. ix. 4, xvi. 5, xvii. 2–4, 10; 2 Sam. xviii. 11, 12; 1 Kings x. 29; 2 Kings vi. 25). It was used in trade; e.g., in buying and selling of real estate (Gen. xxiii. 15, 16; 2 Sam. xxiv. 24; Jer. xxxii. 9), of slaves (Gen. xxxvii. 28; Hos. iii. 2). It was used for paying civic and sacerdotal taxes (1 Kings xv. 19; Neh. v. 15, x. 32; Exod. xxx. 15, xxxviii. 26; 1 Macc. x. 40, 42), as estimation of vows (Lev. xxvii. 3–7; Num. iii. 47), as amount for damages and expiation (Gen. xx. 16; Exod. xxi. 32; Deut. xxii. 19, 29), as reward for services rendered (Judg. ix. 4, xvi. 5, xvii. 10; 2 Sam. xviii. 11, 12; Zech. xi. 12), as lease-money (Song of Sol. viii. 11), and as a present (Gen. xlv. 22). The value of certain articles was expressed by shekels (Lev. v. 15; 2 Kings vi. 25). From the common shekel is distinguished "the shekel of the sanctuary" (Exod. xxx. 24, xxxviii. 24–26; Lev. v. 15, xxvii. 3; Num. iii. 50, vii. 13, 19 sq., 86): its weight was twenty *gerahs* (Exod. xxx. 13; Lev. xxvii. 25; Num. iii. 47, xviii. 16; Ezek. xlv. 12). The half of the "shekel of the sanctuary" was called *bekah* (Exod. xxxviii. 26), and was equal in weight to the common shekel. There existed, also, the third part of a shekel (Neh. x. 32) and the fourth part of a shekel (1 Sam. ix. 8). [The value of the (silver) shekel was about fifty-four cents of American money.] For larger sums existed the *manah*, or pound (as in the Authorized Version, Ez. ii. 69; Neh. viii. 71, 72), which was equal to fifty sacred, or one hundred common, shekels; also talents, or *hikkar* (1 Kings xvi. 24; 2 Kings v. 5, 22, 23; xv. 19), equal to three thousand shekels. Both the manah and talent were weighed (1 Kings xx. 39, marg; Esth. iii. 9). Another coin was the *kesitah* (Gen. xxxiii. 19; Josh. xxiv. 32; Job xlii. 11), the meaning of which is obscure. Bertheau supposes it to be a signification for coins in general, whilst Gesenius values the same at four shekels.

During the exile the Jews undoubtedly made use of the monetary system then current in Babylon; whilst after the exile they availed themselves of Persian coins, as may be seen from Ez. viii. 27, ii. 69, Neh. vii. 70–72, where *darichs* (rendered "drachms"), a Persian gold coin, is mentioned. [Their value corresponded to about five dollars of American money.] Under the Seleucids, Græco-Syrian coins were used by the Jews, till the time (B.C. 143) of Simon the Maccabee, who received of Antiochus VII. (Sidetes), the son of Demetrius Nicanor, the right of coining money

(1 Macc. xv. 6). Of such Maccabæan coins some are still extant, with inscriptions in ancient Hebrew characters. Besides these Asmonean coins, there also existed coins of bronze, made by Herod and his successors, and small coins of bronze of the first Roman emperors, from Augustus to Nero, which are regarded as having been stamped in Judæa. Side by side with these genuine Jewish coins, Greek money was continually circulated. Thus, not only in the time of the Maccabees, but also in the time of Jesus, the *drachma* (about eightpence) was current (Luke xv. 8, 9). Later Jews valued the shekel at four *didrachmæ* (Joseph., *Antt.* III. 8, 2): hence the *didrachma*, or double drachma, was asked as tribute-money, in place of the legal half-shekel (Matt. xvii. 24; Joseph., *Wars*, VII. 6, 6). Another Greek coin was the *stater* of gold and silver, equal to a Hebrew shekel, and given as tribute-money for two persons (Matt. xvii. 27). The smallest Greek coin was the *lepton*, or the mite (Mark xii. 42; Luke xii. 59, xxi. 2). Of Roman coins, the New Testament mentions, (1) the *denarius*, of about the same weight as the Greek *drachm*. It bears the head of the Roman emperor, and served as tribute-money (Matt. xxii. 19; Mark xii. 15). Its worth was about eightpence halfpenny. (2) The *assarion*, or farthing (Matt. x. 29; Luke xii. 6), a copper coin, the sixteenth part of the *denarius*; and (3) the *λεπτόν* ("mite"), or *quadrans*, the quarter of an *assarion* (Mark xii. 42; Luke xxi. 2).

As to the worth of money among the ancient Hebrews, its standard was very high, judging from the few indications we have. Thus a ram was estimated two shekels of silver (Lev. v. 15), [or about one dollar and nine cents]. A fine Egyptian horse was bought for a hundred and fifty shekels (1 Kings x. 29; 2 Chron. i. 17). Two sparrows were bought at the time of Jesus for one *assarion* (Matt. x. 29), and five for two *assaria* (Luke ii. 6). Abraham and Jacob buy an acre of land for four hundred shekels (Gen. xxiii. 15, 16, xxxiii. 19). David purchases Araunah's threshing-floor at fifty shekels (2 Sam. xxiv. 24); and Onri buys the hill Samaria for two talents of silver (1 Kings xvi. 24). A slave was redeemed at thirty shekels (Exod. xxi. 32), which seems to have been the usual price paid for slaves; and thus Judas was paid thirty pieces of silver for the betrayal of Jesus (Matt. xxvi. 15; cf. also Zech. xi. 12). The amount for services rendered was (according to Judg. xvii. 10) ten shekels of silver by the year, and a suit of apparel, and victuals. Tobit pays the servant of his son one *drachma* daily; and laborers were paid a *drachma* (denary) a day (*penny* in E. V., Matt. xx. 2).

LIT. — MIONNET: *Description de médailles antiques*, vol. 5 (1811), and suppl. vol. 8 (1837); BÜCKH: *Metrologische Untersuchungen über Geschichte, Münzfüsse und Masse des Alterthums*, Berlin, 1838; BERTHEAU: *Zur Geschichte der Israeliten*, Göttingen, 1842, pp. 5-49; CAVEDONI: *Biblische Numismatik* (trans. into German from the Italian by WERLHOF, Hanover, 1855); LEVY: *Geschichte der jüdischen Münzen*, 1862; MADDEN: *History of Jewish Coinage and of Money in the Old and New Testaments*, London, 1864 (new ed., 1881), and his art. in the *Numismatic Chronicle*, 1866, pp. 36 sq., 1872, pp. 1 sq.; DE SAULCY, in the *Revue numis-*

matique, 1864, pp. 370 sq., 1865, pp. 29 sq., and in *Numismatic Chronicle*, 1871, pp. 235 sq.; *Revue archéol.*, 1872, pp. 1 sq.; by the same: *Numismatique de la Terre Sainte*, 1874; SCHÜRER: *Neutest. Zeitgeschichte*, Leip., 1874, pp. 11 sq., pp. 364 sq.; [GARUCCI: *Monete delle due rivolte giudaiche*, pp. 31-39, Roma, 1865]. ARNOLD. (RÜETSCHL.)

TABLES OF BIBLE MONEY.

JEWISH MONEY,

With its value in American money.

A gerah (Exod. xxx. 13)	\$0 02.73
10 gerahs = 1 bekah (Exod. xxxviii. 26)	0 27.37
2 bekahs = 1 shekel (Exod. xxx. 13; Isa. vii. 23; Matt. xvii. 27)	0 54.74
50 shekels = 1 minah (Luke xix. 13)	27 37.50
60 minahs = 1 talent	1,642 50
A gold shekel	8 76
A talent of gold	26,280 00

N.B. — A shekel would probably purchase nearly ten times as much as the same nominal amount will now. Remember that one Roman denary (15 cents) was a good day's wages for a laborer.

ROMAN MONEY.

A mite (Mark xii. 42)	\$0 01.87
2 mites = 1 farthing (Mark xii. 42)	0 03.75
4 farthings = 1 denary (Matt. xxii. 19)	0 15
100 pence = 1 pound (Matt. xviii. 24)	15 00

MONGOLS, Christianity among the. It is doubtful whether Christianity ever penetrated among the Mongols while they kept confined within the boundaries of their native country, south of the Baikal Sea; but, as soon as they began to push forward to the west, they came in contact with Christian tribes, mostly of the Nestorian confession, occupying the elevated plateaus of Central Asia; and, as they extended their conquests, Armenians, Georgians, Russians, etc., came under their rule. They were tolerant: yea, they showed even an inclination to abandon their own religion (a kind of coarse deism, accompanied with a still coarser spirit-worship), and adopt foreign ones. The Nestorians, however, and the Armenians made no impression upon them; but great expectations with respect to their conversion were aroused when they entered into communication with Western Europe. Europe and the Mongols had a common foe, the caliph of Egypt; and to the eyes of Europe the conversion of the Mongols seemed to be the most effective means of crushing him. In 1245 Innocent IV. sent two embassies to them, and in 1248 St. Louis sent a third one; but nothing seems to have been achieved thereby. Some impression, however, must have been produced by Rubruquis, also sent out by St. Louis. He went in 1253 to Khan Sertak (at that time encamped between the Don and the Wolga), and from him to the Great-Khan Mangy, with whom he staid half a year, and in whose presence a great disputation was held between Christians, Mohammedans, and Buddhists. But practical results were not reached until after the destruction of the caliphate of Bagdad, in 1258, and the establishment of a great Mongolian-Persian empire. Several missionaries were sent by the Pope to the new capital of Sultanieh; and in 1318 Ricoldus de Monte Croce established there a Roman-Catholic archbishopric, with a series of suffragan bishoprics, and with monasteries for Franciscans and Dominicans. But the Roman-Catholic Church made her converts among the Nestorians, Armenians, Jacobites, and other Christian schismatics; while the Mongols were converted by the thousands to

Islam. The result was, that the Mohammedan fanaticism very soon could institute persecutions against the Christians, and the Roman-Catholic mission was brought to an end. Some missionary work was also done in the khanates of Kiptshac and Dshayatai, but without any effect. Most successful was the Christian mission among the Mongols in China. Nestorian congregations, numbering about 30,000 souls, existed from old times in the country; and, when the Mongolian dynasty ascended the throne, Roman-Catholic missionaries took up the work. John of Monte Corvino was sent to Peking by Pope Nicholas IV. He preached in the native tongue, converted about 6,000 people, and was in 1307 made archbishop of Peking by Clement V. But he did not succeed in converting the dynasty. The Mongolian princes, like most of their subject countrymen, became Buddhists in China. Finally, in 1370, the Mongolian dynasty was overthrown by the Ming dynasty; and, shortly after, the Roman-Catholic mission was expelled from China. W. HEYD.

MONHEIM, Johannes, b. at Clausen, near Elberfeld, 1509; d. at Düsseldorf, Sept. 9, 1564. He studied at Cologne, and was appointed rector of the school at Essen in 1532, and of that of Düsseldorf in 1545; which latter institution he brought into the most flourishing condition, so that it far surpassed most of the German universities in number of pupils. Originally Monheim belonged to the Erasmian camp, but gradually he completely adopted the doctrines of the Reformation. His *Catechism* (1560) is nothing but a condensation or abbreviation of Calvin's *Institutiones*, and was vehemently attacked by the Cologne Jesuits. They also accused him before the Pope, the emperor, the Council of Trent, etc.; and the great teacher spent the last years of his life under very trying circumstances. C. KRAFFT.

MONICA, or **MONNICA**, the mother of Augustine; b. about 332; d. at Ostia, at the mouth of the Tiber, May 4, 387. Her parents are said to have been Christians. She was married at an early age to Patricius, a Pagan of Tagaste, to whom she bore three children, — Augustine, Navigius, and an unnamed daughter. Her husband was apparently coarse, unsympathetic, choleric, and unfaithful; but such was her beautiful Christian life, that she was the means of his conversion. He was baptized in 371, and shortly thereafter died. Monica shared Patricius' ambition respecting Augustine's career as a scholar, but was deeply grieved when he abandoned the Catholic faith. For many years she followed him with her prayers, and at last made the journey to Milan to be with him. There the one wish of her life was met. Augustine was converted 386, and was baptized by Ambrose, Easter (April 25), 387. Monica shared the society of the little company of friends Augustine had gathered around him immediately before and after his baptism, and added much to the spiritual value of their intercourse. After the purpose of their meeting was accomplished, viz., his conversion and baptism, they set out for Africa. On the way, Monica fell sick, and died. As the mother of the greatest of the Latin church Fathers, and as herself a wise, loving, and Christian woman, she will always be remembered. Many a mother will derive comfort from her life, and faith to believe that the sons of prayer will not perish.

In 1430 her remains were removed by Pope Martin V. from Ostia to Rome, and buried in the Church of St. Augustine. Her most imperishable monument, however, is the *Confessions* of her illustrious son, who has written of his unfilial conduct with a candor unsurpassed, and who ends his biography of his mother with an outburst of sorrow over her death, and a prayer for her eternal welfare. To be mourned by such a man was praise enough. There is, indeed, as Pressensé says, "no one in the ancient church more worthy of our affectionate veneration" than Monica. See BRAUNE: *Monica u. Augustinus*, Grimma, 1846; SCHAFF: *Life and Labors of St. Augustine*, New York and London, 1854; BUTLER: *Lives of the Saints*, May 4; Mrs. JAMIESON: *Legends*.

MONOD, Adolphe, beyond dispute the first pulpit orator of the Protestant Church of France in our century; was b. in Copenhagen, Jan. 21, 1802; d. in Paris, April 6, 1856. He was the fourth of the twelve children of Jean Monod, pastor of the French Church at Copenhagen, and, after 1808, in Paris. The son, after studying at the Collège Bonaparte in Paris, went to Geneva, where he graduated in theology in 1824. But he did not yet fully rest upon the great facts of the gospel. He became conscious of the revelation of divine grace to himself on a journey to Italy in 1825. He became founder, and remained pastor, of the Protestant Church in Naples till 1827. He was then called to Lyons; but his evangelical preaching, and especially a sermon upholding the necessity of a Christian faith and life to partake of the communion, (*Qui doit communier?*) aroused such opposition, that he was deposed by the Catholic minister of education, before whom he was accused by the consistory. Monod did not forsake Lyons, but began preaching in a hall, then went to a chapel, and labored so effectually, that the results of these labors remain in a large church (served by two pastors) and several chapels. In 1836 he followed a call to a professorship in the theological seminary of Montauban, and continued to labor there for eleven years, spending his vacations preaching to large audiences in the churches of Southern France. At the end of this period, he was called as pastor to Paris, where for nine years he preached to large and eager congregations in the Oratoire.

Adolphe Monod was distinguished for his eloquence, but especially for the purity and piety of his life. He was gifted with a clear intellect, vivid imagination, and a sympathetic nature. His theology was drawn from the Bible, of which he was a constant student, and which he read daily in the original. He was every inch a Christian. From the moment that he was apprehended of Christ, he devoted his whole heart and energies to his service. The purity of his Christian character was transparent. His conscientiousness was sometimes almost painfully exact, and his humility was apparent to all. He was, moreover, a man of prayer, to which he had constant recourse as a remedy against melancholy, to which he was somewhat inclined.

As a preacher, Monod's aim was to save men from destruction. His sermons were essentially biblical, and by the full treatment of the texts, and the earnestness, fervor, unction, and modesty of the preacher, won and persuaded the hearts of

his hearers. His style was pure and classic; his voice melodious, full, and clear; so that one would have gone away with only an impression of beauty, had it not been for his earnestness. His first three printed sermons appeared in 1830; and in 1844 a volume appeared, the first sermon of which, entitled *La crédulité de l'incrédule*, covering sixty-eight pages, is a masterpiece of apologetical sermonizing. Many more of his sermons appeared; but the finest of all were two on the vocation of woman, and five on the apostle Paul. In his last sickness, two volumes of his sermons appeared (1855), and since then two more.

Monod's last days were days of much pain on a sick-bed. He knew his hour was at hand; but brighter shone forth his Christian character, and stronger was the hold his faith took on Christ. Every Sunday afternoon he gathered his friends about him; and, after listening to the reading of Scripture, he uttered short homilies of great power, which were afterwards collected in the volume, *Adieux d'Adolphe Monod à ses amis et à l'Église*. He passed away on a Sunday. Well has Professor De Félice said, "Adolphe Monod was twice over the first of the Protestant preachers of France in our day,—first for the excellency of his oratorical genius, and then for the holiness of his life. In the midst of the instability of religious life, every one looked to him, as the sailor in the storm, at the lighthouse." L. BONNET.

[*Sermons par A. Monod*, 4th ed., Paris, 1866, 2 vols. The following translations into English have been made of Monod's writings: *Saint Paul*, *Five Discourses*, Andover, 1861; *Woman, her Mission*, etc., London, 1870; *The Parting Words of Monod to his Friends and the Church*, New York, 1873.]

MONOD, Frédéric, elder brother of Adolphe Monod; a devoted and distinguished pastor in France; was b. May 17, 1794, at Monnaz, Canton de Vaud, Switzerland; d. Dec. 30, 1863, in Paris. He studied theology in Geneva (1815-18), and came under the influence of Robert Haldane. In 1820 he became an associate pastor in Paris, where he edited, with great talent, the *Archives du Christianisme*. In 1848, when the synod refused to make an explicit affirmation of the faith of the Church, he withdrew from the State Church, resigned his position at Paris, and founded, with Count Gasparin, the Union of the Evangelical Churches of France (*l'union des églises évangéliques de France*). He made a trip to the United States in 1855, to collect money for a church-building in Paris, and returned to France, having accomplished the object of his mission. During the American civil war he was a staunch friend of the Union cause. He was one of the chief instruments in the religious awakening of France, and left behind him an example worthy of imitation.

MONOGRAM OF CHRIST. See CHRIST, MONOGRAM OF.

MONOPHYSITES, those who held the doctrine that Christ had but *one* composite nature. The christological statement of the Chalcedonian synod of 451, based upon the famous letter of Pope Leo I., and pursuing an intermediate course between Nestorianism and Eutychianism, was intended to be the last word in the whole controversy. (See Marcian's decrees of Feb. 7 and July 28, in Mansi: *Council. Coll.*, viii. 476 and 498.) The adherents

of Cyril, however, though very far from willing to accept the views of Eutyches, considered the doctrines of the synod of Chalcedon as Nestorian heresy, and rose everywhere in opposition. In Palestine, the monk Theodosius fanaticized the whole swarm of monks, took possession of Jerusalem, filled the city with murder and robbery, and expelled the bishop, Juvenal. After the lapse of twenty months, Juvenal was restored; but Theodosius fled to the monks of Mount Sinai; and there, out of the grasp of the imperial authority, he continued to work against the Chalcedonian doctrines. In Egypt a large party refused to recognize the deposition of Dioscurus; and the appointment of Proterius as his successor caused an insurrection in Alexandria, during which a number of soldiers were burnt alive by the mob in the former temple of Serapis. Proterius could be maintained only by military force; and when the Emperor Marcian died (457), the party of Dioscurus, which gathered around the presbyter Timotheus Ælurus and the deacon Petrus Mangus, at once revolted, and killed him. Ælurus was chosen bishop; and a synod, which he immediately convened, condemned all his adversaries, also the bishop of Rome, Leo I., and the patriarch of Constantinople, Anatolius. The power which the party displayed on that occasion made an impression even upon the emperor, Leo I.; and he contented himself with simply asking the opinion of the bishops of christendom with respect to the legitimacy of the election of Ælurus. Of course, only such reports have been preserved as go against Ælurus; but, even from these, it is evident that a large portion of the clergy was strongly opposed to the decree of the synod of Chalcedon: thus, the bishops of *Pamphylia Secunda* declare that the Chalcedonian Confession is, like the Epistle of Pope Leo I., only an individual argument, and by no means a general creed. Ælurus was deposed, but he was allowed to go to Constantinople to defend himself; and his successor, Salophacialus, was a neutral figure, who could give no offence to the Monophysites. In Antioch, the monk Peter Fullo, openly supported by Zeno, the son-in-law of the emperor, opposed the Chalcedonian decree with great vehemence, and finally expelled the bishop, Martyrius. Everywhere in the East the Monophysites were strong; and when Basiliscus ascended the imperial throne in 475, they gained the upper hand. In an encyclical letter of 476 he formally condemned the synod of Chalcedon and the epistle of Leo I. In the very next year, however, Basiliscus was dethroned by Zeno; and Zeno's great object was to compromise matters. In 482 he issued his famous edict, the so-called *Henotikon*, in which Nestorius and Eutyches were condemned, but without any formal recognition of the Chalcedonian Confession; while, on the contrary, the twelve chapters of Cyril were accepted. For a moment the storm seemed to have been allayed.

It could not, however, long escape the jealous eye of the Roman pope, that, practically, the *Henotikon* was entirely in favor of the Monophysites. Not only the Chalcedonian Confession, but even the Epistle of Pope Leo I., and thereby the prestige of Rome, were in danger. When Pope Felix III., in 483, sent legates to Constantinople to announce his accession, they carried with them grave admonitions to the Emperor Zeno,

and severe reproaches to the Patriarch Acacius. But, before they reached Constantinople, they were seized, deprived of their papers, and frightened into abject compliance with the schemes of Acacius. They even took the sacrament in his church, in company with Petrus Mongus of Alexandria, known as a rank Monophysite. In revenge, Felix III. deposed Acacius, and put him under the ban, and induced a Constantinopolitan monk to pin the bull to his clothes while in the church. Thus it came to an open breach between Rome and Constantinople. In 489 Acacius died; but, as his successors refused to erase his name from the diptychs, no reconciliation could be effected. On the contrary, the hostility became more pronounced, when, in 491, Anastasius succeeded Zeno as emperor. Before his accession to the throne, he had committed himself to the Monophysites; and his partiality to them finally caused riots and bloodshed in Constantinople. In order to appease the orthodox party, the emperor promised to convoke an œcumenical council, which should settle the whole question, and re-establish the community with Rome. But when Anastasius opened negotiations, in 515, with Pope Hormisdas, the Pope demanded, as conditions of his participation in the council, the full recognition of the synod of Chalcedon and the open condemnation of Acacius; and, as the emperor could give only an evasive answer, the negotiations were completely broken up in 517. (See Mansi: *Concil. Coll.*, viii. 324, 389, 524; and Jaffé: *Reg. Pontif.*, 101.) A great change took place, however, when Justin I. ascended the throne, in 518. He was a mere tool in the hands of his nephew, Justinian; and Justinian belonged to the orthodox party. In Constantinople, in Jerusalem, in Tyre, and in many other places in the East, the friends of the synod of Chalcedon once more came to the front. The negotiations with Rome were reopened; and, without great difficulties, the Patriarch Johannes of Constantinople was induced to erase the name of Acacius from the diptychs,—the chief condition of a reconciliation. The *Henotikon* was not mentioned at all in those negotiations. It was quietly buried; and thus community was re-established between the churches of Rome and Constantinople. Rome had conquered, and she used her victory with energy: she immediately set to work to have orthodoxy re-established in Antioch and Alexandria.

It proved impossible, however, to eradicate Monophysitism. Especially in its home, Egypt, it was too powerful to be subdued: it had to be managed. Such was also the plan of Justinian, who in 527 succeeded Justin on the imperial throne. But, in the mean time, the arrogance of Rome had everywhere called forth a re-action; and at the imperial court the Monophysite party formed once more, under the protection of Theodora, the wife of Justinian. Petrus of Apamea, Zoaras, Anthimus of Trebizond, and other Monophysite leaders, lived in Constantinople; and, by the intrigues of Theodora, Anthimus was even made patriarch after the death of Epiphanius, in 535. For a moment, the wrath of the emperor was once more turned against the Monophysites by the visit of Pope Agapetus to Constantinople: Anthimus was deposed, and Mennas appointed his successor. But Agapetus died in Constanti-

nople, 536; and his successor, Vigilius, placed on the pontifical throne by Theodora, and kept there by Belisarius, was himself a Monophysite. Though he publicly professed submission to the decrees of the synod of Chalcedon, he sent a secret confession of faith to Anthimus and other Monophysites, in which he rejected the doctrine of two natures in Christ, etc. (See Liberatus: *Breviarium*, 22.) In the last year of his life, the emperor was even induced by Theodora to sanction the extreme Monophysite views of the *Aphthartodocetæ*; and he was prepared to force those ideas on the Church, when he suddenly died, 565. Justin II. his successor, dropped the matter, and took up a somewhat different attitude in the controversy. In the sixth year of his reign, when the Monophysites had lived for about forty years in and about the capital, unmolested, and even recognized, persecutions were instituted against them. Their churches were closed; their bishops and priests were imprisoned, their monasteries inspected, and the inmates compelled to take the sacrament in the churches of the orthodox. The persecutions were at no period so very severe, but they lasted till the time of the Emperor Mauritius and the Patriarch John Jejunator. Meanwhile, the Monophysite party had itself split into several fractions. The above-mentioned *Aphthartodocetæ* held that the body of Christ was made incorruptible by its union with his divine nature; while another fraction went still farther, and declared that the body of Christ had not been created, but had existed from eternity. Thus the contest with the Orthodox Church had lost much in interest, and consequently in ardor; and the result was, that the Monophysites gradually and quietly separated from the Orthodox Church,—the State Church,—and formed independent churches,—the Armenian, Jacobite, Coptic, Abyssinian, etc. [For the dogmatical development of the controversy and the pertaining literature, see article on CHRISTOLOGY.] W. MÖLLER.

MONOTHELITES, those who held that Christ had but *one will*, as he had but one nature. Monothelism was the simple and natural consequence of Monophysitism, and originated from the endeavors which the State Church made, in the seventh century, of conciliating the Monophysites. The Emperor Heraclius (610-641), pressed as he was on the one side by the Persians and on the other by Islam, had a vital political interest in the reconciliation; and in the Constantinopolitan patriarch Sergius, a Syrian by birth, and probably of Jacobite descent, he found an eager ally. The principal objection of the Monophysites to the Chalcedonian Confession it seemed possible to meet, without infringing upon the doctrine of two natures in Christ, by an adroit development of the idea of one divine-human energy in Christ, in which the two natures melted together; and it was with that tool in their hands the emperor and the patriarch set to work. During his stay in Armenia, in 622, Heraclius opened negotiations with Paulus; and, though the latter hesitated, some years later a union between the State Church and the Armenian Church was actually brought about at the synod of Charnum. In 626, during his visit to the Lazians, Heraclius succeeded in gaining Bishop Cyrus of Phasis for the new doctrine and the

union; and when, in 628, he returned from a victorious campaign against the Persians, bringing back the true cross to Jerusalem, he entered into communication with the Jacobite patriarch of Antioch, Athanasius. The Orthodox patriarch of Antioch, Anastasius II., had died in 609 or 610, and his chair had remained vacant since that time. The emperor now proposed to elevate Anathasius to that see, on the condition of his recognizing the Chalcedonian Confession, such as explained by the new doctrine. Athanasius accepted. Shortly after, in 630 or 631, Cyrus of Phasis was appointed bishop of Alexandria; and in 633 he reported to Constantinople that thousands of Monophysites were by the new doctrine won for the union. In Alexandria, however, the first opposition arose. A monk, Sophronius, a native of Damascus, who had lived for some time in Rome, came to Alexandria, and was much startled by the new doctrine, which he designated as rank Apollinarianism. He immediately repaired to Constantinople; but Sergius and Pope Honorius succeeded in appeasing him for a time. The remarkable letter which the pope on that occasion wrote to Sergius is still extant in a Greek translation (Mansi: *Con. Coll.*, xi. 537), and proves, beyond doubt, that he was a Monothelite; that is, a heretic. Shortly after Sophronius was elected bishop of Jerusalem; and the official announcement of that event he accompanied with a confession, the so-called *Synodicon* (Mansi: *Con. Coll.*, xi. 461-509), in which he rejected the doctrine of one energy in Christ. In order to prevent any further discussion of the subject, the emperor issued in 638 a kind of encyclical letter drawn up by Sergius, the so-called *Ecthesis*, in which he proposed to avoid both the expression "one energy" and the expression "two energies;" the former, because it might lead to a fatal rejection of the doctrine of a double nature in Christ; the latter, because it might lead to an absurd acceptance of a doctrine of a double will in Christ. See, for this whole first part of the controversy, besides the correspondence between Sergius and Honorius, and between Cyrus and Sergius, in Mansi, l.c. xi., the notes of Anastasius Presbyter, edited by A. Mai, in his *Script. Vet. Nova Coll.*, vii. 192-206.

The *Ecthesis* was accepted by Cyrus of Alexandria with complete submission; while in Rome, where, in the mean time, Honorius had died, it met with decided opposition. In January, 641, Pope John IV. formally condemned Monothelism. In the North African Church it also caused much dissatisfaction: nearly all the bishops declared against it. Under those circumstances, the emperor, Constans II., who wished to restore peace and order in the church, withdrew the *Ecthesis*, and issued the *Typus*, 648. The *Typus* differed from the *Ecthesis* chiefly in the form. It was an imperial edict; it contained no theological expositions; it simply forbade the use of the controverted terms, and fixed very severe penalties, ecclesiastical and civil, for any disobedience. The first effect of the *Typus* was that the doctrine of *two wills* in Christ, dyothelism, was formally defined and accepted by a synod of the Lateran (Oct. 5-31, 649), presided over by Pope Martin I. One hundred and five bishops were present, most of them from Southern and Central Italy, Sicily,

and Sardinia, though some also from North Africa. As all attempts of enforcing the *Typus* in Rome were frustrated by the Pope, and all negotiations between Rome and Constantinople failed, the emperor ordered the Exarch Calliopas to take the Pope prisoner, and send him to Constantinople. June 17, 653, Martin was arrested in the Church of the Lateran, and secretly brought on board an imperial vessel. Sept. 17, he landed in Constantinople, and for more than three months he was kept in prison, suffering many indignities and even cruelties. In March, 654, he was transferred to Chersonesus; and there he died, Sept. 16, 655. His successor, Eugenius, ascended the papal throne with the consent, perhaps with the aid, of Constans II.; and a *modus vivendi* was then established between Rome and Constantinople, according to which it should be permitted to speak both of a single and of a double will in Christ. A true peace, however, was not obtained; and when, in 678, the Emperor Constantine Pogonatus invited Pope Agatho to participate in a great œcumenical council, which should settle the whole question, he received for a long time no answer at all. Finally, however, Nov. 7, 680, the council was opened in the imperial palace, *Trullus*, in Constantinople: it lasted till Sept. 16, 681. The monothelite views were defended by Macarius of Antioch, who derived his chief arguments from the writings of Honorius, Sergius, and Cyrus: the dyothelite views were defended by the Roman legates, and they finally conquered. March 28, 681, Monothelism was formally condemned by the council; and Honorius, Sergius, Cyrus, and others were anathematized. From that day, dyothelism became the official doctrine of the Orthodox Church, both in the East and in the West; and in the eighth century it found a most subtle expounder in John of Damascus. Monothelism continued, however, to be professed by all the Monophysite churches; but all the attempts which afterwards were made of introducing it in the Orthodox Church failed. [For the dogmatical development of the controversy and the pertinent literature, see art. CHRISTOLOGY.] W. MÖLLER.

MONSTRANCE (Latin, *monstrantia*, *monstrum*, *ostensorium*, *expositorium*) denoted originally any receptacle in which relics were shown off to the people. From the thirteenth century, however, when the doctrine of transubstantiation had been defined, the elevation of the host introduced as a part of the mass, and the festival of *Corpus Christi* established, the name was restricted for the receptacle of the consecrated host. The form was at first that of a Gothic tower; afterwards, during the period of the renaissance, that of a radiant sun; in the Greek Church, that of a coffin. The materials were gold or silver, or some costly stuff. The place of the monstrance was the high-altar of the church. No one but an ordained priest was allowed to touch it. To steal it was punished with death.

H. MERTZ.

MONTAIGNE, Michel Eyquem de, b. at the Château Montaigne, in the department of Dordogne, France, Feb. 28, 1533; d. there Sept. 13, 1592. He studied law, and was in 1554 appointed councillor to the Parliament of Bordeaux, but retired in 1569, after the death of his father, to his estate, and devoted himself to the study of philosophy. Once more, however, he was called

back into practical life. In 1581 he was elected mayor of Bordeaux, which position he filled with great honor for four years. The book which made his fame — besides a kind of diary kept on a journey in Germany and Italy in 1580, but not published until 1774, also the only book he wrote — was the celebrated *Essays*, of which the first part appeared in 1580, the second in 1588. It has often been reprinted, and translated into foreign languages. The best edition is that by Le Clerc, Paris, 1865. His life has been written by Bayle St. John (London, 1857) and Bigorie de Laschamps (Paris, 1860). The foundation of Montaigne's philosophy is an absolute scepticism. Nothing can be known with certainty, — not a fact in history, not a law in nature. This scepticism, combined with a natural indifference, made him in religion a stanch conservative. Since nothing can be known with certainty, it is proper to accept what the Church teaches; and practically he stuck to this maxim, though his brother became a Protestant, and he himself was an intimate friend of Henry of Navarre. In his moral system, too, his scepticism prevailed. He recognized no absolute moral authority. Duty and conscience were to him merely incidental and shifting forms. Do as your nature tells you to do was his highest moral principle. But, in analyzing the various forms of conscience and the various conceptions of duty, he shows a wonderful keenness and knowledge of human nature. See J. GOGUEL: *Essai sur la morale de M.*, Geneva, 1874; THIMME: *Der Skepticismus M.*, Göttingen, 1875; HENNING: *Der Skepticismus M.*, Jena, 1879.

MONTALEMBERT, Charles Forbes René, Count de, b. in London, April 15, 1810; d. in Paris, March 12, 1870. He was educated in England by his grandfather, James Forbes; and the great Irishman O'Connell seems to have exercised considerable influence on his development. In 1828 he accompanied his father to Stockholm; and while there he made his literary *debut* by a remarkable article on Sweden, in the *Revue Française*. In 1830 he joined Lamennais as contributor to the *Avenir*; and a campaign was opened against the educational monopoly of the state and the university, for the purpose of bringing the whole popular education into the hands of the Roman-Catholic clergy. In connection with Lamennais and Lacordaire, he founded a free school, in which he himself taught; but the school was immediately closed by the police. As peer of France, he was cited before the Chamber of the Peers; and Sept. 19, 1831, he defended his cause in a most brilliant speech. He was sentenced, however, to pay a fine; and the school remained closed. A still heavier blow was struck at him by the papal encyclical of Aug. 15, 1832. He stood as one of the leaders of that peculiar movement which endeavored to unite ultramontanist in the Church with radicalism in the State; but the encyclical disapproved in very severe terms of the whole movement. Dec. 8, 1834, Montalembert gave in his profession of unconditional submission, retired from public life, and went travelling. During his stay in Germany, he became deeply engaged in the study of mediæval literature and art, the results of which were *Du Vandalisme et du Catholicisme dans l'Art* and *Vie de Ste. Elizabeth*. After his return to France, he again took a very

active part in political life. The reforms of Pius IX. he hailed with great enthusiasm, also the revolution of 1848. But he was soon disenchanted both by the Pope and the emperor, and the last part of his life he devoted to literary pursuits. In 1860 his *Histoire des Moines d'Occident* (6 vols.) began to appear, translated into English by Mrs. Oliphant (*Monks of the West*, Edinburgh, 1861-67, 3 vols.); but it was never completed. It is a plea in a case, rather than an historical representation; for as an historian the author lacked the critical faculty, as, in practical politics, he lacked judgment. He had eloquence and enthusiasm. Among the interests which called forth his sympathies was the civil war in the United States; and "his last pamphlet was a hymn of triumph over the success of the Union arms" (*La victoire du Nord aux États-Unis*, Paris, 1865, Eng. trans., Boston, 1866). He earnestly opposed the papal-infallibility dogma, and, by so doing, won only abuse from the church which he had so faithfully served. He submitted, however, when the dogma was promulgated. An edition of his complete works appeared in 9 vols., Paris, 1861-68. His life was written by AUGUSTIN COCHIN (1870), A. PERRAUD (1870), and CH. FOISSSET (1877). See also Mrs. OLIPHANT: *Memoirs of Count de Montalembert*, Edinburgh and London, 1872, 2 vols.

MONTANISM. About the middle of the second century (in 156, according to Epiphanius: *Hær.*, xlviii. 1) Montanus appeared as a new prophet in Phrygia, at Ardaban on the frontier of Mysia, and found many adherents, among whom were Alcibiades and Theodotus. Under him, also, prophetesses appeared, — Priscilla and Maximilla. Prophecy was, indeed, the most prominent feature of the new movement. Ecstatic visions, announcing the approach of the second advent of Christ, and the establishment of the heavenly Jerusalem at Pepuza in Phrygia, and inculcating the severest asceticism and the most rigorous penitential discipline, were set forth as divine revelations, of which the prophet was only the bearer, and proclaimed as the direct continuation and final consummation of the prophetic gift of the apostolic age. In spite of the sensation it created and the discussion it caused, the movement remained for a long time within the pale of the Church; but as it grew in strength, penetrating from Asia Minor into Thrace, it naturally roused a stronger opposition, and, in several places, synods were convened against it. Some persons considered it to have been caused by a demon, and employed exorcism against it, such as Sotas of Anchialus, Zoticus of Comane, and Julian of Apamea. Others attacked it in a literary way, such as Claudius Apollinaris of Hierapolis, and Miltiades. Gradually the very contrast to it developed, — a party which rejected all Christian prophecy, and even denied the authenticity of the Gospel according to John on account of the Paraclete therein promised. At last, towards the close of the eighth decade, it became necessary for the Montanists to separate from the Orthodox Church in Phrygia, and form a schismatic congregation, organized by Montanus himself, which, however, did not stop the vehement literary polemics carried on against them by Serapion, Theodotus, and the Anonymous.

The first time the Montanists are spoken of in Western Europe is in those letters, which, during the persecution of Marcus Aurelius, the confessors of the congregations of Lugdunum and Vienna sent from their prisons to Asia Minor and Rome. Between Asia Minor and the Gallic congregations there existed very intimate relations. Among the martyrs of Lugdunum and Vienna were several Phrygians. The principal object of the letters was, consequently, simply to inform the Christians of Asia Minor and Phrygia of the sufferings which their brethren in Gaul had endured. But, according to Eusebius (*Hist. Eccl.*, V 1), a kind of statement was added to the letters, of the view which the Gallic congregations took of the Montanist prophecy; and the presbyter Irenæus, who carried the letters to Rome, was enjoined to beg the Roman pope, Eleutherus, to continue in peaceful communication with the Asiatic congregations. Characteristically enough, Eusebius omits the statement; but every thing seems to indicate that the view it contained was very kind and mild. Now, in his book *Adversus Præveam*, Tertullian speaks of a Roman pope, who, in opposition to the example of his predecessors, felt inclined to make peace with the Phrygian and Asiatic congregations, and recognize the prophecy of the Montanists, but was persuaded by the calumnies of the Monarchian Praxeas to change his mind, and condemn Montanism. That Roman pope was probably the very same Eleutherus (174-189) to whom Irenæus was sent; and a condemnation of Montanism by Eleutherus would go far to explain the harsh measures which his successor, Victor, chose to employ in the paschal controversy. A Montanist congregation was at all events not formed in Rome; but the Montanist views of church discipline took, nevertheless, root there, and came more than once in conflict with the somewhat laxer practice of the Roman popes.

Condemned in Rome and in its native country, Montanism found a new home in North Africa, and its most prominent representative in Tertullian. He adopted all its views, and further developed them. The speedy advent of Christ, and the establishment of the millennium, are the fundamental ideas of his theology. A Christian church, which governs the world by slowly penetrating it, he does not understand. The living gift of prophecy, according to the divine plan of salvation, constitutes the true mediator between the times that are and the coming millennium; and the true preparation from the side of the Church is the establishment of a moral discipline which forces her members away from the whole merely natural side of human life. Science and art, all worldly education, every ornamental or gay form of life, should be avoided, because they are tainted by Paganism. The crown of human life is martyrdom. Fasts were multiplied, and rendered more severe. The second marriage was rejected, and the first was not encouraged. Against a mortal sin the Church should defend itself by rigidly excluding him who committed it, for the holiness of the Church was simply the holiness of its members. With such principles, Tertullian could not help coming into conflict with the Catholic Church. To him the very substance of the Church was the Holy Spirit, and

by no means the episcopacy, whose right to wield the power of the keys he even rejected. Soon the conflict assumed such a form, that the Montanists were compelled to separate from the Catholic Church, and form an independent or schismatic church. But Montanism was, nevertheless, not a new form of Christianity; nor were the Montanists a new sect. On the contrary, Montanism was simply a re-action of the old, the primitive Church against the obvious tendency of the Church of the day, — to strike a bargain with the world, and arrange herself comfortably in it.

LIT. — EUSEBIUS: *Hist. Eccl.*, V 14, 16-19; HIPPOLYTUS: *Hæres.*, viii. 19, x. 25, 26; EPIPHANIUS: *Hæres.*, 48, 49; PSEUDOTERTULLIAN: *Hæres.*, 21; PHILASTRIUS: *Hæres.*, 49; TERTULLIAN: *De corona militum; De fuga in persecutione. De exhortatione castitatis; De virginibus velandis. De monogamia; De jejuniis; De pudicitia*; SCHWEGLER: *Montanismus*, Tübingen, 1841; HILGENFELD: *Die Glossolalia in der alten Kirche*, Leipzig, 1850; RITSCHL: *Entstehung der altkatholischen Kirche*, Bonn, 1857; GOTTWALD: *De montanismo Tertulliani*, Breslau, 1862; RÉVILLE: *Tertullien et le montanisme*, in *Revue des deux Mondes*, liv.; STROELIN: *Essai sur le Montanisme*, Strassburg, 1870; J. DE SOYRES: *Montanism, and the Primitive Church*, Cambridge, 1878; CUNNINGHAM: *The Churches of Asia*, London, 1880; RENAN: *Les crises du catholicisme*, in *Revue des deux Mondes*, February, 1881, [also his *Marc Aurèle*, 1882]; BONWETSCH: *Die Geschichte des Montanismus*, Erlangen, 1881. W. MÖLLER.

MONTE CASINO. The celebrated monastery of Monte Casino, situated on a mountain of the same name in the province of Terra di Lavoro, fifty-five miles north-west of Naples, was founded in 528 by Benedict of Nursia; which article see. In 580 it was totally destroyed by the Lombards; the monks barely escaping to Rome, where they remained for a century and a half, having been installed in the palace of the Lateran by Pope Pelagius II. Restored in 720, under the reign of Gregory II., by abbot Petronax, it soon took rank, both in wealth and in literary and artistic distinction, beside its sister-institutions of St. Gall, Reichenau, and Corvey. Paul Warnefried, once the chancellor of the last Lombard king, Desiderius, became one of its inmates, and wrote there his *Historia Longobardorum*. Abbot Bertharius (856-884) founded the hospital and the medical school, which for centuries were the chief institutions of their kind in the world. During his reign, however, the monastery was captured and plundered by the Saracens; and the monks were expelled. They lived for some time in Naples, then at Capua, and were finally brought back to Monte Casino by abbot Aligernus, 949-985. Under Frederic of Lorraine (1056-57), who became pope under the name of Stephen X., and his successor, Desiderius (1059-87), who became pope under the name of Victor III., the prosperity of the institution reached its point of culmination. The number of monks and pupils was much increased; the church was rebuilt with great splendor; and the place became, indeed, one of the centres of civilization. Under abbot Bruno (1107-11), Leo of Ostia wrote his *Chronicon Casinense*, and in the same century Petrus Diaconus wrote there his *De viris illustribus Casi-*

nensibus. In 1349 the magnificent buildings of the institutions were destroyed by an earthquake, and about the same time the moral decay began. In the sixteenth century the monastery was principally known on account of its wealth. Four bishoprics, two principalities, 20 countships, 350 castles, 440 villages, 23 harbors, 33 islands, 200 mills, and 1,662 churches belonged to it: the annual revenue of the abbey amounted to half a million of ducats. In 1866 the monastery was secularized. See GATTULA: *Historia Abbatice C.*, Venice, 1733; LUIGI TOSTI: *Storia della Badia di M.C.*, Naples, 1843, 3 vols.; ANDREA CARAVITA: *Prefetto del Archivio Casinense*, Naples, 1870, 2 vols. ZÖCKLER.

MONTES PIETATIS (Italian, *Monte de Pietà*; French, *Mont de Piété*, *Table de Prêt*) were a kind of charitable institutions where poor people could obtain small loans, on the security of pledges, without paying any interest. The first institution of the kind was founded by the Minorite Barnabas at Perugia, in 1464, for the purpose of rescuing poor people from the claws of the usurers: it was confirmed by Paul III., not, as often said, by Leo X. From the States of the Church the institution rapidly spread into Lombardy and Venetia, and thence into France, Germany, England, and Spain. Where the State has taken the control of the institution, a small interest is generally paid, sufficient to defray working expenses. NEUDECKER.

MONTESQUIEU, Charles de Secondat, Baron de, b. at the Château La Brède, near Bordeaux, Jan. 18, 1689; d. in Paris, Feb. 10, 1755. He studied law; was appointed councillor to the Parliament of Bordeaux in 1714, and became its president in 1716, but resigned his office in 1726, and devoted himself wholly to study and literature. After travelling for several years in Germany, Italy, and England, in order to make himself acquainted with the state of social and political development in those countries, he settled at La Brède, from which he only made occasional visits to Paris. In 1721 appeared his *Lettres persanes*; in 1734, his *Considérations sur les causes de la grandeur des Romains et leur décadence*; and in 1748, after twenty years' preparation, his *Esprit des Lois* (of which twenty-two editions were sold in eighteen months), Eng. trans. by Thomas Nugent, new ed., Cincinnati, 1873, London, 1878, 2 vols.; and of all his works, London, 1777, 4 vols. The best collected edition of his works are those of Lefèvre (Paris, 1816, 6 vols.) and Lequieu (Paris, 1819, 8 vols.). Montesquieu is generally mentioned among the so-called "Encyclopedists," and he was, indeed, a contributor to the *Encyclopédie Française*; but spiritually he differed very much from that *colerie*. Though not a theologian, he was a student of religion, and well aware of its decisive influence on the character and history of a people. He accepted the doctrines of the immortality of the soul and of a divine revelation in Scripture, and his contempt of atheism was as pronounced as his contempt of superstition. His principal influence, however, he exercised, not on the science of religion or morals, but on social and political science.

MONTFAUCON (*Montefalconius*), **Bernard de**, b. at Soulatgé, a village of Southern France, Jan. 13, 1655; d. in Paris, Dec. 21, 1741. He entered the

army in 1672, and made two campaigns in Germany under Turenne, but joined the Congregation of St. Maur in 1675, after the death of his parents, and took the vows, May 13, 1676, in the monastery La Daurade in Toulouse. Having resided for some time at Sorèze (where he studied Greek), La Grasse, and Bordeaux, he settled in 1687 in St. Germain-des-Prés, the literary centre of the order. In 1688 he published his *Analecta Græca*: in 1690, his *La vérité de l'histoire de Judith*; and in 1698, his excellent edition of *Athanasii Opera Omnia*, 3 vols. fol., with biography and critical notes. He then went to Rome, where he staid for three years; and while there he published with brilliant success his *Vindiciæ editionis S. Augustini a Benedictinis adornatæ* against the attacks of the Jesuits. As shown by his *Diarium Italicum* (Paris, 1702), his visit to Italy considerably widened his studies, drawing also the monuments of antiquity within their range. The results thereof were, *Palæographia Græca*, 1708 (a masterpiece, by which he at once founded and perfected a new department of science); *Bibliotheca Coisliana*, 1715; *L'Antiquité expliquée et représentée en figures*, 1719, 10 vols. fol. (with about 40,000 illustrations); *Les Monumens de la monarchie française*, 1729-33, 5 vols. fol. (unfinished). Meanwhile he did not neglect his work as an editor, publishing his *Collectio nova Patr. Græc.*, 1709, 2 vols. fol.; *Hexaplorum Origenis quæ supersunt*, 1713, 2 vols. fol.; and *J. Chrysostomi Opera Omnia*, 1718-38, 13 vols. fol. See TASSIN: *Hist. litt. de la cong. de St.-Maur*, 585-616. GEORG LAUBMANN.

MONTFORT, Simon de, one of the leaders of the fourth crusade; protested against the employment by the Venetians of the crusading army in their war with the Byzantine Empire; and finally separated from the crusaders, and went on his own hook as a pilgrim to the Holy Land. By Innocent III. he was made leader of the crusade against the Albigenses; beginning his career with the capture of Béziers (July 22, 1209), where every living soul was slaughtered, and ending it by the siege of Toulouse (June 25, 1218), where he was struck by a stone thrown from a catapult, and killed. He was one of the most cruel and unscrupulous soldiers known to history; but he was daring and dashing, and fanatically attached to Romanism. He has, consequently, by Roman-Catholic writers been exalted as the true champion of Christ; and his followers even reproached God with his death. See his biography in GUIZOT: *Mémoires relatifs à l'Histoire de France*.

MONTGOMERY, James, an English religious poet and hymn-writer; b. at Irvine, Ayrshire, Nov. 4, 1771; d. at Sheffield, April 30, 1854. His father was a Moravian missionary; and both he and Mrs. Montgomery died at Barbadoes in 1783, while the son was at school in Fulneck, the chief Moravian settlement in England. He resisted the thought of becoming a clergyman, and was apprenticed to a grocer in Mirfield. Running away, he became a shop-boy at Wath, Yorkshire; from there went to London, and, after returning to Wath, finally settled at Sheffield (1792), where he became proprietor and editor of a paper, — *The Iris*. In 1789 he was sentenced to prison for three months, and to pay a fine of twenty pounds, for having printed a poem, — *The Bastille*, — surmounted by a woodcut representing Liberty and

the British Lion. He was soon after again sent to prison for six months, on account of reflections upon a colonel of militia, published in his paper. In spite of these exhibitions of judicial condemnation, when he retired from the editorial care of his paper, in 1825, he was entertained at a public banquet, and at his death received the honors of a public funeral. In 1830-31 he delivered a series of lectures, on poetry and literature, before the Royal Institution. In 1846 a life pension was settled upon him, of a hundred and fifty pounds. Like Cowper, he was never married. He made no public profession of religion till his forty-third year, when he united with the Moravians, but ever afterwards prominently advocated the work of missionary societies and other Christian institutions. He was eminent for his piety; a "character in whom was as much of the beauty of holiness as it is ever given to any one mortal to attain and exhibit" (Dr. A. P. Peabody, in *North-American Review*, 1857).

Mr. Montgomery was one of the best sacred poets of his day; and although Jeffrey, in 1807 (*Edinburgh Review*), condemned the shallow taste which read his poems, and prophesied speedy oblivion for their author, Southey, Professor Wilson, and others, spoke enthusiastically of the blending of piety and a fine imagination in his productions. Professor Wilson, in *Blackwood's Magazine*, said, "His poetry will live, for he has heart and imagination profound." Montgomery, of all the poets of this age,—and we believe, also, out of it,—is in his poetry the most religious man. All his thoughts, sentiments, and feelings are moulded and colored by religion. A spirit of invocation, prayer, and praise, pervades all his poetry; and it is as sincere as it is beautiful." Among his larger poems are *Prison Amusements*, 1797 (written during his first imprisonment in York Castle); *The Ocean*, 1805; *The Wanderer of Switzerland*, etc., 1806 (condemned unsparingly by Jeffrey, but known by heart by William Cullen Bryant); *The West Indies*, 1810 (commemorating the abolition of the slave-trade); *The World before the Flood*, 1813; *Greenland* (founded on the history of Moravian missions, 1819), etc. Mr. Montgomery is now known chiefly by his hymns, which have passed into all collections. Many of them first appeared in newspapers, and were collected in *The Songs of Zion, being Imitations of the Psalms*, 1822; *The Christian Psalmist, or Hymns, Selected and Original*, Glasgow, 1825; and *Original Hymns for Public, Private, and Social Devotion*, London, 1853. Among his best are the missionary hymns, "O Spirit of the living God," "Hail to the Lord's Anointed" (read by the poet at the close of a speech at a missionary meeting in the Wesleyan Chapel, Liverpool, April 14, 1822, and put by Dr. Adam Clarke, who was presiding, in his Commentary on Ps. lxxii.), the fine advent hymn, "Angels from the realms of glory," "Forever with the Lord," etc.

Editions of Mr. Montgomery's works were published between 1818 (3 vols.) and 1855 (4 vols.); a *Memoir*, with extracts from his writings and journals, by HOLLAND and EVERETT, London, 1855-56, 7 vols.; and an abridgment of this work, by Mrs. KNIGHT, Boston, 1857.

MONTGOMERY, Robert, an English religious poet; b. in Bath, 1807; d. at Brighton, Dec. 3,

1855. In 1828 appeared his poem, *The Omnipresence of the Deity* (28th ed. 1855), which gained a rapid popularity; which was soon followed by other poems, as *Satan* (1829). In 1830 he entered Lincoln College, Oxford; took orders; was appointed curate of Whittingham, 1835; preacher at Percy Chapel, London, 1836, where his preaching was very popular, and preacher of St. Jude's Chapel, Glasgow, 1838. Among Montgomery's other numerous poetical works are, *A Universal Prayer*; *Death*; *A Vision of Heaven*; *A Vision of Hell* (1828, 4th ed., 1829); *The Messiah* (1832, 8th ed., 1842). His poems were the subject of a withering criticism by Macaulay (see *Essays*), but received the commendation of Southey. Collected edition of his Poetical Works, London, 1841-43, 6 vols. Mr. Montgomery also assisted in the translation of Nietzsche's *System of Christian Doctrine*, 1849.

MONUMENTAL THEOLOGY denotes the study of artistic monuments of various descriptions,—inscriptions, coins, medals, statuary, paintings, architectural constructions, etc., so far as they are expressive of theological ideas. A mere glance at the mediæval cathedral of Europe and the modern meeting-house of America shows, that though, in the congregations which built those houses of worship, the piety may have been the same, the theology was certainly not; and a further comparison cannot fail to lead to a definite conception of the theological differences, since the very outlines of the structures show that they were made to meet different wants, built to realize different ideas. Thus, the study of the literary monuments of theology may at every point be aided by the study of the corresponding artistic monuments. In some cases it will be supplemented (a great portion of the history of the Church of Rome during its first centuries has been dug out of the Catacombs): in others it will be strikingly illustrated. It is impossible to visit, for instance, a royal burial-place in a Protestant country in Europe without being struck at the glaring difference between the tomb of the last Roman-Catholic prince and the tomb of the first Protestant prince; and an impression of what the Reformation was and meant will, like a stream of living blood, gush, with its vivifying power, through the shadowy ideas derived from the reading of the literary documents of the event. Intuition is the one great spiritual fertilizer. Two plain tombstones from some out-of-the-way village cemetery—one from 1783, and one from 1883—may tell more impressively than any heavy volume could do, what rationalism and evangelicism really are, and how they affect human life.

It was the great excavations and comprehensive archæological researches which were undertaken in Rome during the sixteenth and seventeenth centuries, and more especially the works of Onufrio Panvinio (*De præcipuis urbis Romæ sanctoribus basilicis*, 1554), and Antonio Bosio (*Roma sotterranea*, 1632), which first drew attention to the theological importance of many artistic monuments: and already Baronius, in his *Annales* (1588-1607), not unfrequently derives his proofs from coins, paintings, etc. The enthusiasm with which classical archæology was studied from the very first days of the renaissance benefited also the study of ecclesiastical archæology. The great works of

Montfaucon — *Antiquité expliquée*, 1719 (reaching down to the fifth century of our era), and *Les Monuments de la monarchie française*, 1729 — contain much of specific theological interest. Special art subjects of distinct theological character, such as sacred painting, attracted general attention, and were frequently treated. (See Rohr: *Pictor errans*, Leipzig, 1679; and Ayala: *Pictor christianus*, Madrid, 1730.) When illuminated manuscripts were printed, the miniature pictures were reproduced. (See the Greek *Menologium*, edited by Cardinal Albani, Rome, 1727, the Syrian *Evangelarium*, edited by Assemani, Florence, 1742, etc.) Indeed, in the second half of the eighteenth century, the artistic monuments of the Church became not only a recognized, but also a highly-valued portion, of the materials employed by the theologian, especially the church historian. (See Pelliccia: *De ecclesiæ politiâ*, 1777.) In the nineteenth century the study has been developed into an independent branch of the theological system. (See Piper: *Einleitung in die Monumentale Theologie*, Gotha, 1867.) Museums have been formed in Berlin, 1854, at Cologne, 1860, etc.; and, though very rarely taught as a peculiar department, monumental theology everywhere receives great attention, both in lectures and text-books. See J. P. LUNDY: *Monumental Theology*, New York, 1876, new edition, 1881; J. N. DIEPOLDER: *Theologie u. Kunst im Urchristenthum*, Augsburg, 1882; cf. art. by F. PIPER, *Theologie, monumentale*, in the first edition of Herzog, vol. xv. pp. 752-807.

MONUMENTS are found among all peoples and in all ages. They are generally very simple, — a stone set up, or a heap of stones. Many such reminders of important events are mentioned in the Bible. Thus Jacob and Laban made a heap of stones to "witness" their covenant (Gen. xxxi. 45-48). Moses ordered the elders to set up stones on Mount Ebal, upon which the "law" was inscribed (Deut. xxvii. 2-4). Joshua fulfilled the request (Josh. viii. 32). Twelve stones out of the midst of Jordan, and twelve stones in the midst of Jordan, commemorated the passage (Josh. iv. 3, 9). Samuel and Saul erected stones in memory of victories (1 Sam. vii. 12, xv. 12). Monuments were also erected in memory of the dead (Gen. xxxv. 20; 2 Kings xxiii. 17). In old times, as now in the East, stones were thrown upon the graves of enemies (Josh. vii. 26, viii. 29; 2 Sam. xviii. 17). Heaps of stones also marked the way (Jer. xxxi. 21).

WOLF BAUDISSIN.

MOON, The, played quite an important part in the life and history of the Hebrews, not only as a measurer of time, but also as an object of idolatrous worship. Its very conspicuous and regularly occurring changes led all people in ancient days to use it for measuring time. In Arabic, its name means "the measurer:" in Egypt, the god of the moon, Thoth, is the god of measure, consequently of science; and by the Greeks, Thoth was identified with the cunning and much-knowing Hermes. Like so many other ancient peoples, the Hebrews also used the period during which the moon accomplishes its changes as a unit of time, — the month. Whether the week of seven days originated as a simple division of the month into four, or whether it was formed with a regard to the seven planets, is questionable.

(See Schrader: *Der babylonische Ursprung der sieben-tägigen Woche*, in *Studien und Kritiken*, 1874.) But it is certain that their year was made up of twelve moon-months of twenty-nine and a half days. Some passages, however, as, for instance, the account of the age of Enoch (Gen. v. 23), indicate, that, at a very early time, the Hebrews were also acquainted with the solar year; and it cannot have been a long time before they observed that the seasons depended on the revolution of the sun (according to old parlance), and not on that of the moon. The discrepancy between the solar and the lunar year they then smoothed over by means of an intercalary month. (See the art. YEAR.) The day of the return of the new moon was always, from the oldest times, a day of note, and is mentioned along with the sabbath in Amos viii. 5, 2 Kings iv. 23; but only the seventh new moon was celebrated as a special day of festival (Lev. xxiii. 24; Num. xxix. 1). All the great annual festivals, however, — Passover, Pentecost, the Feast of Tabernacles, the Day of Atonement, etc., — were celebrated on fixed days of the month. Of the idea, so very common among the peoples of antiquity, that the moon was the cause of the dew, and generally exercised a mysterious influence on vegetation, there is no direct trace in the Old Testament; but passages like Ps. cxxi. 6, Matt. iv. 24, xvii. 15, show that the Jews supposed a connection between the moon and certain diseases. With respect to the worship of the moon, very old among the Shemitic peoples, — according to some, even older than the worship of the sun, — it was forbidden in Deut. iv. 19, xvii. 3. Nevertheless, Josiah put down a number of idolatrous priests who burnt incense to the sun and the moon and the planets (2 Kings xxiii. 5); and Jeremiah complains (viii. 2) that there were people in Jerusalem who worshipped both the sun and the moon. Job xxxi. 27 speaks of another form of the moon-worship, — throwing kisses at her, instead of burning incense to her, which chimes well in with the general Shemitic idea of the goddess of the moon. WOLF BAUDISSIN.

MOORE, Clement Clarke, LL.D., b. in New York, July 15, 1779; d. in Newport, R.I., July 10, 1863. His father was Bishop Benjamin Moore, of the diocese of New York (1748-1816). He was graduated from Columbia College, 1798; and from December, 1821, to June, 1850, he was professor in the General Seminary of the Protestant-Episcopal Church, New-York City, — first of Hebrew and Greek, afterwards of Oriental and Greek, literature. The ground upon which the seminary now stands was his gift. He was the author of the first Hebrew lexicon published in the United States (*Hebrew and Greek Lexicon*, New York, 1809, 2 vols.), and of the famous ballad, familiar to American children, called the "Visit from St. Nicholas," beginning, "'Twas the night before Christmas, when all through the house." He also edited a collection of his father's sermons, 1824, 2 vols.

MOORE, Henry, an early Wesleyan minister; b. in Dublin, Dec. 21, 1751; d. in London, April 27, 1844. He joined the Wesleyan movement, and in 1780 was an itinerant upon the Londonderry circuit; but later in London, as the constant companion of John Wesley, he did most efficient service. After Wesley's death, he figured promi-

nently in the discussions from 1791 to 1797 upon a permanent ecclesiastical organization, and personally favored the episcopal form. "He also defended the itinerant system, and the right of Wesleyan ministers to administer the sacraments. He was the last survivor of those whom John Wesley had ordained." He wrote, in connection with Dr. Coke, a *Life of John Wesley* (London, 1792), and alone, *Life of John and Charles Wesley, and Memoirs of the Family* (London, 1825, 2 vols.), *Memoir of John Fletcher* (New York, 1836), and of *Mary Fletcher* (London, 1817, 2 vols., New York, 1837, 1 vol.), and an *Autobiography* (1830). See Mrs. RICHARD SMITH: *The Life of Rev. Henry Moore, including his Autobiography*, London and New York, 1844.

MOORS. See SPAIN.

MORALITIES. See RELIGIOUS DRAMAS.

MORAL LAW. The meaning of the word "law," when applied to the sphere of moral action, is by no means identical with the juridical sense of the term. On the contrary, whenever an attempt has been made, theoretically or practically, at establishing perfect congruity between morality and legality, the results have proved disastrous; for the word "law" changes its sense as it moves from one sphere into another.

In nature and natural science, law means simply a formula expressing the invariable recurrence of the same effect from the same cause. It involves a necessity which admits of no exceptions,—a *must* which cannot be resisted. When rising from the realm of natural forces to the sphere of social agencies, the law may still be said to involve necessity, but only so far as, on the principle of justice, it is enforced by the state. The difference is apparent. While the laws of nature accomplish themselves, as inherent, constitutive elements of the very forces in action, the laws of the state can be accomplished only by the free will of man. Their necessity depends upon the power of compulsion and punishment which the state is possessed of,—upon something outside themselves. Their *must* is in reality simply a *shall*.

On the same basis stands the moral law; and yet it differs more widely from juridical law than does the latter from natural law. Juridical law recognizes the free will of man, but only as it recognizes any other natural fact. In principle it rejects it, being willing, under all circumstances, to transform its *shall* into a *must*, and, by compulsion and punishment, to enforce itself in spite of the freedom of the human will. Moral law, on the contrary, recognizes the free will of man, not only as a fact in nature, but as the very condition of its own realization. Under no circumstances can it dream of transforming its *shall* into a *must*; for where the *must* begins there morality ends. Compulsion, punishment, and other means of enforcing a law, can reach the act only in its external manifestation, not in its inner motive and purpose; and there lies its morality. Even when moral law demands with absolute authoritative-ness to be obeyed, it demands in the same voice that obedience to it shall be the very manifestation of the freedom of the will.

But whence does this *shall* come? Is not its very existence an inextricable enigma? A feeling of compulsion is quite comprehensible when

produced by external forces which affect the soul in a certain way. All our sensations come to us under this form. We are impressed from without; we become conscious of the impression; we feel that the act of consciousness is a necessary result of the impression: but that feeling of compulsion has nothing strange about it. Quite otherwise with the moral *shall*. It does not come to us from without; it cannot be reduced to an impression from some external object; and, what is still more extraordinary, in spite of its authoritative and obligatory character, it does not impress us with a feeling of compulsion. From the very depths of the soul it seems to rise; and it sounds like an appeal to our freedom, or, rather, like a hint at the right use of the freedom, accompanying its hints, as it were, with light shadows of pleasure and pain. How is it, then, to be explained?

Every creature has a purpose for which it was created, and which is expressed in its organization, and shall be realized in its life; and from the very purpose of man's existence and life, inherent in his organization, bodily and spiritual, the moral *shall* arises. It is the spark produced when the soul is touched by her own purpose. Representing the goal of all human development, so far as that goal can be reached by free human activity, the moral *shall* indicates at every point what we have to do, or not to do, in order to develop in consistency with our own nature, and accomplish the purpose of our being; and, as we accept or neglect its hints, the shadows of pleasure and pain enter our conscience, and fill it with light or darkness. The sceptic, the sensualist, the materialist, may ask, How can such a thing as the purpose of human nature and of human life—that is, a thing which is not, but only shall be—produce a feeling, and make felt its own existence, though it is not existing? The answer cannot be given directly. But all those wants and cravings and impulses, on which organized life in general, the whole activity of plants, animals, and men, depends—what are they but movements of the inherent purpose of the organization towards realization? H. ULRICH

MORAL PHILOSOPHY is a term generally used to designate philosophical ethics, in contradistinction from theological or Christian ethics. Its object is to find an absolute rule of conduct outside of religion, independent of divine revelation, in the very nature of man. The problem arose in Greece, when the Greek mythology (that is, the Greek religion) had lost its hold on the civilized portion of the people; and the Greek philosophy produced two typical solutions,—the Epicurean and the Stoic,—which, in the course of time, have exercised an incalculable influence, not only on ethical speculation, but on the practical morals of individuals, classes, and ages.

Both these systems agree in determining the happiness of the individual as the final goal of moral conduct; but, in the definition of what individual happiness is, they differ widely from each other. To the Epicurean, happiness is enjoyment, the greatest possible amount, consequently prudent, and even calculating; while to the Stoic, happiness consists in an inner self-sufficiency, which not only can afford to despise enjoyment, but which also enables to endure sufferings. Epi-

creurism (most easily accessible to the student through the works of Horace, Lucretius, and Cicero, who, however, was not an Epicurean, but an eclectic) has always exercised its greatest attraction on men of a light and sanguine temperament, and found the most adherents among rich and elegant people. It is, however, not only the elegance and comfort of life which are deeply indebted to Epicureanism: also art, poetry, and science owe much to it. On the other hand, it has been the father of unspeakable debaucheries, and the cause of great ruin. Stoicism (most easily accessible through the works of Seneca, Epictetus, and Marcus Aurelius) attracts chiefly characters of a more serious and sombre hue, and has found its most eminent disciples among practical people, men of power, statesmen. Its influence on art, and even on science, has been comparatively small; but it has produced not a few great ideas, political, social, and moral, which Christendom has recognized and adopted.

In the history of Greek philosophy, the Epicurean and Stoic schools, respectively founded by Epicurus and Zeno, were preceded, the former by the Cyrenaic school (founded by Aristippus), the latter by the cynic school (founded by Antisthenes). The centre of the whole development, however, is occupied by Plato and Aristotle; and especially the latter is of paramount importance in the history of moral philosophy. He also determines the highest moral end as happiness: he is, indeed, the father of the happiness-principle. But he defines happiness as activity, not as enjoyment or self-sufficiency, — as an activity which at every point hits the mean between two opposite excesses, such as is determined by the intellect. To him, man is principally a political being, and can realize his highest moral aims only in the state. Thus the individual becomes absorbed by the family, and the family again by the state; that is, morals become absorbed by politics. Though the direct influence of Aristotle on practical life may be rather small, all ethical speculation borrowed for centuries its method, its scheme, even its materials, from him.

The middle ages had, properly speaking, no moral philosophy. Though the forms, and, with some modifications, also the ideas, of the Aristotelian ethics, were retained by the schoolmen, the subject was generally treated as an appendix to dogmatics. (See ETHICS.) But the renewal of the study of antiquity, and the enthusiasm which the classical literatures, and more especially their philosophy, produced, soon called forth a desire to construct an independent philosophical foundation for the ruling moral code; and in the seventeenth century modern moral philosophy was fairly started by Hugo Grotius and Hobbes, though in an indirect way, and from a rather political point of view. The gross and outspoken materialism of Hobbes, amounting almost to a formal denial of all morals, gave rise to a vehement opposition; and, in the treatises of Cumberland and Cudworth, the idea of Grotius, that natural law as a part of divine law may be deduced *a priori* from the conception of human nature, and *a posteriori* from the fact of its universal acceptance, appeared in a more definite shape and with a more direct moral bearing. The moral law, they protest, is an inherent part of human

nature; and it is inscrutable and authoritative, because, as a part of human nature, it is a creation of God. With Hobbes there began in England a very lively debate on moral philosophy, which has not yet ended, and which, especially in the eighteenth century, produced a very rich and varied literature. It is characteristic of this debate, that the question is not so much about the end of morals as about its sources, — Whence comes the feeling of duty? what is duty? Answered in various ways, the question generally leads to the assumption of a special moral organ, — a moral sense (Francis Hutcheson), a conscience. The existence of a moral sense, a conscience, cannot be doubted: but, unfortunately, the question is not thereby fully answered, because, irrespective of the different degrees of development, the moral sense is never perfectly alike in any two individuals; and when a longer interval, for instance, a period of some centuries, is allowed to intervene, conscience may give, and has given, completely contradictory decisions.

With Kant's "categorical imperative," moral philosophy made a great conquest. That principle broke the backbone of the happiness-principle, and utterly destroyed the reigning eudæmonism. It demonstrated obedience to duty, regardless of happiness, as a peremptory demand of reason. It determined, once for all, the whole subjective or formal side of duty; but of the objective side of the idea, of the contents of duty, it tells us nothing. One may learn from Kant to obey his duty; but he cannot learn what his duty may be, if he happens to be uncertain on that score. A principle was still wanting from which positive duty could be deduced with the same authority to reason as divine revelation exercises over faith. After the time of Kant, however, two remarkable attempts have been made of demonstrating such a principle, and establishing moral philosophy on a basis independent of religion; namely, Utilitarianism, and the application of the theory of Evolution to ethics: which two articles see.

LIT. — WHEWELL: *Lectures on the History of Moral Philosophy in England*, London, 1852, enlarged ed., 1862; VORLÄNDER: *Geschichte der philosophischen Moral*, Marburg, 1855; PAUL JANET: *Histoire de la philosophie morale et politique*, Paris, 1860; JOHN STUART BLACKIE: *Four Phases of Morals*, Edinburgh, 1871; WUTTKE: *Handbuch der christlichen Sittenlehre*, translated into English by Lacroix, New York, 1873 (introduction, vol. i.); LECKY: *European Morals, Augustine to Charlemagne*, Lond. and N.Y., 1877, 2 vols. BAUMANN: *Handbuch der Moral*, Leipzig, 1879; BESTMANN: *Gesch. der christlichen Sitten*, Nördlingen, 1880 sqq.; A. V. OETTINGEN: *Die Moralstatistik*, Erlangen, 1880, 3d ed., 1882; H. HEPPE: *Christliche Sittenlehre*, ed. A. Kuhnert, Elberfeld, 1882; STANLEY LEATHES: *The Foundation of Morality*, London, 1882. For the special relation between moral philosophy and Christian ethics, see the art. ETHICS. CLEMENS PETERSEN.

MORAL THEOLOGY. See CASUISTRY.

MORAVIAN CHURCH, the name by which the United Brethren (*Unitas Fratrum*) are generally known.

I. HISTORY. — This church, which must not, as is often done, be confounded with the United Brethren in Christ, is a resuscitation, in a new

form, of the Bohemian Brethren (q. v.), who flourished from 1457 to 1627 in Bohemia and Moravia, and from 1549 to 1700 in Poland. At the beginning of Luther's Reformation, they numbered about 400 parishes and 200,000 members, were using their own Hymnal and Catechism, and employing two printing-presses for the spread of evangelical literature. In spite of frequent persecutions on the part of the Roman Catholics and Utraquists, they increased in number, and grew in influence, until they obtained legal recognition (1609). One of the ends for which they labored was a closer fellowship among Protestants. They succeeded in effecting an alliance, based on the *Consensus Sandomiriensis*, among those of Poland (1570). This alliance, however, bore no abiding fruits. The anti-Reformation, inaugurated by Ferdinand II., overthrew the Brethren as a visible organization in Bohemia and Moravia (1627); but they continued in Poland and Hungary to the end of the seventeenth century. At the same time there was preserved in their original seats a "hidden seed," which kept up, as far as possible, the tenets and usages of the fathers, held religious services in secret, and prayed for a resuscitation of the church. Such prayers were heard. In 1722 two families named Neisser, led by Christian David, "the servant of the Lord," fled from Moravia, and, by invitation of Count Zinzendorf (q. v.), settled on his domain of Berthelsdorf in Saxony. About three hundred Brethren, in the course of the next seven years, emigrated from Moravia and Bohemia to the same place. They built a town called Herrnhut, or "The Watch of the Lord," and were joined by a number of other Protestants from various parts of Germany. This settlement became the centre of the Renewed Brethren's Church. In addition to the fact that its nucleus consisted of descendants of the Bohemian Brethren, such a renewal was brought about by the adoption of the leading features of their constitution; by the introduction of their discipline, as set forth in the *Ratio Disciplinae* of Amos Comenius, and of much of their liturgy as found in their German hymnals; by appropriating their doctrinal tendency in so far as to hold fast to essentials, but not to bind the conscience with regard to non-essentials; and, finally, by the transfer of their episcopate, which had been carefully continued in the hope of a resuscitation. On the 13th of March, 1735, David Nitschmann was consecrated the first bishop of the Moravian Church by Bishop Daniel Ernst Jablonsky, with the concurrence of Christian Sitkovius, these two being the survivors of the old succession. As concerns the doctrinal tendency, the noteworthy fact may be added, that the Lord's Supper is still defined by the Moravians, as it was defined by their fathers more than four centuries ago, simply in the words of Scripture, without attempting any human explanation. The resuscitation of the Brethren's Church was, however, not accomplished in accordance with a pre-arranged plan; nor was Herrnhut built with such an end in view. The renewal was the work of God, who gradually led both the Moravian refugees and Zinzendorf to recognize his divine will. When Zinzendorf permitted the Brethren to settle on his estate, he knew little or nothing of the church of their fathers; and the projects which he had formed for the extension

of God's kingdom looked in a different direction. It was only after these projects had failed, that he was made to see that Herrnhut, to use his own words, constituted "the parish to which he had from all eternity been fore-ordained." By that time, however, there was gathered a body of Christians, not exclusively descended from the Bohemian fathers, but representing a union of the Slavonic element of the Ancient Brethren's Church with the German element of pietism. In the very nature of the case, therefore, a new and different development began. It was shaped by Zinzendorf. He had, indeed, declared that he would do all in his power to fulfil those hopes of a renewal of the Brethren's Church which filled the heart of its aged bishop Comenius; but at the same time he was by conviction a Lutheran, and had adopted Spener's idea in its deepest import,—of establishing *ecclesiola in ecclesia*. This idea he carried out to ends of which its originator had never thought. On the one hand, the Brethren were to constitute an independent church; and yet, on the other, they were not to interfere with the State churches, but to set forth within the same a union of believers representing the old Brethren's, the Lutheran, and the Reformed elements,—or *τρόποι παιδείας*, as he called them,—in one *Unitas Fratrum*. Accordingly he did not allow the Brethren to expand as they had expanded in their original seats; but exclusive Moravian towns were founded, where no one but a member owned real estate, and the Church controlled, not only their spiritual concerns, but also their industrial pursuits. In such towns a high type of piety was developed. They fostered a missionary spirit, which sent messengers of the gospel to the most distant parts of the heathen world, and found fields at home, through the so-called "Diaspora," on the continent of Europe, and, through domestic missions, in Great Britain and America. They educated in their boarding-schools thousands of young people not connected with the Moravian Church; and, during the long and dreary period of rationalism, they afforded a sanctuary for the old gospel, with its blessed promises and glorious hopes. At the same time there occasionally appeared a self-satisfied spirit, which, on the one hand, looked upon the Moravians as "a peculiar people" in an extraordinary sense, and, on the other, took acceptance with God for granted, as belonging of necessity to all the members of a church in which the Saviour was pre-eminently made the central figure of theology and of practical religion, and his name literally constituted a household word. For a brief period (1745–49), known as "the time of sifting," and in a few of the settlements, a far greater evil manifested itself. Fanaticism broke out among ministers and people. It did not lead them into gross sins, but gave rise to the most extravagant conceptions, especially as regarded the atonement in general, and Christ's wounded side in particular; to the most sensuous, puerile, and objectionable phraseology and hymns; and to religious services of the most reprehensible character. Such fanaticism Zinzendorf himself unwittingly originated by the fanciful and unwarranted ways in which he expressed the believer's joy and the love which the pardoned sinner bears to the Saviour. But, when he and his coadjutors began to realize the magni-

tude of the evil, they earnestly labored to bring back the erring ones to the sober faith and reverent love taught by the Scriptures. Such efforts were crowned with success; and the entire restoration of the church to spiritual health formed the best answer to the many attacks made upon it at that time and for a long period afterward, in part by well-meaning theologians, and in part by scurrilous enemies.

Zinzendorf was consecrated a bishop in 1737, and during his lifetime practically stood at the head of the church, although he had many assistants; and synods, of which he had the principal control, were often held. After his death, the synods assumed their proper position, and the executive power was vested in elective boards. The polity which he had introduced kept the *Unitas Fratrum* numerically small; but it was gradually established in Saxony, Prussia, Denmark, Baden, Switzerland, and Russia. In all these countries, except Switzerland, the exclusive system was introduced: on the part of their governments, liberal concessions were granted. There are fifteen exclusive settlements on the continent of Europe, and nine other Moravian churches.

Turning to Great Britain, we find that the Moravians established themselves in that kingdom in 1735, chiefly through the labors of Peter Boehler, who became God's instrument in leading John Wesley to a knowledge of the truth. In 1479 they were acknowledged, by an act of Parliament, as "an ancient Episcopal Church." Four exclusive settlements were founded; but the rest of their churches, thirty-four in number, never introduced the German polity.

Georgia was the colony in which the Moravians began their work in North America (1735); but they soon relinquished that field, and came to Pennsylvania (1740), where they built Bethlehem, Nazareth, and Lititz, in which three towns the exclusive system was introduced. Subsequently, they established, on the same plan, Hope in New Jersey (which enterprise proved a failure), and Salem in North Carolina. Their other churches were free from the trammels of this polity. It was totally relinquished in 1844 and the subsequent years. During the century in which it continued, it necessarily kept the church small in this country also: since its relinquishment, the Moravians have increased rapidly, and during the last twenty years have doubled their membership. The number of their churches is seventy-eight.

II. GERMAN MORAVIAN TOWNS. — Although the exclusive system on the continent of Europe has undergone modifications which seem to point to its eventual abolition, its essential features are still maintained. The membership, "according to difference of age, sex, and station in life," is divided into classes, called "choirs," from *χορος*. At the head of each choir stands an elder, or, in the case of a female class, a deaconess, charged with its spiritual interests. Special religious services are held, and an annual day of covenanting and praise is observed. Such classes, or choirs, are maintained in other Moravian churches also. Every settlement has a Brethren's, a Sisters', and a Widows' House, which supply the inmates with comfortable homes at moderate charges. A Sisters' House is inhabited by unmarried women, who maintain themselves by work suited to their

sex; and a Brethren's House, by unmarried men, who carry on various trades. There are two superintendents for each house, — the one looking after the religious concerns of the inmates, who are bound by no vow, and can leave at option; the other managing the temporal affairs. The financial and municipal interests of a settlement in general are directed by the Board of Overseers, with the warden as its president; while spiritual matters are looked after by the Elders' Conference, with the senior pastor as its president. Religious services for all the inhabitants are held every evening in the church.

III. THE CONSTITUTION, MINISTRY, RITUAL, AND USAGES. — (a) In 1857 the entire constitution of the *Unitas Fratrum* was remodelled. It embraces three provinces, — the German, the British, and the American. They are locally independent, but together constitute one organic whole in regard to doctrine, the fundamental principles of discipline and ritual, and the foreign missionary work. Hence there is a general and a provincial government. The former consists of a General Synod (meeting every ten years at Herrnhut, and attended by delegates from all the provinces, as also from the foreign mission-field) and of an Executive Board. This Board is called the "Unity's Elders' Conference," and has four departments, two of which (the Departments of Missions and of the Unity) are elected by the General Synod; and, as this conference is at the same time the executive board of the German province, the other two by its Provincial Synod. The Department of Missions superintends the foreign missionary work; and the Department of the Unity, the British and American provinces, in all such matters as come within the legislative scope of the General Synod. In the British and American provinces, provincial concerns are managed by their own synods and executive boards, known as Provincial Elders' Conferences.

(b) The ministry consists of bishops, presbyters, and deacons. Unordained assistants, whether men or women, are formally constituted acolytes. The Moravian episcopacy is not diocesan, but represents the entire *Unitas Fratrum*. Hence bishops have an official seat, both in the synods of the provinces in which they reside, and in the General Synod, and can be appointed only by this body, or by the Unity's Elders' Conference. In the bishops is vested exclusively the power of ordaining. They constitute a body whose duty it is to look to the welfare, and maintain the integrity, of the *Unitas Fratrum* in all its parts, and especially to bear it on their hearts in unceasing prayer before God; and although they are not, *ex officio*, connected with the government, they are, as a rule, elected to the governing boards over which they preside.

(c) The ritual is liturgical in its character. A litany is prayed every Sunday morning. Special services, at which offices of worship are used, distinguish the festivals of the ecclesiastical year, certain "memorial days" in the history of the Moravian Church, and the annual days of covenanting of the choirs. The hymnology is rich, and church music very fully developed. Some of the most celebrated Moravian hymnologists are Zinzendorf, Countess Zinzendorf, Spangenberg, Louise von Hayn, Gregor, James Montgomery,

Garve, Albertini, etc. Love-feasts, in imitation of the *agape* of apostolic times, are celebrated. The pedilavium, or foot-washing, was formerly practised within limited circles, but has long since been abolished. At one time the lot was employed in the appointment of all ministers, and marriages were contracted in the same way. Its use in the former case has been greatly restricted: the rule with regard to marriages was abolished in 1818.

IV DOCTRINE. — The Moravian Church does not set forth its doctrines in a formal confession of faith, as was done by its Bohemian fathers; but the cardinal points are found in its Catechism, in its Easter Morning Litany (Schaff's *Creeeds*, iii. p. 799), and in its *Synodical Results*, or code of statutes drawn up by the General Synod. The doctrines of the total depravity of human nature, of the love of God the Father, of the real God-head and real humanity of Jesus Christ, of our reconciliation to God and our justification by faith through the sacrifice of Jesus Christ, of the Holy Ghost and his operations, of good works as the fruit of the Spirit, of the fellowship of believers, of the second coming of the Lord, and of the resurrection of the dead unto life or unto condemnation, are deemed to be essential. (SPANGENBERG: *Exposition of Doctrine*, London, 1784; PLITT: *Glaubenslehre*, Gotha, 1863; PLITT: *Zinzendorf's Theologie*, Gotha, 1869-74, 3 vols.)

V. ENTERPRISES OF THE CHURCH. (a) *Schools*. — There are in the three provinces 47 boarding-schools for young people not connected with the Moravian Church, at which schools about 2,500 pupils of both sexes are annually educated. Each province has a theological seminary.

(b) *Foreign Missions*. — Although three Protestant missions existed prior to the Moravian missionary work, such enterprises were all undertaken in connection with the planting of colonies. The Moravians were the first Protestants who went among the heathen with no other purpose in view than that of saving souls. In 1732 Leonard Dober and David Nitschmann (q.v.) inaugurated on the Island of St. Thomas that work to which the church still chiefly devotes itself, and which God has wonderfully blessed. At various times, missions—in the service of which large amounts of money were spent, and many lives sacrificed, but which eventually proved unsuccessful—were undertaken in the following countries: Lapland (1734-36), shores of the Arctic Ocean (1737-38), Ceylon (1738-41), Algiers (1740), Guinea (1737-41 and 1767-70), Persia (1747-50), Egypt (1752-83), East Indies (1759-96), and the Calmuck territory (1768-1823). The field, at the present day, embraces the following seventeen mission provinces: Greenland (1733), Labrador (1771), Indian Country of North America (1734), St. Thomas and St. John (1732), St. Croix (1732), Jamaica (1754), Antigua (1756), St. Kitts (1775), Barbadoes (1765), Tobago (1790, renewed, 1827), Demarara (1835, renewed, 1878), Mosquito Coast (1848), Surinam (1735), South African Western Province (1736, renewed, 1792), South African Eastern Province (1828), Australia (1849), and West Himalaya (1853). The annual cost of this extensive work is about \$260,000. This amount is made up by the contributions of the members of the church, by gifts from

friends of the cause, by grants from missionary societies in the three provinces, by the interest of funded legacies, and by the missions themselves through voluntary donations and the profits of trades. The London Association in aid of the Missions of the United Brethren, founded in 1817, is composed of members of various churches, not of Moravians, and contributes about \$25,000 a year. The Brethren's Society for the Furtherance of the Gospel among the Heathen, founded in England in 1741, supports the mission in Labrador, and owns a missionary vessel, which has now been annually sailing to that distant coast for a hundred and thirteen years without encountering a serious accident. The converts are divided into four classes,—new people (or applicants for religious instruction), candidates for baptism, baptized adults, and communicants. In the year 1889 the extensive field in the West Indies will cease, in consequence of an enactment of the General Synod of 1879, to be a mission, and will be constituted the fourth self-supporting province of the *Unitas Fratrum*. According to the latest statistics, the seventeen mission provinces comprise 115 stations and 307 additional preaching-places; 7 normal schools, with 70 scholars; 215 day schools, with 15,616 pupils, 215 teachers, and 634 monitors; 94 Sunday schools, with 13,355 pupils and 884 teachers; 312 missionaries, male and female; 1,471 native assistants; and 76,646 converts.

(c) *Bohemian Mission*. — This work was begun in 1870. At first it advanced very slowly, on account of the restrictions imposed through the Austrian laws. In 1880 these restrictions were removed, and the *Unitas Fratrum* was legally acknowledged by that same government at whose hands it received its death-blow in the anti-Reformation. This mission embraces 4 stations, an orphan-house, 4 missionaries, and 246 members.

(d) *Leper Hospital*. — In 1881 the Moravians took charge, in Jerusalem, of a hospital, previously established, for lepers. This institution is supported by contributions from the three provinces.

(e) *Diaspora* (from *διασπορά*, in 1 Pet. i. 1), a work carried on by the German Province, and having for its object the evangelization of the State churches on the continent of Europe, without depriving them of their members. Evangelists itinerate through the various countries of Germany, through Switzerland, Denmark, Norway, Sweden, Poland, Livonia, Esthonia, and other parts of Russia, visiting, preaching, and organizing "societies." This mission embraces 61 central stations, 62 laborers, and about 80,000 "society members."

VI. STATISTICS. — *The Three Home Provinces*: 269 bishops, presbyters, and deacons; 97 unordained assistants, male and female, in various departments of church-work, not counting teachers; 30,741 souls. *Foreign and Bohemian Missions*: 145 bishops, presbyters, and deacons; 25 unordained assistants; 146 female assistants; 1,471 native assistants; 76,892 souls. The *Unitas Fratrum*, therefore, numbers in all 414 bishops, presbyters, and deacons; 1,739 male and female assistants (together, 2,153 laborers); and 107,633 souls; and has, besides, about 80,000 souls in its Diaspora societies.

LIT. — CRANZ: *History of the Brethren*, London,

1780; HOLMES: *History of the United Brethren*, London, 1825, 2 vols.; CRÆGER: *Geschichte der alten u. erneuerten Brüder-Kirche*, Gnadau, 1852-66, 5 vols.; SCHRAUTENBACH: *Zinzendorf u. die B.G.*, Gnadau, 1851; BURCKHARDT: *Zinzendorf u. die B.G.*, Gotha, 1865; BOST: *Hist. de l'Église des Frères*, Paris, 1844, 2 vols.; SCHWEINITZ: *The Moravian Manual*, Bethlehem, 1869; HOLMES: *Missions of the United Brethren*, London, 1827; SHAW: *The Third Jubilee of Moravian Missions*, London, 1882; A. C. THOMPSON: *Moravian Missions*, N.Y., 1882; and many histories of the individual missions. BISHOP E. DE SCHWEINITZ.

MORE, Hannah, Miss (often printed Mrs., i.e., Mistress, — a term of respect formerly given to ladies, married and unmarried); b. in Stapleton, Gloucestershire, Feb. 2, 1745; d. in Clifton, Sept. 7, 1833. She was educated at Bristol by her father, who was the village schoolmaster. At the age of sixteen she produced a pastoral drama, entitled *The Search after Happiness* (not published until 1773), and in 1774 the tragedy, *The Inflexible Captive* (which was acted for one night at Bath), and several poems; in 1778, a tragedy, *Percy* (brought out by Garrick, and played for fourteen nights); and in 1779 her last tragedy, *The Fatal Falsehood*: both the latter were played at Covent Garden. But, her views having changed, she declared that she did not "consider the stage, in its present state, as becoming the appearance or countenance of a Christian; on which account she thought proper to renounce her dramatic productions in any other light than as mere poems." Henceforth she turned her attention to religious themes and non-dramatic poetry, and wrote very many pieces, long and short. Of these the most famous are the popular tales in the monthly publication entitled *The Cheap Repository*, begun at Bristol, 1795. Such stories as *Parley the Porter*, *Black Giles the Poacher*, and, above all, *The Shepherd of Salisbury Plains*, have not only been very widely circulated, but have endeared their author to many households. Not read much to-day, but once very popular, are *Thoughts on the Manners of the Great*, 1788; *Religion of the Fashionable World*, 1795; *Strictures on the Modern System of Female Education*, 1799; *Hints toward forming the Character of a Young Princess*, 1805 (she had been recommended by Bishop Porteus for governess to the little Princess Charlotte, daughter of George III.; but court-etiquette required a lady of rank for this position); *Cælebs in Search of a Wife*, 1809 (ten editions sold in first year); *Practical Piety*, 1811; *Christian Morals*, 1812; *Essay on the Character and Writings of St. Paul*, 1815; *Modern Sketches*, 1819.

When she gave up writing for the stage, she also turned her back upon the fashionable and brilliant society in London, in which she had lived as a favorite for five years, and retired to Bristol, and then, in 1786, to her "little thatched hermitage" at Cowslip Green, at Wrington, ten miles from Bristol. There, in 1790, she was joined by her sisters, who had long kept school at Bristol. In 1802 they all moved to Barley Wood. In 1828 Hannah More, who survived her sisters, removed to Clifton, where she died.

Hannah More was in every way a remarkable woman. She was considered one of the great

reformers of contemporary manners and morals. Her philanthropic labors were abundant and successful. In conjunction with her equally devoted sisters, she "devised various schemes of benevolence and usefulness; not the least of which was the erection of schools, which, though at first confined to the children of their immediate surroundings, soon extended their operations over no less than ten parishes where there were no resident clergymen, and in which upwards of twelve hundred children were thus provided with the benefits of moral and religious education." The More sisters, aided by their friends, also distributed Bibles and prayer-books. Hannah More received, it is said, upwards of thirty thousand pounds sterling for her writings, and bequeathed ten thousand pounds sterling for pious and charitable purposes. A writer in the *Encyclopædia Britannica* (8th ed.) thus speaks of Hannah More as a writer:—

"The works of Hannah More have always been highly esteemed by the religious world; and she is generally considered as one of the most distinguished of that class of writers who unite great piety with considerable literary talent, and dedicate the creation of fancy, as well as the deduction of reason, to the service of religion. Her poetry is not much prized. Her prose is justly admired for its sententious wisdom, its practical good sense, its masculine vigor, and the dignified religious and moral fervor which pervades it."

The *Complete Works* of Hannah More appeared, London, 1830, 11 vols.; a *Selection*, 1847-49, 9 vols.; *Miscellaneous Works*, 1840, 2 vols. There are two American editions of her works, Philadelphia (Lippincott's) and New York (Harper's). Her life was written by WILLIAM ROBERTS (1834, 4 vols.; 3d ed., 1838, 2 vols.), also by H. THOMPSON (1838), and by Mrs. R. SMITH (1844).

MORE, Henry, the Cambridge Platonist, b. at Grantham, Lincolnshire, Oct. 12, 1614; d. at Cambridge, Sept. 1, 1687. He was educated at Eton, whence he passed (1631) to Christ's College, Cambridge, where he took his B.A., 1635, and M.A., 1639, followed immediately by a fellowship. He spent the remainder of his life in the university, acting as private tutor, frequently to persons of rank. From his father he inherited the advowson of the rectory of Worthington, and seems to have for a little time held this living for himself, but speedily appointed a successor. He was offered the mastership of his college in 1651, but refused it, as he did the provostship of Trinity College, Dublin, and the deanery of St. Patrick's. He also declined to accept a bishopric which his friends had obtained for him. For a very short time in 1675 he held a prebend's stall in Gloucester's cathedral, and this was his single preferment.

A great charm attaches to this modest and devoted man. He passed through a remarkable religious experience, — from strict Calvinism to theosophy and mysticism, — yet without injury to his profoundly pious nature. He lived a very secluded life, but by no means a selfish or lazy one. "His very chamber-door was a hospital to the needy;" and "work after work sprang with easy luxuriance from his pen." He was very learned, although much was merely curious and really worthless lore. He delighted in Cabalism, and in discovering secrets and mysteries where

none existed. But, withal, he made real progress in things divine, and was by more than one holy man considered as the "holiest person upon the face of the earth." Principal Tulloch calls him the "most poetic and transcendental, and, on the whole, the most spiritual looking, of all the Cambridge divines." Like some other geniuses, e.g., Calvin, he formed his system of thought in early manhood, and maintained his loyalty to it through life. More's *Philosophical Poems*, published in 1647, when he was thirty-three, contains the germ of most of his speculations. He belonged to that select school known as the Cambridge Platonists (see art.), and vigorously advocated the rights of reason. Christianity to him was "the deepest and choicest piece of philosophy that is." But "more noble and inward than Reason itself, and without which Reason will falter, or, at least, reach but to mean and frivolous things," is what he calls "Divine Sagacity;" i.e., we cannot apprehend the divine unless we already share in the divine.

President Porter says, "The leading principle of More's ethical system was, that moral goodness is simple and absolute; that right reason is the judge of its nature, essence, and truth; but its attractiveness and beauty are felt by a special capacity, not unlike the *moral sense* of later writers. Therefore all moral goodness is properly termed intellectual and divine. To affect this as supreme gives supreme felicity. By the aid of reason we state the axioms or principles of ethics into definite propositions, and derive from them special maxims and rules. In his philosophical works, More states and defends, in the main, the principles of Descartes, stating, at great length and with great minuteness, the doctrine of innate ideas, and defending it against misconception and objections. He qualifies Descartes' opinion, that the soul has its seat in the pineal gland, and contends for the extension or diffusion of the soul, at the same time arguing that this does not involve its discerptibility. He contends at times for the reality of space as an entity independent of God, and again makes space to be dependent on God (anticipating the argument of Samuel Clark). He argues the existence of God from the moral nature of man. In his speculations concerning the Philosophical Cabala, he argues that the principles of the Platonic philosophy were derived from the Hebrew revelation, and yet contends for an independent power in man to apprehend rational and divine truth. In his *Enthusiasmus Triumphatus*, [or a Brief Discourse of the Nature, Causes, Kinds, and Cure of Enthusiasm, 1656], as well as in his theological writings, he argues against the false and pretended revelations and inspirations which were so current in his time. His [*Explanation of the Grand*] *Mystery of Godliness* [1660] is an attempt to construct the Christian theology after those subjective ethical relations and beliefs which were taught by Plato and Plotinus, and at the same time to recognize the reality of the supernatural in the Christian history" (Ueberweg, *History of Philosophy*, Eng. trans., ii. 359).

More wrote, besides those already mentioned, *Antidote against Atheism*, 1652; *Conjectura Cabalistica*, 1653; *Immortality of the Soul*, 1659; *Enquiry into the Mystery of Iniquity* [the Roman Church],

1664; *Enchiridium Ethicum, or Manual of Ethics*, 1666; *Divine Dialogues*, 1668; *Expositio Prophetica septem Epistolarum ad septem Ecclesias Asiaticas, una cum Antidoto adversus Idolatriam* (explanation of the Epistles to the seven churches in Asia, and criticism of the Roman Church), 1669; *Philosophiæ Teutonicæ Censura* (criticism of Jacob Böhme's philosophy); *Enchiridium Metaphysicum* (manual of metaphysics), 1671. His works in Latin appeared at London in collected edition — *Theologica*, 1675; *Philosophica*, 1678. A collected edition of his philosophical works in English appeared in 1662, 4th ed., 1712. In 1708 appeared his *Theological Works, according to the Author's improvements in his Latin edition*. In 1692 appeared his *Discourses on Several Texts of Scripture*. His *Life* was written by Rev. Richard Ward, London, 1710. See particularly the exhaustive study of Henry More by Principal TULLOCH, — *Rational Theology in England in the Seventeenth Century*, vol. ii., 303–409 — and President PORTER, in Ueberweg as above; also MUL-LINGER: *Cambridge Characteristics in the Seventeenth Century*, London, 1867, chap. iv.

MORE, Sir Thomas, the author of the *Utopia*, and martyr of the old faith; the son of a judge of the King's Bench; was b. in London about 1480; suffered on the block July 6, 1535. He was educated, in part, in the home of Cardinal Morton, who sent him to Oxford. He became closely identified with the advocates of the new culture, — Grocyn, Linacre, and Colet, — and entered into intimate relations with Erasmus. At his father's solicitation, he studied law at New Inn and Lincoln's Inn, and in 1503 became a member of the House of Commons; but, drawing upon himself the anger of Henry VII., he retired for the time from political life. Erasmus found him translating sayings of Lucian, writing biting epigrams, engaged in ascetic exercises, and contemplating the assumption of the cowl. But his healthy nature led him to marry in 1507, and resume the practice of law. He translated the works and life of Pico of Mirandula, defended Erasmus and his New Testament against the attacks of the Louvain professor Dorpius, and secured a royal order making the study of Greek obligatory at Oxford (1518). Henry VIII., whose accession he had welcomed in a poem, attached him to his court in 1518.

In 1516 More wrote his famous work, the *Utopia*, the type of many national romances. In the form of a dialogue with one Raphael, who has visited the Island of Utopia in the South Seas, he criticised the national and social state of England, and promulgated a new system. Plato's republic was in his mind. He affirms perfect freedom in his island, the equal obligation of work, and a communion of goods. The marriage relation he left untouched, but women were to have the equal privilege of exercising the functions of the priesthood and arms. Religious freedom also existed in his island, and differences in religious forms; and the only condition of citizenship was a belief in immortality and God. The *Utopia*, written at a time when More had already been urged by Wolsey to enter the service of the king, was a programme of political and social reforms.

Luther appeared between the completion of

More's *Utopia* and the beginning of his political activity, and there is little doubt that the doctrinal principles and stormy agitation of the German Reformation changed More's position. He soon became the champion of the Catholic party in England, and published, in answer to Luther's reply to Henry in 1523, the *Responsio ad convincia Lutheri*, which demonstrated that he could use more condemnatory epithets in good Latin than any other man in Europe. He defended the doctrines and all the ceremonies of the Catholic Church in his *Dialogue* (1529) and smaller writings against Tyndale, Frith, and others. The king held him in high estimation, and at the fall of Wolsey, in 1529, delivered to him the great seal of chancellor. In the matter of the king's divorce with Catharine of Aragon, More at first refused to give a judgment on its lawfulness, and referred him to the theologians. He, however, consistently refused to assent to the marriage with Anne Boleyn; and, when it became apparent that Henry was going to break with the Pope, he resigned his office (1532) on the plea of ill health. He was allowed to live quietly, in spite of his refusal to attend the coronation of Anne. Later he was accused, with Bishop Fisher, of having been mixed up with the Maid of Kent; but it appeared that he had merely visited her as a saint, and given her some money to pray for him, and he was exonerated.

More and Fisher were now recognized throughout the land as the heads of the Catholic party. In March, 1534, they were summoned to swear to the Act of Succession. More was willing to assent to the transfer of the succession to Elizabeth, but refused to acknowledge the legality of the divorce. He was condemned to the Tower. In the spring of 1535 he was called upon to take the oath of supremacy. He refused, and was tried. His trial lasted nine weeks. The Pope's nomination of Bishop Fisher to a cardinalship determined the fate of both. More exhibited firmness and a cheerful spirit to the last moment of the execution.

He employed his time in the Tower with the composition of ascetic works (*Quod pro fide mors fugienda non sit*, etc.) and a work on the passion of our Lord. His character was above reproach. He was of a noble and amiable nature; but he displayed a strange admixture of clear reasoning, critical acumen, and narrow religious prejudice. His execution made a great stir all over Europe. It was, in spite of the legal process, a legal murder. In his trial, abnormal charges were preferred; but he was not by any means a sacrifice to the personal hatred of the sovereign. The larger part of the nation was on the king's side; and, after the parliamentary decrees favoring the Reformation, the measures against More were justifiable according to the standard of the time. He was rather the victim of a mighty struggle, not of the personal bitterness of Henry VIII.

LIT — *The Utopia*, published first in Louvain, 1516, appeared in English translations by ROBYN-SON (London, 1551), BURNET (1684), CAYLEY (1808), new ed., with BACON'S *Atlantis*, and copious notes by St. John, 1845. *Lives of More* by ROPER (his son-in-law), Oxford, 1716, new ed., 1822; RUDHARDT, Nürnberg, 1829, new ed., Augsburg, 1852; WALTER, London, 1840; Sir JAMES MACKINTOSH, 2d ed., London, 1844; SEE-

BOHM: *The Oxford Reformers*, 2d ed., London, 1869; BAUMSTARK, Freiburg, 1879; BEGER: *Th. Morus u. Plato*, Tübingen, 1879. Of more general works, see especially FROUDE: *History of England* (vol. i., ii.); and RANKE: *Engl. Gesch.* (vol. i.), 1859; [TAINE: *English Literature*, vol. i.].

C. SIGWART.

MOREL, Jean, b. at Tilleul, in Normandy, in 1538; d. in Paris, Feb. 27, 1559. Though he was very poor, he contrived to gather some knowledge, and pursue some studies in Paris and Geneva; in which latter place he embraced the Reformation. After the custom of poor students, he entered the service of some scholar; and in the house of the Reformed minister in Paris, Antoine de Chandieu, he was arrested, and accused of heresy. By means of the rack he was induced to recant, but immediately repented, and retracted his recantation. As new attempts of conversion failed, and the Roman-Catholic clergy loathed to bring his case out before the public, he very conveniently died in his cell from poison. He was, nevertheless, burned the next day in the Place Notre Dame. See CRESPIN: *Histoire des Martyrs*, Geneva, 1619, 2 vols. fol.

MOREL, or MORELLI, Jean Baptiste, a native of Paris, who, having embraced the Reformation, sought refuge in Geneva towards the middle of the sixteenth century. Of his personal life very little is known; but he became suddenly noted by the publication of his *Traité de la discipline et police chrétienne*, 1561. In direct opposition to Calvin, but closely imitating the constitution of the first Christian church, he demanded that all great questions of doctrine, morals, or government, which might arise in a congregation, should not be decided by a more or less hierarchically organized consistory or presbytery, but by the congregation itself, by the application of universal suffrage. Calvin, to whom he presented the manuscript, declined to read "so long an exposition of a subject already decided by the word of God;" and Morelli, who realized the danger of publishing the book in Geneva, went to Lyons, and had it printed there. It produced an immense sensation, and was immediately rejected and condemned by the national synod of Orleans, 1562. Having returned to Geneva, Morelli was summoned before the consistory, convicted of heresy, and excommunicated; after which the case was handed over to the civil authorities. His book was publicly burned by the hangman; and any one who owned a copy of it was ordered to deliver it up immediately, under penalty of the severest punishment. Meanwhile the author himself had been prudent enough to leave the city, but he did not altogether escape the wrath of Calvin and Beza. He obtained a position at the court of Navarre as tutor to the son of Jeanne d'Albret; but the remonstrances of Beza induced her to dismiss him, 1566. The synods of Paris (1569) and Nîmes (1572) also condemned the book, but at the same time it evidently began to arouse the interest of the laity. See WADDINGTON: *Ramus*, Paris, 1855. Of the author nothing further is heard. He seems to have died some years later in England.

MOREL, Robert, b. at Chaise-Dieu in Auvergne, 1653; d. at St. Denis, Aug. 29, 1731; entered the Congregation of St. Maur in 1672. and was

appointed librarian at St. Germain-des-Prés in 1680, and afterwards prior of the convent of Meulan, but retired to St. Denis in 1699, having become completely deaf. Several of his devotional books are still read, — *Effusion de cœur*, 1716; *Entrétiens spirituels* (three collections), 1720–22; *Imitation de Jésus Christ*, 1722, etc.

MORELSTSHIKI (*self-immolators*), a fanatical sect of Siberia and other portions of Russia, so called from their practice of voluntary suicide in a pit filled with combustibles on fire. Such a death is believed to insure a happy immortality. The ceremony of self-immolation takes place once a year in a retired spot.

MORÉRI, Louis, b. at Bargemont, in Provence, March 25, 1613; d. in Paris, July 10, 1680; studied literature under the Jesuits at Aix, and theology at Lyons, in which latter city he was ordained a priest, and preached for several years with success. He published a collection of poems, a translation of Rodriguez's *Christian Perfection*, a new edition of the *Lives of Saints*, etc.; but his great work, which at once made him a literary lion, was his *Dictionnaire Historique* (1673, 1 vol. fol; last ed., by Drouet, 1759, 10 vols. fol.). It was translated into Spanish and English. The latter translation is by Jeremy Collier, London, 1701, 2 vols.

MORGAN, Thomas, one of the exponents of the later English deism; d. at London, Jan. 14, 1743. Little is known of his life. He was for a time pastor of a Presbyterian church, but lost his position in 1726, on adopting Arian views. He practised medicine for a time, especially in Bristol, and then went to London, where he gave himself up to literary work. He is remembered by his theological work, *The Moral Philosopher* (3 vols., London, 1737–40), in which he vigorously advocates the belief in God as the creator, preserver, and regent of the world, and combats atheism. But he recognizes only one infallible proof of the divinity of a doctrine, — its moral truth and inherent reasonableness. That which distinguishes him from the other deists is, that he finds a great gulf between the Old and New Testament. The Mosaic religion is a very low type of religion; and the Mosaic law a narrow national code, extending only to external conduct; and the ceremonial law an oppressive system, in which there is nothing true or good. In general, he minimizes the dignity of the religion, history, and God of the Old Testament. The Christianity to which he pays homage is a purely rational system, consisting of ethical elements, and purified of the dregs of Judaism. In his view, every thing that is untrue and impure in traditional Christianity was derived from Judaism. Paul was the truest Christian, because the least a Jew; and he was a veritable free-thinker. In his system, Morgan approached very close to Marcion. See *Memoirs of the Life and Writings of Whiston*, 1749; *LELAND: Deistical Writers*; *LECHLER: Gesch. d. Deismus*.

G. LECHLER.

MORGANATIC MARRIAGES are those between a man of superior and a woman of inferior rank; in which it is stipulated that neither the latter nor her children shall enjoy the rank, or inherit the possessions, of her husband. The adjective comes from *morganatica*, a corruption of the old High-German *morgangeba* ("morning

gift"), a kind of dowry paid on the morning before or after the marriage.

MORI'AH (*appearance of Jehovah*), the hill upon which Abraham offered Isaac, according to divine direction (Gen. xxii. 2), and on which, later, the temple was built (2 Chron. iii. 1). By "the land of Moriah," in the first passage, is meant the "land in which Mount Moriah was" (cf. "the land of Jazer," Num. xxxii. 1). Moriah was probably not the usual designation of the temple hill, because it does not occur in the pre-exilic books. See **TEMPLE**.

MORIGIA, Jacobo Antonio de. See **BARNABITES**.

MORIKOFER, Johann Kaspar, b. at Frauenfeld, Thurgau, Switzerland, 1799; d. at Zürich, Oct. 17, 1877. He was successively rector of the city school of his birthplace (1830), pastor in Gottlieben (1833), in Winterthur (1870), and in Zürich. He wrote several valuable and laborious books upon Swiss literary and ecclesiastical history, based upon previously unused or little-used sources, and written in a sober but attractive style. The chief of them are *Die schweizerische Literatur des achtzehnten Jahrhunderts*, Leipzig, 1861; *Bilder aus dem kirchlichen Leben der Schweiz*, 1864; *Ulrich Zwingli nach den urkundlichen Quellen*, 1867–69, 2 vols. (an excellent work); *Johann Jacob Breitingen*, Zürich, 1874; *Geschichte der evangelischen Flüchtlinge in der Schweiz*, 1876.

MORIN, Etienne, b. at Caen, Jan. 1, 1625; d. in Amsterdam, May 5, 1700; studied theology and Oriental languages at Sedan and Geneva: was pastor of the Reformed Congregation of St. Pierre sur Dive, near Lisieux, afterwards at Caen; and became, after the revocation of the Edict of Nantes, when he sought refuge in Holland, professor of Oriental languages in Amsterdam. Of his numerous writings, the principal are *Dissertationes* (Geneva, 1683), *Exercitationes de lingua primæva* (Utrecht, 1694), *Explanationes sacræ* (Leyden, 1698), a life of Bochart, in the *Opera Bocharti*, etc.

MORIN, Jean, b. at Blois, 1591; d. in Paris, 1659; belonged to a Reformed family, and studied theology at Leyden, but was disgusted at the controversies between the Calvinists and Arminians; embraced Romanism, and entered the Congregation of the Oratory. He was for many years employed by Urban VIII. in his negotiations with the Greek Church, but acquired his greatest fame as a writer; though the violence with which he attacked the Masoretic text of the Old Testament, and exalted the Septuagint and the Samaritan Pentateuch, caused much opposition. His principal works are *Exercitationes in utrumque Samaritanorum Pentateuchum* (1631), *Exercitationes de hebraici græcique textus sinceritate* (1633), *Antiquitates Ecclesiæ Orientalis* (1682), with his life, etc. He also edited and translated the Samaritan Pentateuch in Le Jay's polyglot.

MORISONIANS. See **EVANGELICAL UNION**.

MORLEY, George, D.D., b. in London, 1597; d. at Chelsea, Oct. 29, 1684. He was graduated M.A. at Oxford, 1621; was chaplain to the Earl of Carnarvon, 1628–40, then to Charles I., who made him a canon of Christ Church, Oxford. He remained with the king through his troubles, and declined to sit in the Westminster Assembly. He was imprisoned in 1648, left England the

following year, nor returned until he was sent by the Royalists, during the protectorate of Richard Cromwell, to win over the Presbyterians to the episcopal form of government and to the use of a liturgy. This mission was all the more congenial to him, as he believed Charles II., whose chaplain he had been at The Hague, to be a sincere Churchman. He had also to employ all his dexterity in keeping the Royalists, naturally impatient and restless on the eve of the Restoration, from ruining his design by injudicious actions. Dr. Morley was rewarded by Charles II. with the successive appointments, in the same year, to the deanery of Christ Church and the bishopric of Worcester. In 1661 he sat in the Savoy Conference, and led on the bishops' side in the debates. In 1662 he was appointed dean of the chapel royal, and was transferred to the see of Winchester. He laid himself open to the charge of intolerance by his advocacy of such a modification of the Test Act as should compel sworn allegiance to the Church of England. He had, indeed, two hatreds, — Romanism and Dissent. His benefactions were very large. His writings, although numerous, are controversial and of little interest.

MÖRLIN (*Mörle, Möhrlein, Morlinus, Maurus*), Joachim, b. at Wittenberg, April 6, 1514; d. in Königsberg, May 23, 1571. He studied theology at Marburg, Constance, and Wittenberg, and was in 1540 appointed superintendent of Arnstadt; but the combativeness and vehemence of his temper soon brought him into violent conflict with the burgomaster of the place, and in 1543 he was discharged. Next year he received a call as superintendent of Göttingen; but when, after the end of the Smalcaldic war, the Interim was to be established in that city, he offered so virulent and indiscriminating an opposition to the imperial order, that he was not only expelled, but actually had to flee for his life (1550). Appointed preacher at the cathedral of Königsberg, he was at first on terms of great intimacy with Ōslander, but afterwards turned against him in the rudest manner from the pulpit, the result of which was that the Duke of Prussia dismissed him, and ordered him to leave the country. As superintendent of Brunswick (1553-67) he labored with great success, though he continued to participate in all the theological controversies of the day in the same way as formerly. In 1567 he was recalled by the Duke of Prussia, and made bishop of Samland. He was one of the leaders of the Gnesio-Lutheran party, but he became more conspicuous as one of the coarsest and most passionate theological controversialists of his age. A list of his works (controversial pamphlets, sermons, letters, etc.) is found in his biography by WALTHER, Arnstadt, 1856 and 1863 (two dissertations).

WAGENMANN.

MORMONS. Mormonism is the name given to the religious belief of the Mormons, a sect having their headquarters in Utah, one of the Territories of the United States. These people call themselves "Latter-Day Saints," and their organization, "The Church of Jesus Christ of Latter-Day Saints;" but by the rest of the world they are known as "Mormons." The word "mormon," in their etymology, is a hybrid term, from the reformed Egyptian "mon" and the English "more," and means more good. The man Mormon,

in their ecclesiastical history, was the last of the sacred prophets of ancient America, who, a leader of the Nephites, perished, in a battle between them and the Lamanites, in A.D. 420. Both Nephites and Lamanites were descendants from the family of Lehi, an Israelite of the tribe of Manasseh, who emigrated from Jerusalem to America in B.C. 600, during the reign of King Zedekiah. In the battle alluded to, the Nephites were exterminated, with the exception of a few individuals. The descendants of the victorious Lamanites are the North American Indians. The *Book of Mormon* is claimed to be the condensed record, made on golden plates by the prophet Mormon, of the history, faith, and prophecies of the ancient inhabitants of America. These plates he intrusted to Moroni his son. Moroni survived the awful battle of extermination. He died the last of the Nephites, but, before dying, "hid up" the golden plates in the hill Cumorah, the very site of the final battle between the Nephites and Lamanites, where two hundred thousand of the former had been slain. Among the records of the Book of Mormon are accounts of three migrations to the American continent: 1. Of Jared and his family, soon after the flood, from the confusion of tongues about the Tower of Babel; 2. Of Lehi, as mentioned above; 3. Of a number of Israelites who came over from Jerusalem about eleven years after Lehi. The book also contains accounts of the coming of Christ among these early Americans, about A.D. 34 and 35, and his repeating to them of his Sermon on the Mount, and his appointing of twelve American apostles, and his giving orders to them personally touching baptism by immersion, and his holy communion.

The buried golden plates in Cumorah, in the Western part of New York State, were discovered by Joseph Smith, Sept. 22, 1823; and on Sept. 22, 1827, he secured them, took them to his home, translated their contents, which were said to be in "reformed Egyptian," and printed and published them as the *Book of Mormon*. In discovering and securing the treasures, it is claimed he was guided and helped by an angel, perhaps by the spirit of Moroni himself, who had died fourteen hundred years before. And, after the translation was completed, it is understood that the angel resumed the custody of the original plates.

Joseph Smith, the founder of the Mormon sect, was born in Sharon, Windsor County, Vt., Dec. 23, 1805. He had six brothers and three sisters. In 1815 his father moved to Palmyra, and afterward to Manchester, contiguous towns in Ontario (now Wayne) County, N.Y. In 1820 an unusual religious excitement prevailed in Manchester and the region round about. Five of the Smith family were awakened, and united with the Presbyterians. Joseph, in his own account of his early life, says he "became somewhat partial to the Methodist sect." He says he prayed to be guided aright; and that finally two heavenly messengers bade him not to join any sect, and, three years afterwards, another celestial visitant outlined to him about the golden plates he was to find, and the prophet he was to be. This was on Sept. 22, 1823; and from this time on, he avers, his days and nights were filled, and his life was guided, by "visions," "voices," and "angels." The hill Cumorah was about four miles from

Palmyra, between that town and Manchester. Here, in the fall of 1827, he claims he exhumed the golden plates. For more than two years, by the aid of the "Urim and Thummim" found with them, he was engaged in translating their contents into English. In March, 1830, the translation was given into the printer's hands. This is his history of himself. In what light he appeared to others may be gathered from the following extract, never before published, from the records of the proceedings before a justice of the peace of Bainbridge, Chenango County, N.Y.:—

"People of State of New York *vs.* Joseph Smith. Warrant issued upon oath of Peter G. Bridgman, who informed that one Joseph Smith of Bainbridge was a disorderly person and an impostor. Prisoner brought into court March 20 (1826). Prisoner examined. Says that he came from town of Palmyra, and had been at the house of Josiah Stowel in Bainbridge most of time since; had small part of time been employed in looking for mines, but the major part had been employed by said Stowel on his farm, and going to school; that he had a certain stone, which he had occasionally looked at to determine where hidden treasures in the bowels of the earth were; that he professed to tell in this manner where gold-mines were a distance under ground, and had looked for Mr Stowel several times, and informed him where he could find those treasures, and Mr. Stowel had been engaged in digging for them; that at Palmyra he pretended to tell, by looking at this stone, where coined money was buried in Pennsylvania, and while at Palmyra he had frequently ascertained in that way where lost property was, of various kinds; that he has occasionally been in the habit of looking through this stone to find lost property for three years, but of late had pretty much given it up on account its injuring his health, especially his eyes—made them sore; that he did not solicit business of this kind, and had always rather declined having any thing to do with this business.

"Josiah Stowel sworn. Says that prisoner had been at his house something like five months. Had been employed by him to work on farm part of time; that he pretended to have skill of telling where hidden treasures in the earth were, by means of looking through a certain stone; that prisoner had looked for him sometimes,—once to tell him about money buried on Bend Mountain in Pennsylvania, once for gold on Monument Hill, and once for a salt-spring,—and that he positively knew that the prisoner could tell, and professed the art of seeing those valuable treasures through the medium of said stone; that he found the digging part at Bend and Monument Hill as prisoner represented it; that prisoner had looked through said stone for Deacon Attelon, for a mine—did not exactly find it, but got a piece of ore, which resembled gold, he thinks; that prisoner had told by means of this stone where a Mr. Bacon had buried money; that he and prisoner had been in search of it; that prisoner said that it was in a certain root of a stump five feet from surface of the earth, and with it would be found a tail-feather; that said Stowel and prisoner thereupon commenced digging, found a tail-feather, but money was gone; that he supposed that money moved down; that prisoner did offer his services; that he never deceived him; that prisoner looked through stone, and described Josiah Stowel's house and out-houses while at Palmyra, at Simpson Stowel's, correctly; that he had told about a painted tree with a man's hand painted upon it, by means of said stone; that he had been in company with prisoner digging for gold, and had the most implicit faith in prisoner's skill.

"Horace Stowel sworn. Says he see prisoner look into hat through stone, pretending to tell where a chest of dollars were buried in Windsor, a number of miles distant; marked out size of chest in the leaves on ground.

"Arad Stowel sworn. Says that he went to see whether prisoner could convince him that he possessed the skill that he professed to have, upon

which prisoner laid a book open upon a white cloth, and proposed looking through another stone which was white and transparent; hold the stone to the candle, turn his back to book, and read. The deception appeared so palpable, that went off disgusted.

"McMasters sworn. Says he went with Arad Stowel to be convinced of prisoner's skill, and likewise came away disgusted, finding the deception so palpable. Prisoner pretended to him that he could discern objects at a distance by holding this white stone to the sun or candle; that prisoner rather declined looking into a hat at his dark-colored stone, as he said that it hurt his eyes.

"Jonathan Thompson says that prisoner was requested to look Yeomans for chest of money; did look, and pretended to know where it was, and that prisoner, Thompson, and Yeomans went in search of it; that Smith arrived at spot first (was in night); that Smith looked in hat while there, and when very dark, and told how the chest was situated. After digging several feet, struck upon something sounding like a board or plank. Prisoner would not look again, pretending that he was alarmed the last time that he looked, on account of the circumstances relating to the trunk being buried came all fresh to his mind; that the last time that he looked, he discovered distinctly the two Indians who buried the trunk; that a quarrel ensued between them, and that one of said Indians was killed by the other, and thrown into the hole beside of the trunk, to guard it, as he supposed. Thompson says that he believes in the prisoner's professed skill; that the board which he struck his spade upon was probably the chest, but, on account of an enchantment, the trunk kept settling away from under them while digging; that, notwithstanding they continued constantly removing the dirt, yet the trunk kept about the same distance from them. Says prisoner said that it appeared to him that salt might be found at Bainbridge; and that he is certain that prisoner can divine things by means of said stone and hat; that, as evidence of fact, prisoner looked into his hat to tell him about some money witness lost sixteen years ago, and that he described the man that witness supposed had taken it, and disposition of money.

"And thereupon the Court finds the defendant guilty."

While digging for treasure at Harmony, Penn., he boarded in the house of Mr. Isaac Hale. On the 18th of January, 1827, he married the daughter, Emma Hale, much against her father's wishes, having been compelled to take her away from her home for the wedding. In 1828 Martin Harris, a farmer of Palmyra, was amanuensis for him. In 1829 Oliver Cowdery, a school-teacher of the neighborhood, filled the same office. On May 15, 1829, by command of an angelic messenger calling himself John the Baptist, Smith baptized Cowdery, and then Cowdery baptized him. Afterwards he ordained Cowdery to the Aaronic priesthood, and Cowdery ordained him. And, in process of time, it is claimed, Smith received the Melchisedec priesthood at the hands of the apostles Peter, James, and John. Some of the prophet's family, and some of a family named Whitmer, in Fayette, Seneca County, N.Y., became converts; and on April 6, 1830, in Whitmer's house, the Mormon "Church" began its history. That day it was organized, with a membership of six,—the prophet and two of his brothers, two Whitmers, and Oliver Cowdery. Within a week or two the first miracle of the "new dispensation" was wrought; the prophet casting out a devil from Newell Knight of Colesville, Broome County, N.Y., whose visage and limbs were frightfully distorted by the demoniacal possession. In December, 1830, Sidney Rigdon, a Campbellite preacher in Ohio, became a convert. Rigdon was erratic, but eloquent; self-opinionated, but well

versed in the Scriptures; and in literary culture and intellectual force was the greatest man among the early Mormons. He was born in Pennsylvania, and was twelve years older than Smith. Thereafter the new sect strengthened and spread. Joseph was a veritable Numa Pompilius in the frequency and fitness of the "revelations" he received for the guidance of his people in things great and small. Kirtland, O., two miles from Rigdon's previous cure, was the first "gathering-place" of the saints. In 1831 the settlement was made there; and in the same year Jackson County, Mo., became the seat of another rendezvous. But, wherever the Mormons "gathered," in no long time quarrels ensued between them and the surrounding Gentiles. These arose, for the most part, from the claims of the Mormons to be a chosen people and under special divine direction. They shrank not from urging such prerogatives, and acting upon them. They were the saints, and all other people "Gentiles," in euphony for "heathen." They were the Lord's saints, and the earth is the Lord's. They were led by an inspired prophet. Therefore, whenever the day of election for civil officers came, they must vote solidly the Whig or the Democratic ticket, as the leader should indicate. It is obvious to any one knowing of the fierce zeal of partisan politics, how this course on the part of the Mormons would subject them to constant embroilments with surrounding citizens. In 1843 the Saints carried their arrogance so far as to nominate Joseph Smith for President of the United States. And everywhere the outcome was the same,—expulsion and banishment, with more or less of outrageous violence. Those that had settled in Jackson County were driven out (1200 of them) into Clay County, in 1833; thence, after three years, into Caldwell County; and in 1839 from Missouri entirely. Meanwhile those that settled at Kirtland were also driven from Ohio in 1838; then all fled, and gathered at Nauvoo, a place built by them, on the Mississippi River, in Illinois.

Here they remained for five years, and built up a considerable town, and erected a spacious temple. But the animosities engendered and perpetuated by the theocratic claims of the Saints culminated in the cruel murder of their prophet Joseph and his brother Hyrum, by a mob, in the jail at Carthage, near Nauvoo, June 27, 1844. The two were defenceless prisoners, and the governor of the State had pledged to them safe conduct to the jail and before the court; and their murder was a most foul assassination.

The martyr-like death of Joseph Smith threw a mantle of dignity over his person and a halo of consecration around his character, that could in no other way have been secured. And it is reasonable to believe, that, had Smith lived on, his own many weaknesses, the vulgarizing of "revelation" at his hands, the growing suspicions and disaffections of the faithful, and the fierce rancor and dissensions of the factions, would have shivered Mormonism into pieces, and sunk the fragments into depths too obscure for the searching of further history.

The people, leaders and led, with a rare self-control, sought not to take into their own hands any measures of vengeance for the murder of their

chief. After recovery from the first consternation over the awful tragedy, they began to ask themselves, Who shall rule the church?

The "First Presidency" had been Joseph Smith, with Hyrum Smith and Sidney Rigdon his counsellors. Rigdon alone was left. Of the "twelve apostles," Brigham Young was one, and their president. Young hurried to Nauvoo from a "mission" that he was conducting in the Eastern States. By his shrewd sense, firm will, and practical ability he carried all before him. Rigdon, who had been charged with disaffection, even in Joseph's day, was put down, and cut off. The quorum of the twelve was pronounced to be the earthly guide of the church, and Brigham became at once the acknowledged leader.

Brigham Young was born in Whitingham, Windham County, Vt., June 1, 1801, and was one of a family of eleven children,—five sons and six daughters. His father removed to Sherburne, Chenango County, N. Y., in 1804, and the family grew up in the latter State. In his twenty-second year, Brigham became a Methodist. In 1831 and 1832 all the members of the family joined the Latter-Day Saints. On the 14th of February, 1835, at Kirtland, Brigham was made one of the newly organized quorum of the apostles. In 1844, when forty-three years old, he became the Mormon chief. He was strong where Smith was weak; viz., in prudence, sagacity, common sense, practical energy. These natural Cromwellian qualities he brought to the front, and put and kept in force. He wasted no time in getting and giving "revelations." Only one "revelation" proper is on record as promulgated by him.

After the prophet's death, the Gentiles were not a whit more willing for the Mormons to sojourn among them. Contentions, existing and threatened, waxed rather than waned. Brigham's practical sense promptly decided that his people must flee away to some remote region, where collisions and conflicts should cease; and his sturdy will and untiring energy bent themselves to carry out the decision. Early in 1846 he and his people began to leave Nauvoo. Gradually they were massed on the Missouri River, near what is now Council Bluffs. Their chief encampment there they called "Winter-Quarters." And in 1847 Brigham and a hundred and forty-two "pioneers" pushed resolutely westward over a wilderness track of eleven hundred miles, and arrived in the Great Salt Lake Valley on July 24. Ever since, that day is the great day for celebration to Utah Mormons, quite eclipsing July 4. A few wintered in the valley; most, including Brigham, returned to "Winter-Quarters." In 1848 he led four thousand of the faithful to Utah; and there he lived and ruled in right kingly manner for thirty years, dying Aug. 29, 1877.

At his death the quorum of the twelve apostles became the ruling body of the church. Brigham Young, as "president," had two counsellors, or vice-presidents, who with him constituted the "First Presidency." But it is now an understood thing, that, when a president dies, the First Presidency falls, and rulership devolves upon the quorum of the twelve. John Taylor, who was in jail with the Smiths when they were killed, and who was himself wounded, was president of this quorum, and as such was chief of the church

from Brigham's death until Oct. 10, 1880. At this last date he was chosen president of the church, and George Q. Cannon and Joseph F. Smith his counsellors. The present (1881) quorum of the twelve consists of the following, with one vacancy:—

Wilford Woodruff (president), Orson Pratt (made one of the first quorum at Kirtland, Feb. 14, 1835, and the only member of the present twelve who was a member of the first twelve), Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young (son of the late president), Albert Carrington, Moses Thatcher, Francis M. Lyman, John H. Smith.

THE BOOK OF MORMON, AND BOOK OF DOCTRINE AND COVENANTS.—These comprise the inspired writings, which, as modern "revelations," the Mormons place by the side of the ancient Scriptures of the Old and New Testaments. Their own account of the *Book of Mormon* has been given above. The usual belief is, that the most of it was written by one Solomon Spaulding, a Presbyterian clergyman of Western Pennsylvania. He had been accustomed to maintain that the aborigines of America were the descendants of some of the tribes of Israel; and, in a time of infirm health, he wrote a kind of romance supporting this view. This he called the *Manuscript Found*, and tried to publish. In his work was much repetition of phrases common in Scripture, such as, "and it came to pass," and also the use of the names Lehi, Nephi, Moroni, Lamanites, etc. There is substantial evidence of the above-named facts. It is supposed that this manuscript fell into the hands of Joseph Smith, and that he, and perhaps Sidney Rigdon and others, introduced into it, and appended, in a style savoring strongly of revivalism, the large portion found in the *Book of Mormon*, touching the Lord Jesus Christ's descent in America soon after his ascension from Judæa, and his organization of another apostolate, and establishment of another church, and his reiteration and enlargement of his wishes, doctrines, and commandments. The *Book of Doctrine and Covenants* is the collection of all the multifarious "revelations" that Joseph Smith claimed to receive, and promulgated, together with the one only written "revelation" put forth by Brigham Young, viz., at "Winter-Quarters" in 1847, to inspire and guide the Saints in their projected western pilgrimage through the wilderness.

Theoretically the Mormons hold the Bible and these two books to be the divinely inspired "Scriptures," of authority, and for guidance,—the Old Testament as addressed particularly to the Jewish Church; the New Testament, to the Judaic and European Christian Church; the *Book of Mormon*, to the "American" Christian Church; and the *Book of Doctrine and Covenants*, to the "Church of Jesus Christ of Latter-Day Saints."

But practically, authority and guidance for them emanate from their living leaders; and few of either chiefs or masses read any of the four sacred books in order to know and ponder and follow the recorded teachings.

ORGANIZATION.—The hierarchy in the Mormon Church is of two classes of priesthood: the Melchisedec, which is the higher; and the Aaronic, which is the lesser. The Melchisedec priesthood

includes the offices of apostle, seventy, patriarch or evangelist, high priest, and elder. All of these officers are elders; and their duties are to preach and baptize, to ordain other elders, and also priests, teachers, and deacons, to administer the Lord's Supper, to lay on hands for the gift of the Holy Ghost, to bless children, and to take the lead of all meetings.

The Aaronic priesthood includes the offices of bishop, priest, teacher, and deacon. The bishop's is a spiritual office, the chief of the Aaronic priesthood, and yet is of most importance in its care of the temporal interests of the church. The priest's duty is to preach, baptize, administer the sacrament of the Lord's Supper, and visit and exhort the Saints. The "teacher" is to the Mormons what the class-leader is to the Methodists, and the deacon is to help him.

In practical administration the president of the church, with his two counsellors, forming the First Presidency, is the sovereign authority. Then follow the twelve, the seventy, etc. In matters judicial, the Mormons have a system of their own of courts and appeals, somewhat on this wise:—

If two brethren cannot settle by themselves, or by the help of friends, any difference arising between them, then they come before their own bishop's court (a bishop is chief administrator over a ward in a city, or a certain territory in the country): this court consists of the bishop and his two counsellors. Every city, or "stake," including a chief town and surrounding towns, has its president, with two counsellors; and this president has a high council of chosen men. If the litigants before the bishop's court are not satisfied, they may appeal to this high council, and, if not satisfied there, they may appeal to the High Council, consisting of twelve high priests pertaining to the First Presidency; and, if still unsatisfied, one more appeal remains,—to the First Presidency itself.

DOCTRINES.—The Saints adopt the Bible and their own two sacred books as their inspired Scriptures. They believe in and carefully practise baptism by immersion, and baptism for remission of sins may be repeated whenever needed. They bless little children, but baptize none under the age of eight. They confirm by the laying-on of hands of the elders. They celebrate the sacrament of the Lord's Supper, usually every Sunday, and using water instead of wine, in accordance with one of Joseph Smith's "revelations," that, where they could not use wine of their own making, it was not an essential to the sacrament. They are anthropomorphists, teaching plainly that God exists in form of a man. Brigham once boldly preached, "Adam is our Father and our God, and the only God with whom we have to do." They are Arians, making Jesus Christ the Son of God, but of another and different substance from the Father. They are Macedonians, esteeming the Holy Spirit as no person, but only an influence or emanation. They believe in the pre-existence of human spirits. Multitudes of these spirits are now in a waiting-place, desiring to come to earth; for it is only through the way of fleshly embodiments that they can reach the final bliss of their perfected being: hence it is a work of great benevolence to pro-

vide earthly bodies into which they may come to tabernacle. They are millenarians; many of the devout believing, that, when the great temple in Salt Lake City is finished, the Lord Jesus Christ will descend to earth again, and reign with his saints for a thousand years. They practise baptism for the dead. The disembodied spirits of those who were not privileged to know on earth this gospel of the last dispensation may know of it now in the spirit-world, and by repentance and faith may be saved by it unto the perfection of bliss, if only some kinsman or friend yet in the flesh shall be baptized for them, for the remission of sins, by the earthly priesthood. They keep the first Thursday of every month as a day of fasting, on which the earnest ones gather together for prayer, and "bearing testimony," and bring the food saved by self-denial to the bishop, to be given to the poor of his cure. They believe in and practise polygamy. In the *Book of Mormon* polygamy is forbidden: in the earlier "revelations" of Joseph Smith it was distinctly reprobated; but it was sanctioned in a "revelation" claimed to have been given to Smith at Nauvoo, July 12, 1843, though the said "revelation" was not promulgated till in the fall of 1852, in Salt Lake City, by Brigham Young. They practise certain secret and mysterious ordinances known as "endowments." To the faithful Mormon these are made to seem precious initiatory rites, whereby he is advanced in his knowledge of the true faith, and exalted by the possession of new privileges: in reality, they are a sort of crudely acted religious drama, not unlike the "miracle-plays" of the twelfth and thirteenth centuries.

The Deity and Satan, Adam and Eve, and others are persons of the drama. In its course there is a jumble of washings and anointings, of grips and key-words and new names, and of the investiture of each of the initiated in an endowment robe; which sacred undergarment is always thereafter to be worn next to the person, carefully shrouding it at the last for its burial. There are also prayers and solemn promises, and awful oaths, with penalties more awful appended. And only by taking their "endowments" is the marriage of man and wife so consecrated as to be fully authorized and thoroughly blessed. It has been charged against the endowment rites, that they are scenes of indecency and licentiousness; but probably the charge is false. Absurd, irreverent, and even blasphemous, doubtless they are, but, it is to be believed, not indecent. Among the oaths taken is one of resentful hostility to the American nation for not avenging the death of Joseph Smith, or righting the persecution of the Saints. The drama is continued for nearly a whole day, and these Mormon "mysteries" are well calculated to imprint themselves deeply and sternly upon the fanatical persons admitted to them. It is not too much to claim the secret "endowment" ceremonies as a powerful agency in weaving around the participants an iron band of awe and dread, of slavish obedience and compulsory brotherhood, and in ministering an unpatriotic, if not treasonable, bent to the Mormon system.

Brigham said, endowments are "to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of

the Father, passing the angels who stand as sentinels, being enabled to give them the key-words, the signs and tokens, pertaining to the holy priesthood, and gain your eternal exaltation in spite of earth and hell."

They believe the day of miracles has not ceased, but that many such have been wrought, especially healings of the sick, in the time and by the power of this "Latter-Day" dispensation. And they believe in giving one-tenth of their income and increase to the building of the temples, and insuring the progress of the church.

SCHISMS. — One only that is of any considerable importance now exists, known as the "Josephite." The Josephites are so called after Joseph Smith, the son of the prophet, their chief. They call themselves the "Re-organized Church of Jesus Christ of Latter-Day Saints." They have headquarters at Plano, Ill., and maintain a few preachers in Utah, who do not, however, make much headway. They repudiate polygamy (say that the prophet never taught it), brand Brigham as a usurper, and claim that Smith the son is the rightful successor of the father in the leadership of the church. Just after the prophet's death there were Rigdonites and Strangites, resisting Brigham's assumption of the succession. And in Utah there have been Morrisites, reproaching Brigham that he was so barren of "revelations;" and Godbe-ites, refusing to submit to Brigham's dictation in the domain of matters civil and commercial. But the Josephites alone, as an organized body, have been able to withstand dissolution.

STATISTICS. — When the Mormons entered the Valley of the Salt Lake, in 1847, the region belonged to Mexico. By the Treaty of Guadalupe Hidalgo, in March, 1848, it and a good deal of other territory was ceded to the United States; but no civil government was provided by Congress until the Organic Act, of Sept. 9, 1850, created the Territory of Utah. More than a year before this, the Mormons organized for themselves the "State of Deseret" (a word meaning honey-bee in "reformed Egyptian"), elected Brigham governor, and sent a delegate to Washington to ask admission into the Union.

Utah has an area of 84,476 square miles. By the United States census of 1880, its population is 74,470 males, and 69,436 females; total, 143,906. Of these, perhaps 18,000 are Gentiles. Then, besides the 125,000 Mormons in Utah, probably there are 25,000 more in the Territories of Idaho, Arizona, and Wyoming, and in the States of California, Nevada, Iowa, and Illinois. And, in addition to the 150,000 in America, doubtless as many more of the Saints are to be found in the Kingdom and Colonies of Great Britain, and in Scandinavia, Germany, Switzerland, and the Sandwich Islands, making about 300,000 of them in all. Mormonism was first preached in Great Britain by the apostles Kimball and Hyde, in 1837. And from the first, the British mission, and of late the Scandinavian mission, have been most vigorous and fruitful nurseries for their church. In 1842 there were 8,265 Mormons in Great Britain; and in 1852, 32,339. And from 1,000 to 3,000 "gather" annually to Utah from Europe.

Salt Lake City has about 21,000 inhabitants, is situated nearly twenty miles from the Great Salt Lake, and is 4,300 feet above the level of the sea.

The corner-stone of the great temple at Salt Lake, to be built of splendid granite, and with foundation-walls twenty feet thick, was laid April 6, 1853. It is about half finished, and has already cost more than \$1,500,000. The 125,000 Saints in Utah pay nearly \$1,000,000 of tithing yearly. A perpetual emigration fund is managed by the authorities of their church. As early as 1853, there were in it \$34,000. From this fund loans are made to the poorer Saints abroad to make possible their emigration. When they get to Utah, they are obligated to pay back the loan into the fund as promptly as possible.

PRESENT SOURCES OF THE STRENGTH OF MORMONISM.—It may suffice to mention three principal ones.

1. *Religious Earnestness.*—It is a mistake to count the Mormons a mere horde of sensualized barbarians. Sidney Rigdon was a type of the fervent religious enthusiasm which pervaded the belief and obedience of the early converts. And the British mission especially has always had, and now has, in it large numbers of devout, God-fearing people. The exodus from Nauvoo presented itself as a winnowing van, and the fair-weather followers disappeared. It is remarkable how much of contentment, temperance, heroism, and strivings after the golden age of a real brotherhood, remained, and pushed hopefully westward. It is true, that the religious fanaticism of the Mormons entails deplorable results. It calls for implicit obedience to the "priesthood;" and that kind of obedience changes fair-minded and kind-hearted men into unjust and unfeeling agents of a despotic system. Witness the exceptional favor with which the "blood atonement" idea, viz., that it is good to slay the body to save the soul, is regarded in the Mormon community. And the same "obedience" fired the whole people, in 1857, to the fierce resolve not to allow their governor, Brigham Young, to be superseded by his lawfully appointed successor, Cumming, and not to suffer the United States troops, under Col. Sidney Johnston, to enter their territory. And witness the atrocious massacre, in the fall of 1857, at Mountain Meadows, of a hundred and twenty men and women, emigrants of Arkansas *en route* to California; and also the dastardly murder of Dr. J. K. Robinson in Salt Lake City, in October, 1866. So fanaticism outworks frenzy and cruelty. And yet, without doubt, the element most promotive of vigorous unity among the Mormons, making them strong to bear, and tenacious to hold, and powerful to act, is the firm belief in the hearts of the masses, that these are the "latter days," and they are the chosen saints thereof, wielding the powers, and holding forth the knowledge, of the true faith for this world, and getting ready for a no distant supreme exaltation in the next.

2. *Organization.*—One need not study long to note how thoroughly and skilfully organized for power the Mormons are. One will direct. (In Brigham's time this was pre-eminently true.) And by ecclesiastical communications and telegraphic wires the direction is speedily known unto the utmost limit of the land of their habitation, and promptly the entire massed body moves in the line directed. Meetings of the high councils, quorums, bishop's courts, teachers, etc., are everywhere held with great frequency. So a vivid and

intelligent interest in the "church" is perpetuated throughout all the valleys and outlying districts. Petty offices abound in the system: greater offices are rewards. Twice every year, on the 6th of April and 6th of October, general conferences of the whole body are held. At each and every one of these, the people, by a show of hands, vote to sustain the principal officers of their organization; but the "quorums," in private sessions, have arranged all these names beforehand. At each conference, also, scores of names are promulgated of those called as missionaries to go abroad to preach the "gospel." And within a month or two all these go, largely without purse or scrip; and they do preach fervently, and successfully make converts. And the income from tithes builds meeting-houses and tabernacles and temples, and furnishes supplies to fill up gaps, and tide over difficulties in working the system.

The Perpetual Emigration Fund is of most practical efficiency to swell their numbers, and increase their strength.

There is no organization on earth, unless it be that founded by Ignatius Loyola, that is so well fitted as the Mormon to interest and keep loyal its members, to combine their faculties and forces, and to move that combination with efficiency and power whithersoever one master will dictates.

3. *Polygamy.*—In one sense, polygamy is a weakness to Mormonism. It arrays woman's nature in rebellion to the system, and arouses the detestation of Christian civilization. And since 1862 it has put the Mormons in the attitude of disobedience and defiance to the laws of their country. There are no laws of Utah Territory against polygamy, and, indeed, no territorial laws whatever about marriage anyway. All the members of the territorial Legislature being Mormons, this is to be expected. From 1847 to 1862, therefore, it may be said that the Mormons in Utah violated no statute law in practising polygamy. But in 1862 Congress enacted a statute prohibiting polygamy in the Territories of the United States. Since then, at least, all who have contracted plural marriages in Utah are plain violators of law. With decency, civilization, Christianity, and statute law arrayed against polygamy, it may seem strange that it can be rated else than an element of weakness in the Mormon institution, and destined one day to draw destruction upon the system. And yet there are senses in which polygamy contributes unity and strength to Mormonism. Because, first, it ostracises the Mormons from all the rest of civilized mankind; and the forces of repulsion from "the world" drive the Saints in upon themselves, to be welded closer together, and to stay each other up for countenance and protection. And again: the unfortunate women committed to the practice of polygamy, and the children begotten from it, even if they become, as often they do, malcontent and fiercely hating, know themselves to be caught in a net from which they see no escape; and they remain in their place and practice, because, though their hearts are broken, their homes are saved by a religious sanction from foul disgrace. And once more: the thousands who are not polygamists (for be it remarked that not more than one Mormon married man out of six Mormon married men in Utah is a polygamist) will uphold polygamy heartily,

because some near kinsfolk, as sisters or daughters, are practisers of it. Such as these, therefore, though not in polygamy (and many of them disliking it, and some detesting it), will yet stand up for it; and for them, too, with the actual practisers, it becomes a bond, binding all together into a unity amazingly compact and unbreaking.

[THE MORMONS AND THE UNITED-STATES GOVERNMENT. — In March, 1849, the Mormons organized their territory into the State of Deseret ("the land of the honey-bee"); but Congress refused to recognize it, and, instead, called their country Utah Territory. President Fillmore appointed Brigham Young governor, and United-States courts were set up. The next year Brigham Young led in an open revolt against United-States laws, drove out the United-States officials, and successfully resisted all attempts to supersede him in the governorship, until in 1858, through the diplomacy of Mr. Thomas L. Kane, an understanding was effected between the Mormon leaders and Gov. Cumming, the nominee of President Buchanan, whereby the governor was allowed to take his seat in the capital of the Territory. For the first two years an armed force was kept up in the Territory, but in 1860 it was withdrawn. In 1879 the secretary of state for the United States addressed a circular to the United-States ministers in Great Britain, Germany, Norway, Sweden, and Denmark, instructing them to call the attention of the governments to which they were accredited to the laws of the United States against polygamy, and to request that the governments take steps to prevent Mormon efforts to gain converts. In 1882 the Edmunds Bill to legislate polygamy out of existence passed Congress.]

LIT. — The publications consulted in the preparation of this article are marked by a *; those written by Mormons, by an M. Liverpool, London, and Manchester are the English cities.

Mormon Newspapers. — *Times and Seasons* * (published first at Commerce, Ill., November, 1839, then at Nauvoo, Ill., until after February, 1846), *Millennial Star* * (published first at Manchester, May, 1840, afterwards, and still, at Liverpool), *Juvenile Instructor* * (semi-monthly, published at Salt Lake City, Utah; started Jan. 1, 1868, still continued).

Books. — *Book of Mormon* * (M), last ed., Salt Lake City, 1881; *Book of Doctrine and Covenants* * (M), Salt Lake City, 1876; E. D. HOWE: *Mormonism Unveiled*, Painesville, O., 1834; CHARLES THOMPSON: *Evidences in Proof of the Book of Mormon* (M), Batavia, N. Y., 1841; JOHN C. BENNETT: *History of the Saints*, Boston, 1842; J. B. TURNER: *Mormonism in All Ages*, New York, 1842; HENRY CASWELL: *Prophet of the Nineteenth Century*, * London, 1843; ORSON SPENSER: *Letters* * (M), Liverpool, 1848; HENRY MAYHEW: *The Mormons*, London, 1852; J. W. GUNNISON: *History of the Mormons*, Philadelphia, 1853; LUCY SMITH: *Biography of Joseph Smith* (M), Liverpool and London, 1853; THOMAS FORD: *History of Illinois*, Chicago, 1854; JOHN REYNOLDS: *My Own Times* [Belleville], Ill., 1855; SAMUEL M. SMUCKER: *History of the Mormons*, New York and Auburn, 1856; FRANKLIN D. RICHARDS: *Compendium of Faith and Doctrines of Latter-Day Saints* (M), Liverpool and London, 1857; Mrs. C. V. WAITE: *The Mormon Prophet*, Chicago, 1857; JOHN HYDE:

Mormonism, its Leaders and Designs, * New York, 1857; T. W. B. TAYLDER: *The Mormon's Own Book*, * London, 1857; RICHARD F. BURTON: *The City of the Saints*, New York, 1862; JOHN E. PAGE: *The Spaulding Story exposed* (M), Plano, Ill., 1866; POMEROY TUCKER: *Origin and Progress of the Mormons*, New York, 1867; GEORGE A. SMITH: *Rise, Progress, and Travels of the Church of Jesus Christ Latter-Day Saints* * (M), Salt Lake City, 1869; JOHN JAKES: *Catechism for Children* * (M), Salt Lake City, 1870; J. H. BEADLE: *Life in Utah*, Philadelphia, 1870; SAMUEL J. SPAULDING: *The Spaulding Memorial*, Boston, 1872; T. B. H. STENHOUSE: *Rocky Mountain Saints*, * New York, 1873; PARLEY P. PRATT: *Key to Science of Theology* (M), Liverpool, 1877; Mrs. T. B. H. STENHOUSE: *Tell it All*, * Hartford, Conn., 1878; *Journal of Discourses* (giving vols. of sermons by B. Young and the Twelve Apostles from 1854 to 1880), Liverpool and London, 1854–80. See also MANN, art. "Mormonism," in HERZOG.

DANIEL S. TUTTLE
(Missionary Bishop of Idaho and Utah, Salt Lake City, Utah).

MORNING LECTURES. Neale gives the following account of these famous sermons, which have been declared to be "one of the best compends of theology in the English language," and which were published under the title *Morning Exercises at Cripplegate, St.-Giles-in-the-Fields, and in Southwark, being divers sermons preached A.D. 1659–1689, by several ministers of the gospel in or near London*, London, 8 vols. quarto, republished, London, 1844, 6 vols., under the editorial care of James Nichols. "The opening of the war [between Parliament and King Charles I.] gave rise to an exercise of prayer, and exhortation to repentance, for an hour every morning in the week. Most of the citizens of London having some near relation or friend in the army of the Earl of Essex, so many bills were sent up to the pulpit every Lord's Day for their preservation, that the minister had neither time to read them, nor to recommend their cases to God in prayer: it was therefore agreed, by some London divines, to separate an hour for this purpose every morning, one half to be spent in prayer, and the other in a suitable exhortation to the people" (*Hist. Puritans*, Harp-er's ed., vol. i. p. 424). These services were held in various churches consecutively, and, after the end of the war, were continued, until the Revolution, in a modified form; the sermons taking up points of practical divinity.

MOROCCO, a sultanate of north-western Africa, bounded by Algeria, the Mediterranean, the Atlantic, and Sahara, comprises an area of about two hundred and sixty thousand square miles, with a population variously estimated at from two to fifteen millions. The bulk of the population are Moors, Berbers, Arabs, and negroes, who have been brought into the country from the Soudan as slaves: all those tribes are Mohammedans. In the cities live some thousand Jews and a few hundred Spanish Roman Catholics and English Protestants. No missionary attempts have as yet been made in the country.

MORONE, Giovanni de, b. at Milan, Jan. 25, 1509; d. in Rome, Dec. 1, 1580. He pursued his studies at Padua, and was appointed bishop of Modena in 1536, cardinal in 1542, bishop of Novara in 1548, and dean of the *Sacrum Collegi-*

um in 1564. Like Contarini, Fregoso, Reginald Pole, and others, he arrived, independently of Luther's teaching, to the evangelical doctrines of justification by faith, of the insufficiency of good works, of the superstition of the worship of saints and relics, etc.; and his stay in Germany, whither he was sent in 1536 by Paul III. as nuncio to King Ferdinand, could not but confirm him in his views. Protestants had appeared in his diocese as early as 1530. By Paolo Ricci they were formed into a congregation, and in 1541 Luther addressed a letter to that congregation. Meanwhile the bishop did not interfere: nay, he even authorized the spreading of the book, *Del beneficio di Giesu Christo crocifisso verso i christiani*, printed at Modena in 1542, among his flock. Nevertheless, that strength of character which makes a man a reformer he had not; and when the Italian Inquisition was established, in 1542, he began to waver. Under Paul IV (1555-59) he was, nevertheless, accused of heresy, and imprisoned; and he was not released until the accession of Pius IV., who declared him innocent, and re-instated him in his offices. Very characteristic is the remark with which, in the next last sitting of the Council of Trent, he summed up what the council had accomplished: "Perhaps something more could have been expected; but God will make out of that which has been done a way to something better." See FRICK, in SCHELHORN'S *Amœnitates literariæ*, vol. 12; MÜNCH: *Vermischte hist. Schriften*, ii.

C. SCHMIDT.

MORRIS, Thomas Asbury, b. in Kanawha County, Va., April 28, 1794; d. in Springfield, O., Sept. 2, 1874. He was brought up in the Baptist faith, but joined the Methodists, and was licensed 1814, and received as a travelling preacher into the Ohio Conference, 1816. He travelled as an itinerant over Ohio, Kentucky, and Tennessee until 1834, when he became the first editor of the *Western Christian Advocate*. In 1836 he was elected bishop, and labored successfully until 1868, when he retired in old age and weak health. He issued from the Methodist Book Concern a volume of *Sermons*, of which fifteen hundred copies had been sold up to 1852 (Allibone), *Miscellany*, 1837, and *Church Polity*, 1859. Marlay says, "As a presiding officer he was the *beau idéal* of a Methodist bishop. He had rare practical wisdom, quick and accurate judgment, and inflexible decision." See MARLAY: *Life of Bishop Morris*, New York, 1875.

MORRISON, Robert, the father of Protestant missions in China; b. at Buller's Green, Morpeth, Northumberland, Jan. 5, 1782; d. at Canton, Aug. 1, 1834. His father was an elder in the United Presbyterian Church, and, after giving his son a primary-school education, took him into his shop, his business being last-making. The boy, however, had a decided inclination for study; took up Latin, Hebrew, and theology, under a Presbyterian minister, and afterwards attended Hoxton Academy in England. His mother died in 1802. In 1804 he offered himself to the London Missionary Society; was appointed the first missionary to China; entered their training-institution at Gosport; took up the study of Chinese under a Chinaman resident there; and on Jan. 31, 1807, sailed, by way of New York, for Canton, where he arrived Sept. 8. He at first dressed

in Chinese costume, but subsequently removed it. He became interpreter for the East-India Company, and engaged assiduously in the translation of the Bible into Chinese, the preparation of Chinese tracts and a dictionary. In 1808 he was married to Miss Morton, who died in 1821. He revised and published a Chinese version of the Acts in 1811; issued an original Chinese catechism, and in 1815 a Chinese grammar, which was printed by the Serampore presses in India. In 1813 he completed, with the assistance of Rev. Mr. Milne, the translation of the entire New Testament. The Gospels, the closing Epistles from Hebrews, and Revelation, were the work of Mr. Morrison's hand. In conjunction with the same fellow-missionary, he made a version of the Old Testament; so that the entire Bible was printed in 1819. He also made a translation of *The Morning and Evening Prayers of the Church of England*. His most laborious literary work was his *Chinese Dictionary*, published by the East-India Company, at an expense of twelve thousand pounds, in 1821. It is a work of great industry and scholarship. The type, which Professor Williams says was "by far the most expensive font of type ever made," was burned up in 1856. Mr. Morrison also founded the Anglo-Chinese College at Malacca, which, however, was never very successful, and was removed in 1845 to Hong Kong. In 1817 he was made doctor of divinity by Glasgow University, and in 1824 paid a visit to England, returning, two years later, to China, having married a second time. Mr. Morrison added to his literary and civil labors private efforts to spread the gospel. The public proclamation of the gospel was forbidden. In 1814, "at a spring of water issuing from the foot of a lofty hill by the seaside in Macao, away from human observation, he baptized his first Chinese convert, Tsai-Ako, a man twenty-seven years of age." In 1830 he welcomed Messrs. Bridgman and Abeel as his first fellow-missionaries from the American churches. After his death, his remains were taken to Macao, where they still rest; the site being marked by an appropriate inscription testifying to his devotion as a missionary and his eminence as a Chinese scholar. Although his translations and dictionary have been superseded by better ones (Professor Williams), his name will always have an honorable place beside those of Martyn, Judson, Carey, Williams, and other workers in the heroic age of modern missions. See *Memoirs of R. Morrison, D.D., compiled by his widow, with Critical Notices of his Chinese Works* by SAMUEL KIDD, 2 vols., London, 1839; MILNE: *Retrospect of the First Ten Years of the China Mission*; S. WELLS WILLIAMS: *Robert Morrison, in Lives of the Leaders of the Church Universal*, pp. 819-837, Philadelphia, 1879.

MORSE, Jedediah, D.D., b. at Woodstock, Conn., Aug. 23, 1761; d. in New Haven, June 9, 1826. He was graduated at Yale College, 1783; acted as tutor there, and ministered to the First Congregational Church of Charlestown, Mass., from 1789 to 1820. He was especially prominent in the Unitarian controversy. From 1806 to 1811 he edited *The Panoplist*, a religious magazine which he had founded. He is "the father of American geography," having issued in 1784 at New Haven, for the use of schools, the first work of the kind

in America. He later on much improved upon this first book. He also wrote, *A Compendious History of New England*, Cambridge, 1804; *Annals of the American Revolution*, Hartford, 1824. See WILLIAM B. SPRAGUE: *Life of Jedediah Morse*, New York, 1875.—**Sidney Edward**, son of the preceding; b. at Charlestown, Mass., Feb. 7, 1794; d. in New-York City, Dec. 23, 1871. He was graduated at Yale College, 1811; studied law; entered journalism; established two religious newspapers, *The Boston Recorder* (1815), and, in connection with his brother **Richard Cary Morse** (Charlestown, June 18, 1795; d. at Kissingen, Germany, Sept. 22, 1868), *The New-York Observer*, 1823. The two brothers edited the paper jointly until 1858, when the control passed to Rev. S. Irenæus Prime, D.D. Mr. S. E. Morse issued several atlases. His brother was **Samuel Finley Breese Morse**, the inventor of the electric telegraph; b. at Charlestown, Mass., April 27, 1791; d. in New York, April 2, 1872. See his *Life* by Dr. PRIME, New York, 1875.

MORTAR. See MILLS.

MORTIFICATION. "Any severe penance observed on a religious account" is held in some branches of the Church to be an effectual way of winning the favor of God. But such austerities are often considered substitutes for obedience to God's commands; and the doers of them relax their effort to serve God continually, hoping by future austerity to atone for present sin. The truth is, God does not call upon us to mutilate or injure our bodies in any way, but does ask us to give him our hearts. To one who loves God, penance is superfluous, while penitence is continual. See PENANCE.

MORTMAIN (French, *mort*, "dead," and *main*, "hand") denotes a peculiar placement of property, so that it becomes more or less completely withdrawn from circulation, and, so to speak, held by a dead hand. Thus in the twelfth and thirteenth centuries the Roman-Catholic Church was in possession of nearly one-half of the whole national wealth of Germany, of more than one-third of all real estate in England, etc. In order to prevent such an accumulation of wealth, so utterly destructive to the economical balance of society, laws of amortisation, limiting the right of an institution to acquire and hold landed property, were enacted in Germany from the thirteenth century, in England beginning with the *Magna Charta*; and so necessary were such laws, that they were adopted even in the ecclesiastical principalities of Germany, as, for instance, in Mayence, 1574, 1650, 1660. In English legislation, a long series of mortmain statutes reaches from *Magna Charta* to George II.

MORTON, John, b. at Bere, Dorsetshire, Eng., 1410; d. at Knoll, Kent, Sept. 15, or Oct. 16, 1500; studied canon and civil law in Baliol College, Oxford, and began to practise law in the Court of Arches, London. Having been introduced to Henry VI. by Cardinal Bourchier, he was made a member of the privy council, and received, after his ordination, a prodigious number of ecclesiastical benefices. By Edward IV. he was made bishop of Ely (1478); but Richard III. suspected him, and put him in prison. He escaped to the Continent, where he made the acquaintance of Henry VII., after whose accession to the throne

he returned to England. In 1486 he was made archbishop of Canterbury, and in 1493 a cardinal. He was a man of great practical ability, and a shrewd politician. Nor was his reign as archbishop of Canterbury without influence on the history of the English Church, though his investigations of its then corrupted state led to no actual reforms. See WILLIAMS: *Lives of the English Cardinals*, London, 1862, 2 vols.

MORTON, Nathaniel, b. in England, 1612; d. at Plymouth, June 28, 1685; came to America in 1623; and was in 1645 appointed secretary of the Plymouth Colony. He wrote, besides an *Ecclesiastical History of the Plymouth Church*, in its records, *New England's Memorial, or a brief Relation of the Providence of God manifested to the Planters of New England* (1620-46), Cambridge, 1669, edited with notes by Judge Davis, 1826, and with notes by the Congregational Board, 1855.

MORTON, Thomas, b. at York, March 20, 1564; d. at Easton Maudit, Northamptonshire, Sept. 22, 1659; studied theology in St. John's College, Cambridge, and was appointed chaplain to the Earl of Huntingdon, 1599, and to James I., 1606. In 1615 he was made bishop of Chester, in 1618 of Lichfield, and in 1632 of Durham; but from this last position he was dismissed by the dissolution of the episcopate, and lived afterwards in retirement. He was a learned man, and an ardent champion of Protestantism against Romanism. Of his writings, the principal ones are *Apologia Catholica*, 1605; *An exact Discovery of Romish Doctrine in the Case of Conspiracy and Rebellion*, 1605; *A Catholicke Appeale for Protestants*, 1610; *Causa Regia*, 1620 (against Bellarmine), etc. His life was written by John Barwick, 1660, and by Richard Baddily and John Naylor, 1669.

MORTUARY, in the ecclesiastical law of England, denotes a present offered by a parishioner to his minister upon the death of some member of his household. In the time of Henry III. it was brought into the church together with the corpse, whence it was called "corpse-present." Having afterwards become the occasion of much exaction from the side of the clergy, the whole matter was finally settled by a statute of Henry VIII., which fixed a scale for mortuaries.

MORUS, Samuel Friedrich Nathanaël, b. at Laubau in Upper Lusatia, Nov. 30, 1736; d. at Leipzig, Nov. 11, 1792; studied theology and philology at Leipzig, and was appointed professor there in classical languages, 1768, and in theology, 1782. He was a pupil of Ernesti, and one of the most prominent representatives of the historico-grammatical method of exegesis inaugurated by him. He published a volume of sermons (1786), an *Epitome Theologiæ Christianæ* (1791), a number of *Dissertationes*, i., 1787, ii., 1794, etc. See BECK: *Recitatio de Moro*, Leipzig, 1793; and HÖPFNER: *Über das Leben des Morus*, Leipzig, 1793. MANGOLD.

MOSAIC LAW. See DECALOGUE, MOSES.

MOSCHUS, Johannes (also called Εὐκρατής, *Eucrata*, corrupted *Eviratus*), lived, according to notices scattered through his own writings, during the reigns of Tiberius II., Mauritius, Phocas, and Heraclius. He was probably a native of Palestine, and spent many years as monk in the monastery of St. Theodosius in Jerusalem, as a hermit of the desert east of the Jordan, and as an

inmate of the laura of St. Sabas. Driven away by the invading Persians, he visited Egypt, where he staid for some time in Alexandria, Cyprus, and Rome, where he died, 619 or 620. His book (*λεμὼν, pratum spirituale*) is a description of the lives and exploits of pious monks, hermits, and ecclesiastics, and was for centuries the favorite reading in all monasteries, both in the East and the West. It is written with great credulity, and without the least trace of critical sense, but contains, nevertheless, much valuable information concerning the history of the Church. According to Photius, it comprised 304 chapters: the editions now extant contain only 219. The best edition is that in Migne: *Patr. Græc.* 87. There is an Italian translation (1488), a Latin (1422), French, Arabic, etc. (See *Fabricius*, ix. p. 168.) An old life of him is found in Migne. WAGENMANN.

MOSES (מֹשֶׁה, "drawn out"), the liberator of Israel from the bondage of Egypt, and the founder to whom history, without a dissenting voice, ascribes the religious institutions of the Israelitish people; received the name "Moscheh" on account of his wonderful deliverance in infancy (Exod. ii. 10). It is probable, from the fact that no other biblical character bears this name, that it was of Egyptian origin. The old derivation, still followed by many scholars, is the Egyptian *mo* ("water") and *ulsche* ("saved"), or *mou* ("water") and *shi* ("to take"): hence the spelling of the LXX., *Μωϋσῆς* ("Moïses"). All modern Egyptologists, however, declare themselves against this combination, and prefer the derivation *mes*, *mesu* ("child"). Born of the tribe of Levi, at a time when the Egyptian oppression was most severe, and an ordinance had gone out to destroy all the male children of the Israelites, he was placed by his mother, Jochebed (Exod. vi. 20), when he was three months old, in an ark in the Nile, where he was found by an Egyptian princess. It is probable that she was Bint-antha or Meri, daughters of Rameses II., whose residence seems at this time to have been Tanis (Zoan), where he was constructing large public works; or perhaps Thermut. According to Eusebius, the deliverer of Moses was called Merris; according to Josephus, Thermouthis, who is called Thermut on the monuments, and is identified by Ebers with the daughter of Setis I., who was at the same time the sister and wife of Rameses II. It was while the princess was bathing in the sacred Nile, to which the Egyptians attached much efficacy, that she found the child. By a happy combination of circumstances, its mother was appointed its nurse. This deliverance may be compared with the legendary deliverances of Semiramis, Cyrus, Romulus, etc., in infancy; but the circumstances of it accord exactly with the national customs and history of Egypt (Ebers), and it is not improbable that legends of similar deliverances were formed upon the basis of it (Ewald).

The deliverance and training of Moses were a providential preparation for his future work. He was "instructed in all the wisdom of the Egyptians" (Acts vii. 22). Philo (*Vita Mosis*) exaggerates this statement when he says he was schooled in all the learning of Greece and the Orient. It is, however, altogether probable that he came into intimate relations with the priesthood, the patron of all learning; and Manetho

(see Josephus: *Contra Apion.*, I., 26, 9; 28, 12) affirms that he was at first priest of Osiris, and bore the name Osarsif, which was subsequently exchanged for Moses. The Bible knows nothing of the military career and the successful campaign against the Ethiopians, of which he was the leader, which Josephus ascribes to him (*Antiqq.*, II. 10). This historian even speaks of his marriage with an Ethiopian princess, Tharbis; and the Egyptologist Lauth finds a confirmation of this statement in a romantic episode related in the papyrus of Anastasi I. The fable, as Ebers has shown, may have come from confusing Moses with a certain Messi, "prince of Cush." The only circumstance which the Bible relates of this period is his murder of an Egyptian taskmaster (Exod. ii. 11 sq.), which forced him to flee to Midian in order to escape the wrath of the Pharaoh. In Midian—that is, the south-eastern portion of the Sinaitic peninsula—he acted as herdsman, and married the daughter of a priest called Reuel ("friend of God," Exod. ii. 18), or Jethro ("excellency," iv. 18, xviii. 1); one of which names was probably a title of honor.

The forced sojourn in the solitude of the wilderness was, like his life at court, adapted to prepare Moses for his work. He was taught his own impotency. The voice from the burning bush, which typified, not the continuance of Israel in spite of the oppressions of Egypt, but the condescension and indwelling of the holy God in mercy among his sinful people without consuming them (Hofmann, Kurtz, Lange), announces to him his mission, and the deliverance of the children of Israel, who should go forth from Egypt with a rich booty and many honors. Exod. iii. 21, xi. 2, xii., 35 do not at all refer to a mere *borrowing* of precious things. Moses, resisting at first, ultimately yields to the divine word of command, and receives signs attesting his mission, in the transformation of the rod into a serpent, and covering his hand with the marks of leprosy. Moses' last scruple on the score of his want of eloquence was met with the assurance that his brother Aaron should supply this defect (iv. 11 sqq.). Returning to Egypt with Aaron, they deliver their message; but the Pharaoh replies by increasing the oppression (Exod. v): and finally they resort to the ten plagues, after Moses had transformed his rod into a serpent before the Pharaoh. The Egyptian magicians attempted to do the same thing, but the Hebrew does not necessitate the meaning that they actually succeeded in changing their rods into serpents (Kurtz, Köhler). The first nine plagues were in accord with the conditions of the country, and can be illustrated by natural calamities, but cannot be explained as mere natural phenomena. The tenth, the destruction of the first-born, probably by a pestilence, induced the Pharaoh to hearken to Moses' demand; and the people went forth enriched with gifts. The exodus occurred on the 15th of Abib, and started from the city of Rameses, which is not to be identified with Heliopolis (Josephus), but with Tanis (Brugsch, Köhler), which Rameses adorned with magnificent structures. [For the locality of the passage of the Red Sea, and other circumstances of the exodus, see *Exodus*.] The Egyptians, repenting of their emancipation of the enslaved people,

pursued after them, and followed into the open channel the waters had left. A panic, however, ensued in the darkness. A strong east wind suddenly started up, bringing the water down again with tremendous speed, and engulfing chariot and rider. This wonderful deliverance at the Red Sea, Moses commemorated in the "Song on the Sea" (Exod. xv. 1 sqq.), whose authenticity ought not to be an occasion of dispute. This, the first national Hebrew song, has an unsurpassed majesty. It sings of the arm of the Lord and his mighty power as having accomplished the marvellous rescue.

The wanderings in the wilderness that followed were peculiarly well adapted to educate the people by forcing them to trust in God. They murmured incessantly; and only the divine care and provision of the pillar of cloud, the manna, the water from the rock, the quails, the victory over Amalek, through the mighty intercession of Moses and the sublime manifestation of God on Mount Sinai, could preserve and quiet the people. Arrived at Sinai, the people had a wonderful manifestation of the divine glory, and heard the divine voice. The covenant was established between Jehovah and his people through the mediation of Moses, and the law was given. The people fell away to the worship of the golden calf; but Moses found an occasion of showing the greatness of his nature, and, without regard to personal consequences, placed himself in the breach, offered himself as an expiation (Exod. xxxii. 30 sqq.), and rested not till the Lord had promised to lead the people on (Exod. xxxiii. 14 sq.). The people left Sinai after a year's encampment (comp. Num. x. 11 with Exod. xix. 1); but their murmuring against their leader continued, and they finally refused to go farther northwards towards Canaan, made timid by the report of the spies. Moses' earnest prayer now does not succeed in moving the divine mercy to alter the sentence that that generation should die without entering into the land of promise. The other years of the fruitless wanderings are almost entirely passed over by the sacred writer. (See WANDERINGS OF THE WILDERNESS.) In the first month of the fortieth year the Israelites were in Kadesh. They were still to meet with opposition from the Moabites and Edomites before crossing the Jordan. Both Aaron and Moses lost courage. The people's discontent was again punished by the visitation of the fiery serpents (Num. xxi. 6), the terrible destruction of whose bite was counteracted by the contemplation of a brazen serpent set up on a pole by Moses. But the life of Moses also came to a close with the conclusion of the forty years of the wandering. After dividing the transjordanic country, which had been conquered, amongst Reuben, Gad, and Manasseh, and, according to Deuteronomy, once again repeating the precepts of the law, he prophesied to them in a song their ways and the ways of God (Deut. xxxii.). He was permitted to look down from Mount Nebo over the promised land, the goal of his hopes, but not to enter into it. He died there as he had lived,—in communion with God. His grave remained unknown, but the children of Israel bewailed him for thirty days as the greatest of their race.

Josephus follows the biblical account in his

life of Moses (*Antiq.* II. 9–IV. 8), but adds new traditions. Philo, in his *Life of Moses* (*Vita Mosi*), contemplates him from the four aspects of king, lawgiver, high priest, and prophet. He draws his matter from the Pentateuch, and interprets the details allegorically. In a post-biblical age the life was furnished with legends, especially upon his childhood and death. The *Assumption of Moses* contains revelations purporting to have been given by Moses to Joshua before his death. The rabbinical book *Petirat Mosche* (edited by Gaulmyn, 1627, and Fabricius, 1714) dwells especially upon the latter point. Fantastic details are narrated in the Koran, and current among the Mohammedans, which were derived from rabbinical sources.

Looking at his *personality* as he is portrayed in the Bible, Moses appears before us animated, from his youth up, with a sense of justice and burning love for his people, educated in the school of God to become the "servant of the Lord" as there was none other in the Old Testament, and learning to check his own violent temper, and submit his will entirely to the Lord. Great was the burden he had to bear as the leader and father of a thankless and obstinate people. The fact that he was able to lead them for forty years without possessing any human power is an undying witness at once to his great intellectual ability and his patience and goodness of heart. He gave himself up without reserve to the welfare of his people; but he received little thanks, and sparse human co-operation in his work. He who was so wonderfully illumined of God, did not hesitate to take the counsel of his father-in-law (Exod. xviii. 13 sqq.), and magnanimously wished that all the people might receive the divine spirit (Num. xi. 29), found only a small hearing for his simplest revelations among the people. His brother Aaron proved unreliable (Exod. xxxii.), and, with his sister Miriam, intrigued against him (Num. xii.); but he did not become angry. Most properly is he, therefore, called the meekest of all men (Num. xii. 3). This humility, however, was not weakness; and, where the divine honor was in the balances, he could be intensely severe (Exod. xxxii. 27). His office and mission were the greatest, Christ excepted, ever intrusted to a man.

Moses was prophet, a mouthpiece of the living God. The sublimity of the divine spirit is noticeable in all his words and acts. This spiritual and moral greatness elevates him far above Mohammed. Of him it is said more frequently than of all other mortals together, that God spoke with him. More often than any other is he called by the name "servant of Jehovah." He was incomparably the prophet (Num. xii. 6 sqq.; Deut. xxxiv. 10), great alike in word and deed. With him the Lord spake face to face. The divine glory beamed from his face (Exod. xxxiv. 29 sqq.). He, however, like other mortals, dared not look upon the face of God (Exod. xxxiii. 17 sqq.); and Spinoza properly says, "If Moses spoke face to face as a man does with his friend, Christ communed directly through the mind with God." But to Moses was accorded a plainer knowledge of the divine will, and more constant communion with God, than to any of the other prophets of the Old Testament.

It is impossible to exaggerate the *historical importance* of Moses. He not only brought to Israel deliverance, and helped it to a national existence; according to the uniform tradition, he was the human founder of the theocracy, the mediator between Jehovah and Israel. From his time on, Israel's God was Jehovah, — that sublimest of the divine names, which designates the divine being as a living person who makes himself known to his people by word and deed, and desires their worship (Exod. xix. 6). The conception which Moses had of Jehovah was not that of a national God, but of Him to whom the whole earth belongs, before whom all peoples must bow (Exod. xix. 5), and whose glory must fill the earth (Num. xiv. 21). The will was expressed in the law given to Moses on Mount Sinai, which included rules for secular and religious life, for public and private conduct. They constitute an organic whole. The Decalogue, which was engraved on stone tables, introduces them both in the Books of Exodus and Deuteronomy, and was designed to be made prominent as the fundamental law. The law of love to God (Deut. vi. 4 sq.) is likewise underscored, and often repeated (x. 12, xi. 13, xxx. 6, 20); while the law of love to one's neighbor is not forgotten (Lev. xix. 18). It was this system of law which made Israel a nation.

It is not possible to determine that the Pentateuch is of Mosaic origin with the same certainty as that Moses was the founder of the Israelitish nation. It must be granted that he possessed peculiar talents, and enjoyed peculiar advantages, for writing the code of laws; and that he wrote down the divine laws which he received, is to be assumed in one brought up at the Egyptian court. The law, as it is found in the Pentateuch, contains reminiscences of Egypt (Exod. xx. 2; Deut. v. 6, 15; Lev. xix. 34, xxv. 42, xxvi. 45; Num. xv. 14), although the Egyptian influence on the law and worship of the Israelites has usually been exaggerated since Spencer. A large portion of the law also presupposes the sojourn of Israel in the wilderness. There is nowhere evidence of an advanced stage of national life. The people is nomadic, agricultural, and unrefined (Exod. xxi., xxii., etc.). Notwithstanding this, the law does not seem to have come from one mould, and may have been altered or augmented in some details, even after Moses' death. In this case we must hold, that, from time to time, men of God incorporated precepts into the body of the Mosaic code. The trunk, however, of the law of the Pentateuch is Mosaic; and we believe that a sound criticism will return to the view that the regulations of worship in Exodus, Leviticus, and Numbers, are of Mosaic origin. [See PENTATEUCH.] Moses is properly regarded as the father of Jewish historiography, although the entire description of his own life did not originate with him.

As the mediator of the old covenant, Moses is accorded a place of peculiar pre-eminence by Christ and the apostles. The essential point is, that he was regarded as the founder of the theocracy. The entire old covenant is personified in him (John v. 45 sq.). He is mentioned with the prophets as the lawgiver (Luke xvi. 29), and especially in conjunction with Elijah (Matt. xvii. 3). He also represents the entire old covenant,

in which the law predominated, in contrast to the new. The law was given by Moses: grace and truth came by Jesus Christ (John i. 18).

LIT. — Lives of Moses by JOSEPHUS (*Antqq.*, II. 9–IV 8), PHILO (*Vita Mosis*), the *Assumption of Moses* [written in the first century], SCHUMANN, 1826, HOFFMEISTER (*Moses u. Josua, eine kriegshistorische Studie*), 1878, LAUTH (*Moses d. Hebräer*), 1868 (*Moses Hosarsyphos*), 1879; the *Histories of Israel* by KURTZ, EWALD, HITZIG, HENGSTENBERG, [STANLEY]; also HENGSTENBERG: *D. Bücher Moses u. Ägypten*, 1841; [EBERS: *Ägypten u. d. Bücher Moses*, Leipzig, vol. i., 1868]; BRUGSCH: *L'Exode et les monuments Égyptiens*, 1875 [trans. in BRUGSCH: *Hist. of Egypt under the Pharaohs*, vol. ii. pp. 347–400, Lond., 2d ed., 1881, 2 vols.]; *Gesch. Ägyptens u. d. Pharaonen*, 1877; EBERS: *Durch Gosen u. Sinai*, 2d ed., 1881. [For a good volume of sermons on Moses, see W. M. TAYLOR: *Moses the Lawgiver*, N.Y., 1879. See PENTATEUCH, EXODUS, WANDERINGS IN THE WILDERNESS, DECALOGUE, etc.] VON ORELLI.

MOSES CHORENENSIS, b., probably, in the beginning of the fifth century, at Chorni, a place in the Armenian province of Taron; was one of the young scholars sent by Sahak and Mesrob to Athens and Alexandria, to study Greek, and became then bishop of Bagrevaud, after the death of Esnik, but retired into solitude between 460 and 470, on account of the Persian invasion, and died, it is said, a hundred and twenty years old. A great number of translations from Greek into Armenian is by the Mekhitarists ascribed to him. More certain, however, is his original authorship. His chief work is his *History of Armenia*, in four books, of which, however, the last one has become lost. Though this work has lost much of its authority since A. von Gutschmid subjected it to a minute examination (see the memoirs of the Kön. Sächsisch. Gesellschaft der Wissenschaft, 1876, 1–43), it is still the principal source of Armenian history, and interesting in various respects. It was first published in Amsterdam, 1695, then, with a Latin translation by Whiston, London, 1736, and last, with a French translation by Le Vaillant de Florival, Venice, 1836. Among his other works are a *Handbook of Geography*, first printed at Marseille, 1683, then by Whiston, London, 1736, last, with a French translation and commentary by St. Martin, Paris, 1819; a work on rhetoric, published, with notes and commentaries by Zohrab, Venice, 1796; a number of hymns still used in the Armenian Church, etc. VON SPIEGEL.

MOSHEIM, Johann Lorenz von, the most learned theologian of the Lutheran Church of his age, and author of a History of the Christian Church; b. at Lübeck, Oct. 9, 1693 or 1694 (or perhaps later); d. at Göttingen, Sept. 9, 1755. He entered the university of Kiel in 1716, and as a student attracted not only the attention of his professors, but also of men like Leibnitz and Buddeus, by his German and Latin writings. In 1719 he became a member of the faculty of philosophy, taught logic and metaphysics, and preached, exciting much admiration by his sermons. In 1723 he accepted a call as professor (*ordinarius*) to Helmstädt. Among his other writings up to this time were the *Vindiciæ Antiquæ Christianorum Disciplinæ* (Kiel, 1720) and *Observationes Sacrae* (Amsterdam, 1721). During his

residence at Helmstädt, honors and ecclesiastical sinecures were lavishly heaped upon him by several administrations. He became more and more the main support and pillar of this university, whose influence was rapidly waning before the newly established institution at Göttingen. After refusing repeated invitations to the latter, he accepted a call in 1747, the office of chancellor being created especially for him. He, however, did not enjoy the same freedom and authority at Göttingen as at Helmstädt; and he frequently wished himself back in the old position.

Mosheim was not only the most learned theologian in the Lutheran Church of his day, but was also one of the first German authors and scholars of his age. There was no one who wrote such a pure style, with such elegant fluency, and so much felicity of expression, as he. He was also master of an elegant Latin style. This æsthetic quality was ministered to by his early acquaintance with the literature of England, France, and Italy. As a theologian he occupied an intermediate position between the extremes of pietism and deism. He was opposed to the confessional orthodoxy on the ground that theology would thus be excluded from scientific culture. He occupied a position similar to that occupied by Calixtus.

Among his many writings, those on historical subjects display best the range of his learning and his general view, as well as the particularity of his observations and the reproduction of the smallest details, his art of terse delineation, and his faithful representation of the lights and shadows, with a partiality, however, for the former. His work on universal church history [written in Latin under the title, *Institutiones Hist. Eccl. N. T.*, Frankfurt and Leipzig, 1726-55; Eng. trans. by Maclaine, 1765-68] was not finished till the year of his death. In his preface to the revised edition [eighth] of the earlier volumes (1755), he states that he thought seriously of entirely setting aside the arrangement according to the subject-matter which he had chosen in the first place, and making the arrangement to conform solely to chronological divisions, as his friends had urged him, on the ground of its convenience for teaching purposes. Church history had usually been written in the interests of the orthodox party as against the heretical sects. Arnold, on the other hand, had reversed this method. Mosheim, in his work, took the stand-point of an impartial observer and critic. He was specially prepared to write the sections on the history of doctrines by his previous studies in Greek philosophy, and his Latin translation (with notes, Jena, 1733) of Cudworth's *Intellectual System*. He also wrote a larger work on the first three Christian centuries, under the title, *De rebus Christianorum ante Constantinum Magnum Commentarii*, Helmstädt, 1753 [Eng. trans. by Murdock, New York, 1852, 2 vols., 5th ed., New York, 1854, 3 vols.], and a history of heresies, under the title, *Ketzer-Geschichte*, 2d ed., 2 vols., Helmstädt, 1748. Mosheim left no school of church history behind him: Schröckh, however, was an admiring disciple of his.

Mosheim also made contributions to nearly every branch of theological science. His most important work in the department of systematic theology was his *Sittenlehre d. heil. Schrift.*, 5 vols.,

Helmstädt, 1735-53, etc., in which he considers the matter under two heads: (1) "The internal holiness of the soul," and (2) "The external holiness of conduct which the law of Christ requires from a Christian." As a preacher, Mosheim was much admired by his contemporaries; and his sermons, published in 7 vols. (1725 and often), were highly esteemed as models of sermonic method. For other writings of Mosheim, see BAUR: *Epochen d. kirchl. Geschichtschreibung*, pp. 128 sqq. Compare LÜCKE: *Narratio de Moshemio*, Göttingen, 1837. HENKE.

MOSQUE (from Arabic *masjéd*, "a house of prayer") is the Mohammedan place of worship. The first one was built by Mohammed himself at Medina, in a graveyard opposite to the spot where his camel knelt on his public entrance into that city. The most famous mosques are *Masjéd el Nebi* ("the Mosque of the Prophet") at Medina, replacing the original one; *El-Hamram* at Mecca, enclosing the Kaabah; *Santa Sophia* in Constantinople, originally a Greek basilica; the Mosque of Achmed, in the same city; that of Omar, in the Haram enclosure at Jerusalem; the Great Mosque, at Damascus; the mosque at Hebron; and the alabaster mosque of Mehemet Ali, at Cairo. The most elaborate mosque is the Great Mosque at Delhi, built by Shah Jehan (1631-37). Mosques are found, of course, in every Mohammedan settlement, and vary as much in cost and beauty as do our churches; but in general features they are alike, and consist of a domed building, a court with a fountain, in which ablutions are performed prior to entering (and often several of these), a minaret or tower, from which the muezzin calls the faithful to prayer. Inside they are open spaces, devoid of pictorial ornamentation, except by quotations from the Koran, often beautifully done, upon the walls. They contain the *mihrab* (a niche surmounted by a vaulted arch), towards which the faithful pray, because it is placed in the direction of Mecca; and the *menber*, or platform-pulpit, upon which the ministers stand during service. Frequently, if not always, one sees a number of ostrich-eggs suspended from the ceiling directly before the *mihrab*: these symbolize immortality. The bareness of a mosque — no seats, no pictures, no statues — is in striking contrast with the ornate though tawdry ornamentation of the Roman and Greek churches; for instance, as they exist side by side in Jerusalem. The mosque is a composite building, in that its dome is Byzantine, its minaret is the Christian campanile, without its bell, forbidden in Mohammedan worship (see art. BELLS), while the court is like a khann. Women are occasionally seen in the fore part of mosques. The Mohammedan removes his slippers before entering: the Christian puts on huge slippers over his shoes. Formerly only Mohammedans were allowed in them; but now the "infidel dog" enters them with much impunity, although liable to curses, and sometimes to opposition. In connection with them are schools where the Koran is taught. In the Mosque El-Azhar at Cairo is the great university of the Mohammedans, whither students come from all parts of their world; as many as ten thousand, it is said, being congregated there at one time. Other establishments, benevolent in character, are also connected with mosques.

MOUNT HOLYOKE FEMALE SEMINARY is situated in South Hadley, Mass., amid the charming scenery of the Connecticut Valley. It was opened in 1837, and during the forty-five years ending in June, 1882, has sent forth 1,780 graduates. At a period when there existed no permanent school of a high order for girls in the United States, it was founded by the personal efforts of one far-seeing and large-hearted Christian woman.¹ In those days there were no princely gifts from millionaires to educate the daughters: it was by small offerings from many slender purses that the enterprise was begun. There was in it, however, a hidden vitality, which has kept it growing ever since. The first edifice, a four-story brick building ninety-four feet by fifty, now forms part of a quadrangle, whose buildings placed in line would extend some 575 feet. In 1870 there was added to these a fire-proof library building, now containing 11,000 volumes; in 1876, the Lyman Williston Hall, for science and art; and in 1881, an astronomical observatory, completely equipped with new instruments of the best make. The grounds, also, have been much enlarged, and now include fifty acres.

To establish a permanent institution offering the best educational advantages at a moderate expense was but a part of Miss Lyon's design. It was to be so planned and carried on, that its entire culture should result, not merely in thorough and extensive intellectual attainments, but also in symmetrical and efficient Christian lives. The course of study, being solid rather than showy, has always required some maturity, and considerable advancement, in order to enter upon it. There is no preparatory department. In addition to the regular curriculum, extensive courses in French, German, or Greek, may be pursued; and instruction is also provided in drawing, painting, and music. Thoroughness has marked the school from the first. Classes are subdivided, so that the number reciting together is not large. Text-books are made but the starting-point, not the limit of research; the library being a constant and indispensable resort. The natural sciences are amply illustrated by extensive cabinets and superior apparatus; the history of art, by paintings, casts, photographs, and engravings.

It is a noteworthy feature of the family life, that the ordinary housework is done by the young ladies, with the supervision of the teachers and matrons. About one hour a day is thus employed. Each pupil has her own definite duties, and retains the position assigned her for a term or more, unless some personal reason requires a change. If ill, she is excused; and her place is supplied, for the time, from a reserve corps. Several considerations had weight in deciding upon this plan. It promised to be at once more economical and more independent than to employ scores of servants; it would give healthful exercise; it would tend to preserve and increase a taste for home duties; and its practical testimony to the dignity of useful labor would do good. Thus it has proved; and time has shown other advantages not so clearly foreseen. Observing how smoothly the domestic affairs of this family of three hundred are carried on without servants,

the pupil is strongly impressed with the value of system, co-operation, and prompt activity. She learns how to take responsibility, and to enjoy it. She sees how the comfort of all comes from the fidelity of each to her brief task; and by degrees it becomes her habit to look out for the general good rather than her own ease.

"Our whole system," remarked one of the earlier teachers, "is really an arrangement for gaining and applying moral power." The shaping of character may, indeed, be considered its special work. The impress of the Holyoke training is clearly visible upon a large majority of the women educated here. Favored by the retired location, as well as by the family life, with its constant and familiar intercourse between teachers and pupils, more work of this kind can be done than would be possible under other conditions. Much is effected by regulations tending to insure habits of promptness and diligence, of order and system, of self-control and thoughtfulness for others; while religious influences, unsectarian yet positive and strong, underlie and crown all the rest. Pupils soon observe, that, while it is not asked what church they are wont to attend at home, it is considered a question of the utmost consequence whether their talents shall be given to selfish aims, or consecrated to Christ. They hear much of the various benevolent enterprises of the day, and learn to look forward to an active and useful life. The sabbath Bible lessons, and those studies of the prescribed course which may be termed religious, make a good basis in preparing for the Christian activities of future years. Fully three-fourths of the whole number of students have subsequently taught more or less, and many have done missionary work in foreign lands or at home.

The seminary is not yet endowed. Its ordinary expenses are usually covered by the receipts for board and tuition, moderate as are the terms; and, for needful improvements, it never looks in vain to its numerous friends. A small annual income from funds bequeathed for the purpose is used in assisting, to some extent, deserving pupils who need such aid.

See *Life of Mary Lyon*, American Tract Society; *Historical Sketch of Mount Holyoke Seminary*, 1878.

MARY O. NUTTING.

MOURNING AMONG THE HEBREWS. It is characteristic of all Oriental people, that while they freely vent their vehement feelings, more especially that of grief, in violent though wholly involuntary gesticulations, they at the same time try to express those feelings by means of symbolical and often merely conventional signs. In Scripture, where the act of mourning such as performed by the Hebrews is often described, the same double mode of expressing a feeling also occurs: now the involuntary and purely pathological utterance of the sorrow, such as crying, wringing the hands, etc.; and then the symbolical and merely conventional sign, such as dressing in sackcloth, sprinkling ashes on the head, etc. It must be noticed, however, that in many cases, as, for instance, in that of rending the clothes, the conventional symbol evidently originated as a simple and natural expression.

Among the most conspicuous purely pathological utterances of sorrow, such as occur among the

¹ See article on Mary Lyon.

Hebrews, are tearing off the hair, and plucking out the beard (Ez. ix. 3; Job i. 20; Josephus, *Ant.*, 15, 3; 9; 16, 7; 5), running the head against the wall (Josephus: *Ant.*, 16, 10; 7), spreading the hands, and laying them on the head (Lam. i. 17; 2 Sam. xiii. 19), beating the breast (Isa. xxxii. 12; Nah. ii. 7; Luke xviii. 13, xxiii. 48), and smiting upon the thigh (Jer. xxxi. 19; Ezek. xxi. 12). Actual torturing, and even maiming of the body seem also to have occurred, at least at a later period, among the Hebrews, though they were strongly forbidden (Lev. xix. 28; Deut. xiv. 1). Among the most conspicuous symbols or conventional signs of sorrow employed by the Hebrews are sprinkling the head with ashes, or dust, or sand, or throwing such things up in the air, and allowing them to fall down, and cover the head (Josh. vii. 6; 2 Sam. xiii. 19, xv. 32; Jer. vi. 26; Job ii. 12); dressing in sackcloth (2 Sam. iii. 31; Ps. xxxv. 13; Joel i. 8) of sombre colors, and without folds or forms (Isa. iii. 24); covering the lower part of the face, or the whole head, as a token of silence (2 Sam. xv. 30; Ezek. xxiv. 17; Jer. xiv. 3); shaving off the beard and the hair, the proud ornaments of the Eastern man (Isa. xv. 2, xxii. 12; Jer. vii. 29); laying aside all ornaments (Exod. xxxiii. 4; Ezek. xxvi. 16), even the sandals (2 Sam. xv. 30). Among the mourning-symbols which may be considered as having originated as simple pathological expressions are fasting (which article see), neglect of the usual care of the body, the clothes and other appearances, and more especially rending the clothes (Gen. xxxvii. 29, xlv. 13; Matt. xxvi. 65). With respect to the last-mentioned ceremony, very minute rules were given by the rabbis: it should be performed standing, in public, sometimes from the left and sometimes from the right.

Mourning for the dead lasted for seven days (according to the law, the days of uncleanness), or in special cases longer. The national mourning for Moses and Aaron lasted thirty days (Num. xx. 29; Deut. xxxiv. 8; comp. Josephus: *Bell. Jud.*, 3, 9; 5); the Egyptian, for Jacob, seventy or seventy-two days (Gen. l. 3; comp. Herodot., 2, 85). There were different degrees of mourning, — a severer, for the first three days; a milder, for the next four days; and a still lighter, for the period from the seventh to the thirtieth day, during which, however, it was not allowed to take a warm bath, or to shave. According to rabbinical precepts, a widow could not marry again until after the lapse of three great festivals, and, if she had a sucking babe, not until after the end of two years; but a widower could marry after the lapse of thirty days. Parents were mourned by their children a whole year, during which time a son was not allowed to partake in a banquet or any other kind of social feasts. The death-day of a parent was always kept sacred by the children as a day of mourning. On the days of mourning, the house or the tomb resounded with the wailings of men and women. Songs of lamentation, such as were sung at those occasions, have been preserved in 2 Sam. i. 17, iii. 33; Jer. ix. 17; 1 Kings xiii. 20; 2 Kings ii. 12, xiii. 14; and a rabbinical collection is found in Ugolino: *Thesaurus*, vol. xxxiii. p. 1300. Sometimes the songs of lamentation were accom-

panied with instrumental music, especially by flutes (Matt. ix. 23). Rich people hired mourners, — men and women who were trained to perform the ceremony (2 Chron. xxxv. 25; Jer. ix. 17); and so great expenses were often incurred by the display of mourning-clothes and by mourning-banquets, that laws were issued against the reigning prodigality. According to Hos. ix. 4, however, participation in a mourning-banquet made a man unclean (comp. Esth. iv. 2). A number of monographs on the subject are found in Ugolino: *Thesaurus*, vol. xxxiii. LEYRER.

MOYER'S LECTURES, a course of eight sermon-lectures in defence of the divinity of Christ, founded by Lady Rebecca Moyer (d. in London, 1720), who ordered her heirs to pay twenty guineas annually to some able minister for the purpose. The courses ended about 1774, the lease having then expired of the estate (a dwelling-house in London) out of which the annual payment was made. Darling (*Cyclopædia Bibliographica*) gives a list of the lectures.

MOZARABIC LITURGY, a form of service of venerable age, once in use in some churches of Spain. The designation is a participial form of the word "Arab." *Muzarab*, or *Mostarab*, seems to have been almost a name of ridicule given to certain Christian congregations in Spain who were tolerated by the caliphs. At the close of the fifteenth century, there were six such congregations in Toledo alone. These had their own Liturgy, which was ascribed to Isidore of Seville, but which, without doubt, is of earlier date, and was only revised or confirmed by him and the other members of the Fourth Council of Toledo, in 633. Some Roman-Catholic authors (see Preface to Migne's edition, vol. lxxxv.) attribute its composition to the apostles who founded the Church in Spain. Its divergence from the Gallican Liturgy precludes the view that the latter was the original and model. Through the middle ages it held its place in spite of the Roman Liturgy. Popes John X. (in 918) and Alexander II. (in 1064) sanctioned its use; and Cardinal Ximenes edited the first printed edition (1500), with some changes. Two years later, the Brevariary was printed. Both editions were set up in the establishment of Peter Hagenbach in Toledo. Pope Julius II. gave his sanction to these two editions. In order to assure the perpetuity of its use, Ximenes founded in Toledo a chapel, with an abbot and twelve chaplains, in which the Mozarabic Liturgy was to be followed.

The main peculiarities of this Liturgy are the following: (1) The order of festivals is somewhat different from that of the Roman Liturgy; for example, there are six Advent Sundays (as was the case in the old Milan and Greek churches), and two festivals of the Annunciation of Mary, on March 24 (like the Roman Liturgy) and Dec. 18. The latter bears the strange name of Sancta Maria de la O, because "all present shout a long 'O' in order to signify that great longing with which all the saints in limbus, the angels in heaven, and the whole world, observe the nativity of the Redeemer" (Migne's *Patrology*, lxxxv. p. 170). (2) The lessons or *pericopes* differ; e.g., the parable of the rich man and Lazarus precedes Lent in order to counteract the excess of this period. Instead of having merely two lessons

for the main service from the Epistles and Gospels, it has three lessons from the Epistles, Gospels, and prophets. (3) It gives prominence to homiletical matter, and in this respect it stands alone. After each of the three readings, there is a short homiletical discourse to the people, in which the hortatory element predominates. (4) The use of the *Agios* three times after the *Benedictus*, the breaking of the host into nine parts, each of which has a special name and meaning, etc., recall the custom of the Greek Church. (5) The Mozarabic Chant differs from the Gregorian by being more melodious, etc. It is called the "Eugenian," after a certain archbishop of Toledo, Eugenius. In general, we may say that this Liturgy is one of the most venerable products of Christian antiquity, that it draws largely upon the Scriptures, and is equal to any other Liturgy in the purity, dignity, and warmth of its tone and language. See MIGNE: *Patrology*, vol. lxxxv. [The "Church of Jesus" in Mexico has adopted the Mozarabic Liturgy.] PALMER.

MOZLEY, James Bowling, D.D., canon of Worcester, regius professor of divinity in the university of Oxford, and theological author; b. at Gainsborough, Lincolnshire, Sept. 15, 1813; d. in Oxford, Jan. 4, 1878. He was educated at Grantham, and subsequently at Oriel College, Oxford, where he was graduated bachelor of arts in honors in 1834; elected to a fellowship at Magdalen College in 1840, where he resided until 1856, when, on his marriage, he accepted the living of Old Shoreham, Sussex. On Mr Gladstone's recommendation, he was made canon of Worcester in 1869; and two years later, in 1871, he was, on the same recommendation, made regius professor of divinity,—an office which he held, in conjunction with his vicarage, until his death. He was appointed Bampton Lecturer for 1865; and his work on the *Miracles*, which was the outcome of that lectureship, attracted great attention. While Mozley was a student at Oxford, the influence of Newman, Hurrell Froude, Keble, and Pusey, was in the ascendant; and he was an enthusiastic yet independent follower of those early leaders in the Tractarian movement. But, when Newman entered the Church of Rome, Mozley kept firm in his allegiance to the Anglican Church. As the editor of his *Essays* has said, "However deep his early-formed reverence for the leader of the movement, and unbounded his recognition of his intellectual power, his natural independence of judgment, indeed, the very make of his mind, held him where he was." So it came about that he was separated very much from the party with which he was originally identified, and occupied a position that was somewhat peculiar. To borrow again the words of his editor, "He found himself in agreement with the predestinarianism of St. Augustine; and, in the expression of doctrine which was the watchword of his party, he found himself at issue with them. He threw himself with characteristic ardor and patient labor into the task of reconciling the Christian tradition about baptism with the theology of what is called Calvinism." Thus he stood very much alone as a theologian. With the evangelicals he never quite sympathized in their general spirit and tone. He never ceased to be a Churchman, and in a very real sense a High-

Churchman; but the developments of that party were not to his taste, and he found no other that he could join. That this is a true statement of the case may be seen in his writings, which may be classified under the three heads of critical, theological, and apologetic. Under the critical we should range his *Essays* on Strafford, Laud, Cromwell, Luther, Arnold, etc., in which one sees very clearly the strong Tractarian bias of the author; although even in these he rises above party, into the discussion of principles, always with great power, and often with the conviction of his readers. Under theological we place his elaborate *Treatise on the Augustinian Doctrine of Predestination*, 1855 (perhaps the ablest modern English book upon the subject); his work on *The Primitive Doctrine of Baptismal Regeneration*, 1856; and a *Review of the Baptismal Controversy*, 1862. Under the apologetic may be put his answer to Newman, entitled *The Theory of Development*, which, along with the well-known letters of Archer Butler, furnished an antidote for the evil in his former teacher's work; his lectures on *Miracles*; and his *Ruling Ideas in the Early Ages*, together with his masterly essays on *The Argument of Design and the Principle of Causation*. His *University Sermons*, too, deserve to be particularly mentioned. The *London Spectator*, in commenting upon them, affirmed that there were some of them "the reading of which would be enough to change the whole character and life of a man." This is emphatically true of that on the *Reversal of Human Judgments*, which we, for our own part, are inclined to put higher than any sermon published in this century.

Mozley's mind was at its best in argument. He had evidently drunk deeply at the fountain of Butler, and may be called, indeed, "the Butler of his generation." For a long time he was known only as a contributor to *The Critic* and *The Christian Remembrancer*. He was late in reaching his maturity; but, when he did reach it, he was at once recognized as one of the best theological thinkers of his day. Besides the works already referred to, there were published, after his death, *Essays, Historical and Theological*, London and New York, 1878, 2 vols.; *Practical and Parochial Sermons*, 1878; and *Lectures and Other Theological Papers*, 1883.

WM. M. TAYLOR.

MUEDDIN, or **MUEZZIN**, an official attached to a Mohammedan mosque, whose business it is to call the faithful to prayer five times in the twenty-four hours. He chants these words each time, as he walks around the little balcony outside the minaret: "Allah is most great. I testify that there is no God but Allah. I testify that Mohammed is the apostle of Allah. Come to prayer. Come to security." "Prayer is better than sleep" is added in the morning.

MUFTI (Arabic, "expounder of the law"), a Turkish official of half-ecclesiastical, half-civil, character. As the Koran is not only the spiritual, but also the material, foundation of all law among Mohammedans, the expounder of the law, the mufti, is at once priest and judge. There is a mufti in every large town in the Turkish Empire.

MUGGLETONIANS, the followers of Ludowick Muggleton (b. 1609; d. March 14, 1697) and

John Reeve, journeyman tailors. These two professed to be the "two witnesses" of Rev. xi. 3-6, and announced that the last days had come, and they were divinely commissioned to prophesy, and had also authority to curse all who opposed them. Muggleton declared that he stood in the same relation to Reeve that Aaron did to Moses, i.e., he was his "mouth." They gathered a large following; and the Muggletonians, as the sect was called, existed in England down to our day, Mr. Joseph Gander, who died in 1868, being, it is said, the last adherent. Their doctrines are thus stated in Blunt's *Dict. of Sects*, s.v.: "Earth and water were not created, but self-originated; the Evil One became incarnate in Eve; the Father was the sufferer upon the cross, having left Elijah to govern heaven while he came to earth to die." They also taught that God has a human body, and that there is no Trinity, properly speaking. See *A Complete Collection of the Works of Reeve and Muggleton*, London, 1756, reprinted, 1832, 3 vols.

MÜHLENBERG, Heinrich Melchior, D.D., the patriarch of the Lutheran Church in Pennsylvania and adjacent States; b. Sept. 6, 1711, at Eimbeck, Hanover; d. Oct. 7, 1787, at New Providence (Trappe), Montgomery County, Penn. With the foundation of the Lutheran Church in the North American Colonies, and especially in Pennsylvania, the name of H. M. Mühlenberg is most honorably connected. Three imperfectly organized congregations in Pennsylvania (New Hanover, New Providence, and Philadelphia) sent (1733) three delegates to England, Holland, and Germany, to solicit donations for the erection of churches and schoolhouses, and to petition for the sending of a suitable pastor for themselves, and of missionaries for the German Lutherans, in considerable numbers settled in diverse places of the eastern portion of Pennsylvania. Those delegates met with much sympathy, especially from the Rev. Fr. Mich. Ziegenhagen (1722-76, chaplain of the royal St. James Chapel at London), and from the directors of the benevolent institutions founded by the Rev. Dr. Aug. Herm. Francke at Halle (and after his death, 1727, continued by his son Dr. G. A. Francke), Dr. Freylinghausen, and other representatives of the Pietism of Philipp Jacob Spener, who were also professors of Halle University, and took a lively interest in the work of missions. That delegation and subsequent correspondence resulted (1742) in the sending of H. M. Mühlenberg to Pennsylvania, where he at once came into collision with Count Zinzendorf, who, having arrived in the fall of the preceding year, had assumed the character of a superintendent of the Lutheran congregations, but now began to establish Moravian churches. H. M. Mühlenberg, assisted by other missionaries sent from Halle, and by a number of suitable men whom he met with in the Colonies, founded during his lifetime a large number of congregations in Pennsylvania and beyond its boundaries. The German Evangelical Lutheran ministerium of Pennsylvania and adjacent States, organized 1748, became the mother-synod of a considerable number of synods in the United States.

H. M. Mühlenberg had devoted himself to the study of theology, 1737 and 1738, at Göttingen; identified himself with the *Spenerian Pietism*;

began as a student the instruction of poor and neglected children; enjoyed the respect of some young men of the same turn of mind, but of aristocratic families (Counts Reuss and Henkel); continued his studies at Halle, where he at the same time was employed as a teacher in the Orphan Home of Francke; served, after having been ordained at Leipzig, from 1739 to 1741 as pastor of Grosshennersdorf, Lusatia; published there a defence of Pietism, which occasioned a number of controversial writings; and followed, 1742, the call offered to him by Dr. Francke in behalf of the German Lutherans in Pennsylvania. On his voyage he spent two months in England; took, in crossing the ocean, much interest in the spiritual welfare of his fellow-passengers; preached to them in the English language (he was able to proclaim the gospel in four languages); arrived, Sept. 22, 1742, at Charleston, S.C., and paid a visit to the Lutherans, who, on account of cruel persecution, had left Roman-Catholic Salzburg and its neighborhood, and colonized at Ebenezer, near Savannah, Ga. On the 25th of November, after a perilous voyage, he arrived at Philadelphia; entered at once upon his work; administered, under great difficulties, to the three congregations which had petitioned for a pastor, and extended his usefulness to other localities, receiving, 1745 and in later years, additional strength, especially through collaborators sent from Halle (P. Brunnholtz, Nic. Kurtz, J. H. Schaum, J. F. Handschuch, J. D. M. Heinzelmann, W. Kurtz, J. L. Voigt, J. A. Krug, Fred. Schultz, J. H. Chr. Helmuth, Chr. Em. Schultze, J. Chr. Kunze, J. Fr. Schmidt). April 23, 1745, H. M. Mühlenberg married a daughter of Col. Conrad Weiser of Tulpehocken, a man well known in the colonial history of Pennsylvania. With H. M. Mühlenberg, and the other missionaries sent from Halle, a number of other Lutheran pastors, laboring at diverse localities in the North-American provinces (J. Chr. Hartwich, B. M. Hausile, J. S. Gerock, etc.), connected themselves in the course of time, and the field of labor was extended. Shortly after the middle of the last century, that field extended from Frederick, Md., through Pennsylvania and New Jersey, to the shores of the Hudson and to New-York City. It must be admitted that this result was eminently owing to the practical tact and persevering energy of H. M. Mühlenberg, who for a long time had more or less the supervision of the Lutheran congregations of that large territory, and, whilst strictly attached to Lutheran doctrines, maintained a friendly relation to representatives of other Protestant denominations, among those particularly to the Rev. M. Schlatter, the patriarch of the German Reformed Church in the United States. A.D. 1748, the *first Lutheran synod* was organized, which proved a blessing for the proper foundation, organization, and discipline of congregations. This synod stood in very friendly relations to the *Swedish Lutheran ministers*, who, under a superintendent appointed by the higher authorities in Sweden, served a considerable number of congregations in the present states of Delaware, Pennsylvania, and New Jersey.

H. M. Mühlenberg resided during the years 1745-61 at New Providence, Montgomery County, Penn. In 1751 and 1752 he was, during the sum-

mer months, active in the city of New York and its vicinity. He repeated his visit there in 1759 and 1760, at the same paying attention to a number of congregations in New Jersey. Difficulties in the rapidly increasing congregation at Philadelphia moved him to take charge of this important field. He introduced there a new constitution, under which the congregation still is ruled, and which formed the model for the constitution of many Lutheran congregations. In Philadelphia the second house of worship for the German Lutherans (*Zion Church*) was erected from 1766 to 1769, and for a long period admitted to be the finest and largest church-edifice in Pennsylvania. The winter 1774-75 H. M. Mühlenberg spent in Ebenezer, Ga., where he succeeded in re-establishing peace and order in that congregation, in settling some legal difficulties concerning its property, and in introducing an improved constitution. In July, 1776, he, with the permission of the Philadelphia congregation, again took up his residence at New Providence. Having, with his whole family, pronounced in favor of American independence, he was exposed to many inconveniences. He continued to preach, as circumstances demanded his services, and to assist the congregations with his counsel. In 1784 the University of Pennsylvania honored him with the title D.D. In his latter years he suffered from various bodily ailments. At his death the Lutheran synod of Pennsylvania numbered twenty-four clerical members. The synod, as well as the congregations, were established on the unaltered Augsburg Confession and on all the other symbolical books of the Lutheran Church. The rigor of the doctrinal position was modified by Pietism as it prevailed at Halle. Halle ceased, after the death of H. M. Mühlenberg, to exercise its specific influence on the Lutheran Church in the United States.

Of three sons of Dr. Mühlenberg who received their preliminary education for the sacred service in Germany, the most renowned is **J. Peter G.**, major-general of the United-States army; b. Oct. 1, 1746; d. Oct. 1, 1807. Having returned from Germany, 1766, he was (1768) ordained, and served for a time Lutheran congregations in New Jersey. Having received a call from Lutheran congregations in Virginia, he needed episcopal ordination in that province to be recognized, according to law, as a minister. He therefore travelled to England, and was ordained, April 21, 1772, by the bishop of Ely, a deacon; April 23, 1772, by the bishop of London, a priest (with him was ordained a priest, Mr. White, afterwards bishop of Pennsylvania); and now began his pastoral labors in Virginia, which, however, by the war-cry, were soon to be ended. The love of independence and liberty carried J. P. G. Mühlenberg, as "the time for fighting had come," into the political arena and the field of battle. After the battle was won, he did not return to the service of the church. **H. A. MÜHLENBERG**: *The Life of Major-Gen. Peter Mühlenberg of the Revolutionary Army*, Philadelphia, 1849. — **Fred. Aug. Conrad**, b. Jan. 2, 1750; d. June 4, 1801; returned with his brother, G. Henry Ernst, from Germany, 1770; assisted, for some time, various congregations in Pennsylvania. In the years 1773-76 he served the Lutheran congregation at New-York City. On account of his

political proclivities, he had (1776) to leave New York in haste to escape the British. Returned to his family at New Providence, Penn., and quitting the service of the church, he was intrusted with very honorable public offices in his native State. He was repeatedly chosen to Congress, and twice served as Speaker of the House. — **Gotth. Henry Ernst, D.D.**, b. Nov. 17, 1753; d. May 23, 1815, after having most successfully served the Church of the Holy Trinity at Lancaster, Penn., for thirty-five years. As an eminent naturalist, excelling especially in botany, he carried on correspondence with many scientific men of Europe, and was a member of various philosophical societies.

LIT.—The *Halle Reports* (*Hallesche Nachrichten*), published in one volume, 1787, at Halle (extracts from the letters of the Halle missionaries in Pennsylvania, re-edited by Drs. MANN and SCHMUCKER, with annotations and additional historical material from the archives at Halle, Allentown, Penn.; in English translation, Pilger Book-Store, Reading, 1881); *Autobiography of H. M. Mühlenberg* up to the year 1743, from his own handwriting found in the Halle archives, by Rev. Dr. W. GERMANN (pastor at Windsheim, Bavaria, now at Nordheim, Sachsen-Meiningen), Allentown, Penn., 1881; J. G. CHR. HELMUTH: *a Biographical Sketch of H. M. Mühlenberg*, added to a eulogy pronounced at the occasion of his death (M. Steiner, publisher), Philadelphia, 1788; M. L. STOEVEY: *Memoir of the Life and Times of H. M. Mühlenberg, D.D.*, etc. (Lindsay and Blakiston, publishers), Philadelphia, 1856; F. A. MÜHLENBERG: article in *Evangelical Review*, Gettysburg, Penn., vol. iii., 151 sqq.; J. W. RICHARD: translation of *H. M. Mühlenberg's Diary* kept during his voyage to Georgia, 1774, found in *Evangelical Review*, vols. i., ii., iii., iv.; C. W. SCHAEFFER: *Early History of the Lutheran Church in America*, Philadelphia, first edition, 1857; W. B. SPRAGUE: *Annals of the American Lutheran Pulpit*, etc., New York, 1869. W. J. MANN.

MUHLENBERG, William Augustus, D.D., LL.D., b. in Philadelphia, Sept. 16, 1796; d. in New York, April 8, 1877. "A rare and original character; a man without pretence and without guile, the purity of whose principles was equalled by the sanctity of his life." He was a great-grandson of Dr. Henry Melchior Mühlenberg, the Lutheran patriarch (see that art.), and was baptized in the Lutheran communion, for which he always retained a sincere affection, but early made choice of the Episcopal Church. He was graduated from the University of Pennsylvania in 1814, and at once entered upon his theological studies under Bishop White, by whom he was ordained deacon, Sept. 18, 1817. He passed his diaconate as assistant, or chaplain, to the bishop. On his ordination as presbyter (Oct. 22, 1820), he accepted a call to the rectorship of St. James's, Lancaster, Penn. Here he remained six years, adding to his pastoral labors much zealous and successful effort for the advancement of public education in the town. He occupied himself, also, at this time, in church hymnody; wrote a *Plea for Christian Hymns*, that was circulated at the special General Convention of 1821, and which, with other measures, resulted later (1826) in the adoption of a collection of hymns prepared by a committee, of which he was a member and

the chief worker. His own well-known hymn, *I would not live away*, was written in Lancaster in 1824, and first printed in the *Philadelphia Recorder* of June 3, 1826. See *I would not Live Away, and Other Verses*, published by A. D. F. Randolph & Co., New York, 1859.

Among his multitudinous labors the most important may be classed as follows: (1) The Christianizing of education; (2) Church unity, or his lifelong aim and desire for the union, in some practical form, of the evangelical bodies of Christendom; (3) Christian brotherhood, exemplifying itself in institutions of charity and beneficence for the poor and oppressed. He gave himself predominantly to Christian education from the time of his leaving Lancaster (1826) till he entered upon the pastorate of the Free Church of the Holy Communion, New York, in 1846. Bishops, doctors, judges, and merchant-princes are among his scholars; and his methods are perpetuated in a multitude of schools throughout the land, patterned after his. In the early years of the Church of the Holy Communion, many noble charities had their birth. Scarcely an important movement in the Episcopal Church during the last fifty years can be named that did not, more or less directly, originate with him. It was during his ministry in the Church of the Holy Communion, that he enunciated most emphatically those "Evangelical Catholic" principles which he believed to be the true theory of the Christian Church. His most signal expression of these principles is found in what is known as *The Muhlenberg Memorial*. See *Evangelical Catholic Papers*, New York, T. Whittaker, 1875.

His grandest exemplifications of Christian brotherhood are the institutions of St. Luke's Hospital in New York, and the Church Village of St. Johnland on Long Island, N. Y. St. Luke's Hospital was begun, as to the foundation-stone, in 1854, completed for occupancy in 1858. St. Johnland was incorporated in 1870, but came into preliminary operation three or four years earlier.

The whole of Dr. Muhlenberg's long life was one stream of blessed charity. "His faith was not a theological formula, but a living conviction and power. It was a free, joyous allegiance to Jesus Christ. The incarnation was the central idea of his theology and the inspiration of his Christian life,—brotherhood in Christ, brotherhood through Christ."

He never married, and, though born to affluence, did not leave money enough for his funeral. He died in St. Luke's Hospital, and was buried at St. Johnland. See ANNE AYRES: *Life and Work of William Augustus Muhlenberg*, New York, Harper Brothers, 1880. ANNE AYRES.

MULLENS, Joseph, a distinguished foreign missionary, and secretary of the London Missionary Society; b. in 1820; d. near Mwapwa, Eastern Africa, July 10, 1879. He labored as a missionary in India from 1843 to 1866. In 1866 he was appointed secretary of the London Missionary Society, in 1870 visited the United States, and spent the year 1873-74 in a journey and visit to Madagascar in the interest of missionary work. He was active in securing the convention of the Mildmay Conference, held in London, 1878. His last great desire was to establish the missions of the London Society in Ujiji, Africa, on a perma-

nent basis. In this interest he accompanied several missionaries to Africa. Starting from Zanzibar, and with his face set toward Lake Tanganyika, he reached the halfway station Mwapwa, where he died of peritonitis. There his remains lie buried on a conspicuous eminence; and his tablet will continue to be in Eastern Africa what Bushnell's is on the Western coast,—a sacred appeal and encouragement to further effort for the enlightenment of the Dark Continent. Dr. Mullens was a man of great earnestness, and rare gifts as a speaker. Among his works are *London and Calcutta*, 6th thousand, London, 1869; *Twelve Months in Madagascar*, 2d ed., London, 1875.

MÜLLER, Heinrich, b. at Lübeck, Oct. 18, 1631; d. at Rostock, Sept. 23, 1675; studied theology in the latter place, and was appointed professor of Greek there, 1659, professor of theology, 1662, and superintendent, 1671. He published a *Methodus politica*, 1643; *Harmonia veteris et novi testamenti chronologica*, 1668; *Theologia scholastica*, 1670, etc. But it was as a preacher and devotional writer, and not as a theologian, he exercised so deep and wide an influence. His dogmatical stand-point is the centre of Lutheran orthodoxy; but he is, nevertheless, a precursor of Pietism, and his devotional books—*Himmlischer Liebeskuss*, 1659 (1848); *Apostolische*, 1663 (1855), *Evangelische*, 1672 (1853), *Festevangelische Schlusskette und Kraftkern*; *Geistliche Erquickstunden*, 1664 (1851), etc.—have been often reprinted. See O. KRABBE: *H. M. und seine Zeit* (Rostock, 1866) and C. GOTTL. SCHMIDT: *Geschichte der Predigt* (Gotha, 1872, pp. 106-110). H. BECK.

MÜLLER, Johann Georg, b. at Schaffhausen, Sept. 3, 1759; d. there Sept. 20, 1819; studied the theology at Zürich and Göttingen, and in Weimar under Herder, and was appointed professor of Greek and Hebrew in the *Collegium Humanitatis*, in his native city, 1794, and afterwards professor of encyclopædia and methodology. His writings—of which the principal ones are, *Philosophische Aufsätze*, Breslau, 1789; *Unterhaltungen mit Serena*, Wintherthur, 1793-1803, 2 vols., 3d ed., 1834; *Briefe über das Studium der Wissenschaften*, 1798 (1817); *Theophil*, 1801; *Reliquien alt. Zeit.*, 1803-06, 4 vols.; *Vom Glauben d. Christ.*, 1816, 2 vols. (1823), etc.—were mostly intended for young people, and exercised a considerable influence as a mediation between the reigning rationalism and the beginning religious awakening. He was the brother of the celebrated historian of Switzerland, Johannes von Müller (1752-1809). See USSOTH: *Zeitschr. für Geschichte* (1864, i. 65 and 167) and *Preussische Jahrbücher*, xxix. 23. G. KIRCHHOFER.

MÜLLER, Julius, a distinguished German evangelical theologian, and, for many years, professor of systematic theology at Halle; the son of a clergyman; was b. at Brieg, in Silesia, April 10, 1801; d. at Halle, Sept. 28, 1878. After the usual course of study in the gymnasium, he entered, in 1819, the university of Breslau. In 1820 he went to Göttingen, where his brother Otfried was acting as professor of archaeology at the Georgia Augusta. His parents had set him apart for a legal career; and both here and at Breslau his dissertations gained prizes in the department of jurisprudence. One of these was printed, and favorably noticed by Savigny. On the fiftieth anniversary (June 4, 1871) of his

receiving the prize at Göttingen, the faculty made him doctor of laws. He felt, however, that a legal career was not his vocation. The ideal of a higher life was presenting itself to his mind; and, in consequence of it, he determined to direct his attention to the study of theology. He heard the elder Planck in Church History, Eichhorn on the Pauline Epistles, and others. The Göttingen theology, however, did not satisfy him, nor its scientific method, but rather repelled him, driving him off, for a time, to the study of philosophy and even of medicine. The doubts which had been excited increased until they threatened to destroy his faith. In 1822 he returned to Breslau, but failed to get comfort in the lecture-room. It remained for Tholuck to quiet his doubts, and to exert a powerful and permanent influence upon his spiritual life. While he was on a visit to Breslau, Müller, at the suggestion of a friend, visited him. Nearly fifty years afterwards, in the dedication of his *Dissertations in Dogmatics* (*Dogmatische Abhandlungen*), he refers to Tholuck's influence upon his mind in these words: "When the call of the Lord made me a theologian, and I was overflowed with doubts and conflicts as I gave myself up to a closer study of theology, and especially of philosophy, then the suggestion of a friend now departed led me to you. You called my attention to the moral spirit of Christianity, and again aroused in me the confidence that saving truth is found in evangelical faith, and nowhere else." He afterwards carried on a correspondence with Tholuck, whose personality, rather than theology, influenced him.

After spending the winter at Breslau, in the earnest study of the Bible, Müller went, at the urgent advice of Tholuck, in the spring of 1823, to Berlin. Here it was not Schleiermacher, but Strauss, Neander, and Tholuck, who met the demands of his mind and heart. In February, 1825, he was called to be the successor of his friend Radeke, in the pastorate of Schönbrunn and Rosen. He had already married, and entered with much zeal upon his work. He had large plans for literary work, and contemplated writing histories of pietism and German mysticism. He first appeared before the public as an author in a work (*Zur Beurteilung d. Schrift: D. kathol. Kirche Schlesiens*) upon the ecclesiastical concerns of Silesia, and opposing Theiner. A second edition was called for. Soon after, he came into conflict with the ecclesiastical authorities by refusing to introduce the new Liturgy; and in May, 1830, he announced this as his final decision to the *Consistorium*. His official relations to the church were thus endangered; but he was happily delivered from the inconvenience of a removal from his pastorate by a call, in 1831, to Göttingen, as university preacher, with the promise of a professorship as soon as he should publish a learned work. He *habilitated* in 1832 with a dissertation on Luther's doctrine of predestination and the freedom of the will (*Lutheri de prædest. et lib. arbitrio doctrina*). He gathered about him an increasing number of hearers, and in 1833 published a volume of sermons under the title *D. christl. Leben, s. Entwicklung, s. Kämpfe u. s. Vollendung* ("The Christian Life, its Development, Conflicts, and Consummation"). He was called to the St. Ansgar Church of Bremen, and offered the

position of director of the seminary about to be founded in Marburg. The offer of a professorship induced him, however, to remain in Göttingen until the fall of 1834, when a call to the chair of systematic theology attracted him to Marburg. At the conclusion of his last sermon in Göttingen (March, 1835), Lücke, in behalf of the university, presented him with the degree of doctor of divinity.

In 1833 Müller became a contributor to the *Studien u. Kritiken*, by a review of Göschel's works. In this and succeeding contributions he asserted the impossibility of harmonizing the philosophy of Hegel with the Christian system, as also the inadequacy of Schleiermacher's theology in some important particulars, as the cognoscibility of God, etc. In 1836 he contributed an article reviewing Strauss's *Life of Christ*, which he followed up, in 1838, by another on the same subject, in rejoinder to the reply of Strauss.

More important than these contributions was his work, *D. christl. Lehre von d. Sünde* ["The Christian Doctrine of Sin," Eng. trans. from the fifth German edition, Edinburgh, 1877, 2 vols.]. He had already made preparatory studies upon this subject in Schönbrunn. The first part was published at Breslau, 1839, under the title *Vom Wesen u. vom Grunde d. Sünde* ("The Nature and Foundation of Sin"). The second part followed, in 1844, which continued the investigation into the possibility of sin. Six editions have since appeared. The second and third contained many additions, taking notice of the criticisms, especially those of Rothe in his *Ethics*, and of Vatke and Dorner. The last three editions have hardly any changes.

In the Dedication, he denies that intellectual thought stands in contradiction to Christian experience, and that meditation upon sin leads to the destruction of the religious fear of it. As against Hegel, he denied that a system of absolute knowledge is inconsistent with the actual state of the world pervaded by evil. Here, also, he gives due prominence to the consciousness of sin and guilt, which is made too little of in Schleiermacher's system. This personal consciousness of sin is declared to carry with it the sense of condemnation. Sin is intelligent self-determination. No recent system of theology is so closely allied to the theology of the confessions as this of Julius Müller, who asserts the reality of guilt and the necessity of an objective atonement.

Müller had several calls to other universities, but remained at Marburg till 1839, when he accepted the professorship at Halle, made vacant by Ullmann's removal to Heidelberg. [Here, during the remainder of his life, he exerted a wide influence, both by the stimulus of his lectures, and his simple, sincere Christian character. With Dorner of Berlin he was the most learned and profound lecturer in the department of systematic theology in Germany, and, with Tholuck, the chief centre of attraction to the students at Halle.] In August of the same year he lost his wife, and in 1844 he was made a widower for the second time. He took a prominent part in the measures resulting in the convention of the *Kirchentag* (see art.), and participated actively in its meetings till 1854. In 1850 he founded, in conjunction with Neander and Nitzsch, the *Deutsche*

Zeitschrift für christl. Wissenschaft u. christl. Leben ("German periodical of Christian Science and Life"), to which he contributed many valuable articles, — *Would there have been an Incarnation if the Fall had not occurred?* 1850; *Faith and Knowledge*, 1853, etc. These have, for the most part, appeared in his *Dogmatische Abhandlungen* ("Theological Discussions"), Bremen, 1870.

From the year 1855 on, he suffered greatly from sleeplessness, headache, and other bodily infirmities, and in the following year was attacked by a stroke of apoplexy; so that, for the remainder of his life, he confined his labors almost exclusively to the lecture-room. He saw his colleagues and friends, Hupfeld and Tholuck, pass away before him, but had much comfort from his visits, during vacation, to the homes of his nine married children. On May 6, 1875, he celebrated, surrounded by them and his grandchildren, the fiftieth anniversary of his ordination. In the summer of 1878 he resigned his professorship to make way for younger talent, but died soon after, Sept. 27.

Julius Müller's Lectures on Theology would have been welcomed in print by a large circle of pupils and admirers; but a provision of his will stipulated that all his manuscripts should be destroyed. See *Sketch* of his life by his son-in-law, LEOPOLD SCHULZE, Bremen, 1879. DAVID HUPFELD.

MUMMY. See EMBALMING, p. 719.

MÜMPELGART, The Colloquy of, was occasioned by the incorporation of the countship of Mümpelgart with the duchy of Württemberg by inheritance. The Reformation had been established in the country in 1536, according to the Calvinistic type; but the Duke of Württemberg then tried to re-organize the church according to the Lutheran type. In order to solve the various complications which arose from those circumstances, a disputation was arranged between the Calvinists and the Lutherans in the castle of Mümpelgart. It lasted from March 21 to March 26, 1586. On the Calvinist side spoke Beza; on the Lutheran, Andrea. But the only result of the disputation was, that the differences between the two parties became deeper and more glaring. No official protocol was kept. See A. SCHWEIZER: *Geschichte der reformirten Centraldogmen*, Zurich, 1854-56, 2 vols., i. pp. 402-501. A. SCHWEIZER.

MÜNSCHER, Wilhelm, b. at Hersfeld, in Hesse, March 15, 1766; d. at Marburg, July 28, 1814; studied theology in the university of the latter place, and was appointed professor there in 1792. His stand-point was that of a moderate rationalist, and his erudition was comprehensive and accurate. His chief influence, however, he exercised in the field of doctrinal history; and his *Handbuch der Dogmengeschichte*, 1797, 4 vols. (2d ed., 1802), and *Lehrbuch der Dogmengeschichte*, 1811 (2d ed., 1832-38, by Cölln and Neudecker) were received with great favor. See his biography by L. WACHLER, Francfort, 1817. HAUCK.

MÜNSTER, the capital of Westphalia, was the scene of one of the wildest outbreaks of that fanaticism, half religious and half political, which showed itself at various places in Germany during the period of the Reformation, and which in the Anabaptists found its aptest tools. Münster was at that time a free city of the empire, and the seat of a bishop. Feb. 18, 1532, the Reformation was preached for the first time within its walls

by Rothmann; but it spread so rapidly, that Feb. 15, 1533, the bishop retired from the city, and all its churches, with the exception of the cathedral, were given up to the Protestants. Rothmann had originally no connection with the Anabaptists: but they soon began to gather into the free city, both from Germany and the Netherlands; and their influence was speedily felt. Rothmann began to preach that infant baptism was an abomination to God, that Papists and Lutherans were equally ungodly people, that the civil authorities of the Pagans should not be obeyed, etc. Especially after the arrival of John of Leyden in the city, the Anabaptists rapidly gained the ascendancy. They took possession of the government, and immediately went to work realizing their fantastic ideals. All decent people fled from the city; and their place was filled up with the riotous rabble from everywhere, invited thither by lying proclamations. On the basis of the most complete communism — community not only of property, but also of wives — a despotism was established, with John of Leyden at the head, as "king of all the world;" and every attempt of keeping the folly within certain bounds of soberness and decency was punished with outrageous cruelty. Sometimes more than fifty persons were beheaded a day. First the bishop, a count of Waldeck, tried to conquer the bewildered city, and restore order within its walls; but the army at his disposal proved utterly insufficient. Not until an imperial army had besieged the city for several weeks, and famine and dissension reduced the strength of the fanatics, were the walls forced, and the rioters overwhelmed, June 25, 1535. See CORNELIUS: *Die Geschichtsquellen des Bisthums Münster*, Münster, 1853, vol. ii.; [L. KELLER: *Geschichte der Wiedertäufer zu Münster*, Münster, 1880; and the arts. ANABAPTISTS and BOCK-HOLD]. O. THELEMANN.

MÜNTER, Friedrich Christian Karl Heinrich, b. at Gotha, Oct. 14, 1761; d. in Copenhagen, April 9, 1830; was educated in Copenhagen, studied theology at Göttingen, travelled in Italy, 1786, and was appointed professor of theology in the university of Copenhagen, 1788, and bishop of Zealand, 1808. He was possessed of an enormous erudition, and was a very prolific writer in Danish, German, and Latin. Among his works, many of which have still considerable value for church history, and Oriental languages and antiquities, the principal are an edition of the Coptic translation of Daniel, Rome, 1789 (*Versuch über die kirchlichen Alterthümer der Gnostiker*, 1790); the publication of the statute-book of the Templars, 1794, which he discovered in the Corsini Library in Rome; *Die dänische Reformationsgeschichte*, 1802, 2 vols.; *De schola Antiochena*, 1811; *Religion der Karthager*, 1816; *Kirchengeschichte von Dänemark und Norwegen*, 1823-34, 3 vols.; *Effata et oracula Montanistarum*, 1829, etc. L. PELT.

MÜNZER, Thomas, was b. about 1490 at Stolberg in the Harz region, and educated at Aschersleben and Halle. After studying theology at Leipzig, he was first appointed teacher at the Martini Gymnasium in Brunswick, 1517, then chaplain and confessor in the nunnery of Beutiz near Weissenfels, 1519, and finally (1520) preacher at the Church of St. Mary in Zwickau. There his proper career began; though his craving for

adventures, his passion for secret societies, and his talent as a demagogue, had already previously revealed themselves. In Zwickau he immediately joined a union of fanatics, mostly weavers, who, with Nikolaus Storch at their head, had organized themselves under the leadership of twelve apostles and seventy-two disciples, and held secret conventicles, in which they pretended to receive divine revelations. The activity of the union soon developed into open conflicts with the civil authorities; but the magistrates stepped in with energy, and a great number of the members were expelled from the city. Münzer left in April, 1521.

Wandering through Bohemia, where, in spite of the prevailing fermentation, he seems to have made only a slight impression, and Mark Brandenburg, he arrived, in the beginning of 1522, at Wittenberg, where Carlstadt and the Zwickau prophets had brought matters to a most dangerous crisis. Münzer immediately joined in the general excitement; but when, in March, Luther re-appeared in the city, and began to preach, he soon came to feel that the place for the realization of his ideals was not there, and he consequently left. Having been elected pastor of Alstedt in 1523, he soon gained the entire confidence of his flock; and all the changes which he proposed in the ecclesiastical organization of his congregation were willingly accepted. But even at Alstedt he felt Luther as an obstacle, and to destroy the influence of Luther became his first object. From the presses of Eilenburg, Jena, and Alstedt, a swarm of libels were issued against Luther; but as those pamphlets also preached open revolt against the civil order existing, and as at the same time the existence of a widely-spread secret society became palpably evident, the immediate result was, that, on the denunciation of Luther, Münzer was summoned to Weimar to defend himself before the Duke of Saxony, Aug. 1, 1524. He failed utterly in his defence, and was ordered to leave the country.

After a tour through Southern Germany, where he hoped to procure allies, he settled, towards the close of 1524, at Mühlhausen, and there he found the way prepared for him by Heinrich Pfeifer and others. Crowds of peasants and burghers, and even some noblemen of the neighborhood, joined the movement. The magistrates were unable to maintain order. They were compelled to consent to their own abrogation, and the establishment of a thoroughly revolutionary government in the city. From Mühlhausen the revolt spread through the whole of Thuringia, and gradually assumed the character of a peasants' war. Not only churches and monasteries, but also castles, were attacked, pillaged, and burnt. The Count of Mansfeld was unable to quell the uproar. But soon the Dukes of Saxony and Brunswick, and the Landgrave of Hesse, came to his aid; and at Frankenhausen (May 15, 1525) the peasant army, under the leadership of Münzer, was utterly defeated, and almost completely massacred. Münzer escaped, but was caught shortly after, and beheaded, together with Pfeifer.

The tendency which Münzer represented was half religious, half social. He had drawn some inspiration from Joachim of Floris, Suso, and Tauler; and there were genuine elements of religious mysticism in his own nature. But the vio-

lence of his temper, and the incoherence of his character, prevented him from grasping the principles of the Reformation under any other form than that of wild fanaticism and uproar. His writings, which are few, and composed in an obscure and bombastic style, are unimportant, and show a singular combination of meagreness and confusion. His life was written in Latin by C. G. AURBACH (Wittenberg, 1716), LÖSCHER (Leipzig, 1708), ANGER (Zwickau, 1794), and in German by MELANCHTHON (Hagenau, 1525), A. L. SCHLÖZER (Göttingen, 1786), STROBEL (Nuremberg, 1795), A. VON BACZKO (Leipzig, 1812), GEBSER (Sondershausen, 1831), STREIF (Weissensee, 1835), SEIDEMAN (Leipzig, 1842), H. LEO (Berlin, 1856). ERBKAM.

MURATORI, Ludovico Antonio, b. at Vignola, Oct. 21, 1672; d. at Modena, Jan. 23, 1750; studied theology, philosophy, and canon law in the university of the latter city; and was appointed conservator in the Ambrosian library at Milan, in 1694, and keeper of the ducal archives at Modena, in 1700. His principal works are historical: *Scriptores rerum Italicarum*, a collection of sources to the mediæval history of Italy (500-1500), Milan, 1723-51, 28 vols. folio; *Annali d'Italia*, a history of Italy down to 1749, Milan, 1744-49, 12 vols. 4to; *Thesaurus veterum inscriptionum*, Milan, 1739-42, 4 vols. fol.; *Dell' antichità estensi*, Modena, 1737-40, 2 vols. But he also distinguished himself as a theologian, representing a more liberal stand-point, and suffering for it. His *De ingeniorum moderatione in religionis negotio*, Paris, 1714, was vehemently attacked by the Jesuits; and still more so his *De superstitione vitanda*, Venice, 1740. With the Jesuits, however, he succeeded in effecting a reconciliation by his historical exposition of their mission in Paraguay. But his *Della regolata divozione de' Cristiani*, Venice, 1747, again aroused suspicion of heresy. Somewhat timid by nature, he humbly addressed himself to the Pope, Benedict XIV., who answered him in a most gracious manner, completely exculpating him. Collected editions of his works appeared at Arezzo, 1767-80, 36 vols. 4to, and at Venice, 1790-1810, 48 vols. His life was written by his nephew, F. S. MURATORI, Venice, 1756, by ABBÉ GOUPEL, Paris, 1756, and by J. W. BRAUN, Treves, 1838.

MURATORIAN CANON. See CANON, p. 390.

MURDER AMONG THE HEBREWS was, from the very beginning of their life as a nation, considered one of the greatest crimes. The First Commandment of the second table forbade it, and the law applied to it the *jus talionis* in its widest scope. No fine was sufficient to expiate a murder. The very country was considered as defiled by that crime, and could be cleansed only by the blood of the murderer. Neither the city of refuge (Deut. xix. 4-13) nor the altar (Exod. xxi. 14) could shield him against the avenger of blood (which article see). Could the murderer not be found out, the elders of the city nearest to the place where the murdered man was discovered, should bring a young heifer, without blemish, to a "rough valley" in the neighborhood, sacrifice it, and by prayers and ablutions make manifest their detestation of the deed (Deut. xxi. 1-9). To the full definition of murder belongs intention (Exod. xxi. 14); and in Num. xxxv. 16-22

various criteria are mentioned from which intention might be inferred. If a person killed another accidentally, he was still liable to the revenge of blood, if the victim died immediately; but he might escape the revenge by shutting himself up in a city of refuge. Even if the victim were a thief or a burglar, the slayer was acquitted, only when the murder had taken place during night (Exod. xxii. 2, 3). Killing by poison is not mentioned in the Mosaic law. Later Jewish legislation treated it as a kind of witchcraft, and the very attempt was punished by death (Josephus: *Archæol.*, 4, 8, 34). Nor is murder of wife, or husband, or children, mentioned. Parricide is first spoken of in 1 Tim. i. 9. Fratricide was not punished more heavily than other kind of murder (Gen. xxvii. 45; 2 Sam. xiv. 6). Suicide was specially abhorred (1 Sam. xxxi. 5; 2 Sam. xvii. 23). See also JOSEPHUS; *Bell. Jud.*, 3, 8, 5.

FR. W. SCHULTZ.

MURDOCK, James, D.D., b. in Westbrook, Conn., Feb. 16, 1776; d. in Columbus, Miss., Aug. 10, 1856. He was graduated from Yale College, 1797; entered the Congregational ministry; pastor in Princeton, Mass., 1802-15; professor of ancient languages in the University of Vermont, 1815-19; professor of sacred rhetoric and ecclesiastical history in Andover Theological Seminary, 1819-28; retired to New Haven, and from then till his death devoted himself exclusively to the study of church history, orientalia, and philosophy. The principal fruits of this learned leisure are a translation from the German of MÜNSCHER'S *Elements of Dogmatic History*, New Haven, 1830; a translation from the Latin of MOSHEIM'S *Institutes of Ecclesiastical History*, New Haven, 1832, 3 vols., revised edition, New York, 1839 and often since (republished in London, edited by Soames, 1841, and Reid, 1848); a translation of MOSHEIM'S *Commentaries on the affairs of the Christians before the time of Constantine the Great*, New York, 1851-52, 2 vols.; *The New Testament: a literal translation from the Syriac Peshito version*, New York, 1852 (this is a standard work). He also edited, with preface and notes, MILMAN'S *History of Christianity*, New York, 1841, and wrote two original works, *The Nature of the Atonement*, Andover, 1823, a discourse which attracted considerable attention, and *Sketches of Modern Philosophy, especially among the Germans*, Hartford, 1842.

MURNER, Thomas, b. at Strassburg, 1475; d. at Oberehnheim, Aug. 23, 1537; entered the Franciscan order in 1490; was ordained priest in 1491; studied afterwards theology, philosophy, canon law, etc., in Paris, Kracow, and Freiburg, and attempted at various places to teach logic, and even jurisprudence by means of charts (*Chartiludium logicæ* and *Chartiludium institute summarie*). Greater reputation, however, he acquired as a poet. In 1509 appeared his *Schelmzunft* and *Narrenbeschweerung*; in 1514, his *Ein andechtig geistliche Badenfurt*, etc.,—very incisive satires on the faults and follies of his time. But, though he had an open eye for the corruption of the Roman-Catholic Church, he was decidedly hostile to the Reformation. Against Luther he wrote no less than thirty-two pamphlets, of which five or six have been printed. After the establishment of the Reformation in Strassburg, he lived for some time at

Oberehnheim, but was driven away by the outbreak of the Peasants' War, and fled to Switzerland. Having settled at Lucerne, he became the head of the Roman party, and one of the most energetic opponents of Zwingli. But in 1529 he had to flee also from Lucerne; and he was then able to return to Oberehnheim, where he spent the rest of his life. His life was written by G. E. WALDAU, Nüremb., 1775. FRANZ LIST (Munich).

MURRAY, John, founder of the Universalist denomination in America; b. in Alton, Hampshire, Eng., Dec. 10, 1741; d. in Boston, Mass., Sept. 3, 1815. His parents were members of the Church of England, and followers of Wesley. In 1751 they settled near Cork, Ireland. In 1760 Murray returned to England, and joined Mr. Whitefield's congregation; but embracing, somewhat later, the teachings of James Rely (see art.), a Universalist preacher, he was excommunicated. In 1770 he emigrated to America, and preached, as a Universalist minister, his first sermon in Good Luck, N.J., Sept. 30, 1770. His field of labor was at first New Jersey and New York, but afterwards, almost exclusively, New England. He was largely instrumental in the formation of the *Independent Christian Universalists* at Oxford, Mass., September, 1785. On Oct. 23, 1793, he became pastor of the Universalist society of Boston, and faithfully served them until Oct. 19, 1809, when paralysis compelled him to give up preaching. He was a man of great courage and eloquence, and in the defence of his peculiar views endured much detestation and abuse. In regard to Christ, he taught that in him God became the Son; for "God the Father, God the Son, and God the Holy Ghost, are no more than different exhibitions of the self-same existent, omnipresent Being." He taught that all men would ultimately be saved through the sacrifice of Christ. See his *Letters and Sketches of Sermons*, Boston, 1812, 3 vols., and his interesting *Autobiography*, continued by his wife, Boston, 1816, centenary edition by Rev. G. L. Demarest, Boston, 1870.

MURRAY, Nicholas, D.D., b. at Ballynasloe, Ireland, Dec. 25, 1803; d. at Elizabethtown, N.J., Feb. 4, 1861. He emigrated to America, 1818; was apprenticed as a printer to Harper & Brothers. Brought up in the Roman-Catholic communion, he was in 1820 converted to Protestantism, and, after graduation at Williams College (1826), studied theology at Princeton, and became a Presbyterian pastor, first at Wilkesbarre, Penn., 1829, and from 1834 till his death, at Elizabethtown, N.J. In 1849 he was moderator of the (Old School) General Assembly. His fame rests upon his able and witty controversy with Bishop Hughes, afterwards published under the title *Letters to the Right Rev. John Hughes, Roman-Catholic Bishop of New York*, New York, 1847-48, 3 series (collective ed., revised and enlarged, 1855). These letters appeared in the *New-York Observer*, over the signature of "Kirwan." They attracted wide notice at the time, and made his name a household word. They have been translated into several languages. He addressed another series to Chief-Justice Taney, published in 1852 under the title *Romanism at Home*. Dr. Murray also wrote *Notes, Historical and Biographical, concerning Elizabethtown*, 1844; and *Men and Things as I saw them in Europe*, New York, 1853.

MUSÄUS, Johann, b. at Langenwiesen, in Thuringia, Feb. 7, 1613; d. at Jena, 1681; studied philosophy and *humaniora* at Erfurt, afterwards theology at Jena; and was appointed professor there, first in history (1642), then in theology (1646). Possessed of an excellent philosophical training, he at once vindicated the application of philosophy to theology against the disciples of the stiff Lutheran orthodoxy, and condemned its too universal use by the Reformed theologians. (See his *De usu principiorum rationis*, Jena, 1647, against the Dutch theologian, Nicholas Vedelias.) His conception of theology as an object, not only of the *intellectus*, but also of a *pia affectio* (see his *Introductio in theologiam*, Jena, 1679), led him to emphasize the importance of good works and of the sanctity of the will, to such a degree, that he has since been designated as a precursor of Spener. To the stiff and fixed definitions then prevalent in orthodox Lutheran dogmatics he was strongly opposed; and he refused to subscribe to the *Consensus repetitus fidei vere Lutheranae*, drawn up by Calov in 1655. A long and bitter controversy ensued (*Theologorum Jenensium Errores*, Wittenberg, 1676, principally directed against Musäus; *Der jenenischen Theologen Erklärung*, Jena, 1676, Musäus' answer, 718 pp. in quarto); but he lost the battle, and was compelled to renounce in a formal way all sympathy with the so-called "syncretismus." See HACKENSCHMIDT, in *Studien und Kritiken*, 1880. HENKE.

MUSCULUS (MEUSEL), Andreas, b. at Schneeberg, in Saxony, 1514; d. at Francfort-on-the-Oder, Sept. 21, 1581; studied theology at Leipzig and at Wittenberg, where he became an enthusiastic disciple of Luther, and was in 1540 appointed professor of theology at Francfort-on-the-Oder. He was one of the gladiators of the Lutheran party; and in his controversies (with Stancarus, Staphylus, Abdias Prætorius, the magistrates of Francfort-on-the-Oder, etc.) he never yielded, though the students pelted him with stones in the street, and stormed his house. He published forty-six books, and partook in the drawing-up of the Torgau-Book and the *Formula Concordiæ*. His life has been written by CHR. W. SPIEKER, Francfort-on-the-Oder, 1858. H. WEINGARTEN.

MUSCULUS (MÜSSLIN or MEUSSLIN), Wolfgang, b. at Dieuze, in Lorraine, Sept. 8, 1497; d. at Bern, Aug. 30, 1563; was educated in the Benedictine monastery near Lixheim, but left it in 1527, roused by Luther's writings; studied in Strassburg under Capito and Butzer; married, and was appointed pastor at Augsburg in 1531, and professor of theology at Bern in 1549. Originally in favor of a union between the Lutheran and the Reformed Church, he afterwards gave up the idea entirely, and followed an exclusively Calvinistic direction, as seen both from his *Commentaries* and his *Loci communes* (Basel, 1560, and afterwards often reprinted). See his life by L. GROTE, Hamburg, 1855.

MUSGRAVE, George Washington, D.D., LL.D., b. in Philadelphia, Oct. 19, 1804; d. there Thursday, Aug. 24, 1882. He entered the junior class of the College of New Jersey, Princeton, but his poor health prevented his finishing the course; yet, pursuing private studies, he finally entered Princeton Theological Seminary; was licensed, 1828, and was pastor of the Third Presbyterian

Church of Baltimore, July, 1830-52; was corresponding secretary of the Presbyterian Board of Publication, 1852-53, and of the Board of Home Missions, 1853-61, 1868-70; from 1862 to 1868, pastor of the North Tenth-street Church, Philadelphia. He was president of the Presbyterian Historical Society, a director of Princeton Theological Seminary from 1836, and a trustee of the College of New Jersey from 1859 until his death. In 1868 he was moderator of the (Old School) Presbyterian General Assembly. He was particularly prominent in the re-union movement of 1867-69, and was chairman of the joint committee on reconstruction, May, 1870. He was a staunch Calvinist and Presbyterian and an eloquent speaker. He never married. See *Presbyterian Re-union Memorial Volume*, New York, 1870, especially pp. 541 sqq., for his work in connection with the re-union.

MUSIC AND MUSICAL INSTRUMENTS AMONG THE HEBREWS. Instrumental music, although, according to Gen. iv. 21, of profane, Cainitish origin, appears to have been used in Hebrew antiquity, especially in the service of God, and the more so, since Israel has been separated from among the Shemitic tribe to be the people of God. A larger variety of instruments the people probably brought along out of Egypt. When the people sang praises to God for his great deeds,—be it after a victory, or after a deliverance out of great distress (Exod. xv. 4, 20; Num. xxi. 17 sq.; Judg. xi. 34; 1 Sam. xviii. 6; 2 Chron. xx. 28; Neh. xii. 22; Ps. lxxviii. 25 sq.; 1 Macc. iv. 24, 54, xiii. 51), or at the anointing of a king, or a marriage (1 Kings i. 39 sq.; Jer. xxv. 10; 1 Macc. ix. 39), or when the people met on solemn occasions (2 Sam. vi. 4 sq. 15; 1 Chron. xiii. 8, xv. 16, xvi. 5 sq., xxv. 1 sq.; 2 Chron. v. 12 sq.), even at idolatrous feasts (Exod. xxxii. 6),—song and music, also dancing, together with poetry, were combined for the one great purpose. According to the Mosaic law (Num. x. 2-10; Lev. xxiii. 24, xxv. 9), trumpets only were used, not so much in divine service, but for announcing holy seasons, or as signals at sacrifices, and for assembling the people in the march and in war. Since, however, the assemblies of the theocratic people had the character of a divine service, the trumpets could only be blown by the priests (Num. x. 2 sq.). The song of the female choirs mentioned (Judg. xi. 34; 1 Sam. xviii. 6 sq.) was not of a religious character. The cultivation of sacred music, which was commenced under Samuel, especially through the establishment of the school of the prophets (1 Sam. x. 5; xix. 19, 20), reached its height under David, who, encouraged and assisted by the choir of the prophets (2 Chron. xxix. 25), was not only an expert in song and music himself, but also an inventor of musical instruments, as may be seen from Amos vi. 5. His chief of the musicians instructed the people (2 Sam. i. 18); and the wonderful effects—soothing, on the one hand (1 Sam. xvi. 14 sq.), and inspiring, on the other hand (1 Sam. x. 5, xix. 20; 2 Kings iii. 15)—of the music of David, of the choir of the prophets, as well as of the temple orchestra (2 Chron. v. 12 sq.), indicate a certain degree of perfection of sacred music, in spite of its simplicity. According to 1 Chron. xxiii. 5, the tem-

ple orchestra consisted of four thousand Levites, who acted as singers and musicians, and were presided over by Asaph, Heman, and Ethan. When the temple was built, these three choirs were united into one (2 Chron. v. 12 sq.). According to Josephus (*Ant.*, VIII. 3, 8), Solomon provided the temple orchestra with two hundred thousand dresses, forty thousand psalteries and harps, and two hundred thousand trumpets, which can only mean that this provision was intended for all time. That there were also female singers at the time of the temple cannot with certainty be ascertained from 1 Chron. xxv. 6; but that there were such after the exile, we know from Ez. ii. 65, Neh. vii. 67. During the exile, although the national music had lost much of its ancient glory and splendor, yet it was still preserved and cultivated; for, at the foundation of the second temple, there were about two hundred and forty-five singers, who had returned with Zerubbabel (Neh. vii. 44, 67; Ez. ii. 41, 65, 70), and thus the temple music could be restored. As to the musical instruments used among the Hebrews, there were three kinds.

I. INSTRUMENTS OF PERCUSSION AND AGITATION. — The most ancient pulsatile instrument mentioned is, 1. The *toph*, consisting of a narrow circle, or hoop, of wood or metal, covered with a tightened skin, and struck with the hand. The Arabs still call it *dof*; and the Spaniards, *adufe*: by the Septuagint it is rendered *tympanon*, drum. It is often mentioned in the Old Testament, as in Gen. xxxi. 27 [where the Authorized Version reads "tabret"]; Exod. xv. 20; Job xxi. 12; Ps. lxxviii. 25; Isa. xxiv. 8, and often. 2. *Tsettselim*, *metsittayim*, in the Septuagint, *kymbala*, or cymbals, which were held in either hand, and dashed sharply together. They are first mentioned in 2 Sam. vi. 5, and were used by the conductor to beat time to the whole Levitical choir (1 Chron. xxv. 1, 6; 2 Chron. v. 12). 3. *Menaanim* (2 Sam. vi. 5), "shaking instruments," consisting of two iron bars, with movable rings and bars of metal inserted in the frame, by the sharp impact of which upon the frame, when shaken in the hand, a piercing sound was produced. 4. *Shalishim* (1 Sam. xviii. 6) are either a kind of cymbals, or triangle.

II. STRINGED INSTRUMENTS, or *neginoth*, to which belonged, 1. The *kinnor*, first mentioned Gen. iv. 21. It was used as an instrument to accompany spiritual as well as worldly song (Gen. xxxi. 27; 1 Sam. xvi. 16 sq.; 1 Chron. xxv. 6; Isa. v. 12, xxiii. 16, xxiv. 8, etc.). 2. The *nebel*, an instrument apparently much resembling the *kinnor*, or harp, in its nature and properties, though considerably different in form. According to Josephus (*Ant.*, VII. 12, 13), it had twelve strings, which were played upon with the hand. One variety of it had only ten strings (Ps. xxxiii. 2; cxliv. 9); and from an expression in Isa. xxii. 24 (Heb., "all manner of *nebel* instruments"), we gather that the instrument, like the harp, was used in various sizes and shapes. 3. The *sabbeke* ["sackbut" in the Authorized Version] (Dan. iii. 5, 7) was probably, also, a stringed instrument. With this instrument female performers visited the Roman Empire.

III. WIND INSTRUMENTS. — 1. The most ancient of these was the *ugab* (Gen. iv. 21; Job

xxi. 12, xxx. 31; Ps. cl. 4), a kind of bagpipe. 2. The *halil*, flute, the meaning of which is *bored through* (1 Sam. x. 5; 1 Kings i. 40; Isa. v. 12, xxx. 29; Jer. xlviii. 36; Matt. ix. 23, xi. 17; 1 Cor. xiv. 7; Rev. xviii. 22; 1 Macc. iv. 54, ix. 39). It was originally formed from the reed, by the simple contrivance of cutting a larger or smaller number of holes in one of its lengths; but it was afterwards more artistically made of wood, bone, horn, and ivory. It is still used in Palestine. 3. The *mashrokita* (Dan. iii. 5) was an instrument of the pipe class, but what kind is impossible to determine. 4. The *shophay*, "horn," often interchanged with *keren*: hence it is difficult to draw a distinction between them. Both, originally made out of the horns of the ram, were probably in later times of metals. The instrument was used in the service of God, in making announcements, and for calling the people together in the time of holy solemnities, of war or rebellion, or of any other great occasion (Exod. xix. 13; Num. x. 10; Judg. iii. 7; 1 Sam. xiii. 3, xv. 10; 2 Chron. xv. 14; Isa. xviii. 3). 5. The *chatsotscrâh*, the straight trumpet, was also used for signalling. The two silver trumpets appointed by Moses to be made for the use of the priests of the tabernacle were of this construction, and were used for announcing to the people the advent of the different feasts, for signalling the journeying of the camps, and for sounding alarms in time of war (Num. x. 1-10). Solomon increased the number to a hundred and twenty (2 Chron. v. 12).

LIT. — FORKEL: *Allg. Geschichte der Musik*, i. pp. 173-184; UGOLINI: *Thesaurus*, vol. xxxiii.; BONNET: *Hist. de la mus.*, Paris, 1715; DE LA BORDE: *Essay sur la mus. anc. et mod.*, *ibid.*, 1780; BURNEY: *General History of Music*, London, 1716 [i., 217 sq.]; CALMET: *Diss. in mus. vet. et potiss. Hebr.*, and *Mus. instr. Hebr.*, in Ugolini; LA MOLETTE DU COUTANT: *Traité sur la poésie et la mus. des Hebr.*, Paris, 1781; BARTOLOCCI: *De Hebr. musica bibl. rabb.*, iv.; MATTEI: *Dissert.*, Pad., 1780, tom. i., ii, vi; SONNE: *De mus. Jud.*, Hafniae, 1724; MARTINI: *Storia della mus.*, Bologna, 1781 [i., pp. 4 sq.]; PRÆTORII: *Syntagma Mus.*, 1614; KIRCHER: *Musurgia*, Rome, 1650; TIL: *Digt-sang-speel-konst sœ der Ouden als bysonder der Hebr.*, Dort, 1692; J. LUND: *Jüdische Alterthümer*, iv., 4, 5; D. LUNDIUS: *De mus. Hebr. diss.*, Upsala, 1707; MARPURG: *Kritische Einleitung in die Geschichte der alten u. neuen Musik*, Berlin, 1759; REINHARD: *De instr. mus. Hebr.*, Vit., 1699; WALD: *Hist. art. mus.*, Halle, 1781; HARENBERG: *Comm. de re mus. vetust. Misc. Lips. nov.*, ix. 218 sq.; PFEIFFER: *Musik der alten Hebräer*, Erlangen, 1775 [translated in the *American Bible Repository*, 1833]; HERDER: *Geist der hebräischen Poesie*; SAALSCHÜTZ: *Form der hebr. Poesie*, Königsberg, 1825; the same: *Geschichte und Würdigung der Musik bei den Hebräern*, Berlin, 1829, and *Archäologie*, i. 272 sq.; SCHNEIDER: *Biblische Darstellung der heiligen Musik*, Bonn, 1834; the sections on Music in the works on archæology, of Jahn [Eng. trans. by Th. C. Upham, New York, 1863], De Wette, and Keil; the arts. in WINER, *Bibl. Realwörterbuch*, u. RIEHM'S *Handwörterbuch des bibl. Alterthums* [HAWKINS: *History of the Science and Practice of Music*, London, 1776, 5 vols., new edition, London,

1853, 2 vols. BEDFORD: *Temple Music*, Bristol, 1706; ENGEL: *Music of the most Ancient Nations*, London, 1864; HUTCHINSON: *Music of the Bible*, Boston, 1863; J. STAINER: *Music of the Bible*, London, 1879]. LEYER.

MUSIC, Sacred. Of the music of the ancient Jewish Church, little need be said in this article. In the days of Solomon, the office of praise in public worship was not left to regulate itself. Of the thirty-eight thousand Levites, four thousand were set apart to praise the Lord with the instruments of music which David had made (1 Chron. xxiii. 5). Two hundred and eighty-eight chosen cunning men were instructed in the songs of the Lord (1 Chron. xxv. 7). In the tabernacle and in the temple, both the instrumental and vocal performers were selected from among the Levites, and they were specially trained for the service. The music was of the crudest and most rudimental kind: it was without harmony, with very little melody; recitative and responsive, or antiphonal in its character.

It was the Incarnation which gave birth to song. After the Last Supper, our Lord and his disciples sang together before going to the Mount of Olives (Matt. xxvi. 30; Mark xiv. 26). "At midnight, Paul and Silas prayed, and sang praises unto God," in the prison at Philippi (Acts xvi. 25). Then we find the apostle exhorting the church at Ephesus, and that at Colosse, to worship in "psalms and hymns and spiritual songs" (Eph. v. 19; Col. iii. 16).

We are told of the Christians of apostolic times, that "they were continually in the temple, praising and blessing God," and that "they did eat their meat with gladness and singleness of heart, praising God" (Luke xxiv. 53; Acts ii. 47). Such is the New-Testament basis of the history which we are to review.

Primitive Christians were characterized in history by Pliny, as those who sang hymns to the praise of Christ. The first efforts to systematize the music of the early church were made by Ambrose, bishop of Milan, 374-397. For the most part, his work was the adaptation of Greek music to the use of the church. The introduction of the four scales, known as the "Authentic Modes" (1, Dorian; 2, Phrygian; 3, Lydian; 4, Mixolydian), is generally ascribed to Ambrose.

But, much as Ambrose did, his work was greatly surpassed by that of Gregory the Great, 590-604. Gregory discarded the Greek tetrachord, and substituted the scale of the octave. To the four "Authentic" he added the four "Plagal" modes, each a fourth below its corresponding one in the "Authentic" modes: they were called "Hypodorian," "Hypo-phrygian," "Hypo-lydian," and "Hypo-mixolydian." Gregory collected such ancient hymns and psalms as had been approved in the church, and arranged them in the order which was soon adopted by a great part of the Western Church. Canisius says, "This pontiff composed and arranged and constituted the *Antiphonarium* and chants used in the morning and evening service." He established schools at Rome for musical education, which he often visited to hear or to lead the singing. The simplicity and plainness of the Ambrosian Chants had been overlaid with frivolous embellishments, so that there was little difference between secular music and sacred.

Gregory changed all this. His aim was to simplify the music of the church, regarding, as he did, all rhythmic singing as too light and frivolous for the purposes of worship. Short melodies, or chants, for the psalms, were prepared, — melodies with only a few intervals, — consisting of the "Intonation" (two or more notes for the minister or precentor), the "Recitation," the "Mediation," and the "Cadence." There were no flats or sharps, there was no rhythm, there were no bars, or measures of time, there was no harmony, as we understand it: and yet these Gregorian Chants form the basis of the cathedral music, both in the Roman Church and in the Anglican, to this day; while many of them, adapted and harmonized, have made their way more or less widely through all branches of the church. They were the chief music of the Anglican Church, not only immediately after the Reformation, but even late in the seventeenth century: they are in Marbeck's book (1559), in Morley's (1597), in Lowe's (1661), in Clifford's (1664), and in Canon Jebb's *Collection of Choral Uses of the Churches of England and Ireland*.

Choirs were formed as early as the fourth century; and the Council of Laodiceæ found it necessary to forbid congregational singing. But Gregory reformed the abuses, and restored music to the people. It is said that a copy of his *Antiphonary* is in possession of the monastery of St. Gall in Switzerland; a facsimile of which was published in 1867.

After Gregory's time, there was a marked decline in the music of the church. By the seventh century the priests had monopolized the singing, and they sang only in Latin. From thence till the Reformation, the people were almost songless in public worship. In the eleventh century, Guido Aretino gave a new impulse to musical study: he introduced a system of notation, and the practice of solmization by scales of six sounds only. The names of notes still in use were suggested by an ancient hymn to John the Baptist: —

"Ut queant laxis
RE-sonare fibris
MI-ra gestorum
FA-muli tuorum
SOL-ve polluti
LA-bii reatum,
Sancte Johannes."

"Ut," "Re," "Mi," "Fa," "Sol," "La," became thus the names of six tones. "Ut" was afterwards changed to "Do," and "Si" was added to complete the scale. Before the eleventh century, in written music the length of notes was not indicated. The oldest notation is on three or four lines, without bars or measures, and with square or angular notes variously colored. By the twelfth century the position of a note determined its pitch; and the shape, its length. A Latin manuscript of the tenth century shows some slight knowledge of chords. It may be said that the organ is the mother of harmony, and the violin the mother of melody; that Germany was the birthplace of harmony, and Italy the home of melody. In the fourteenth century we first meet the word *contrapunctum*, or "counterpoint." Toward the last of this century some Belgian musicians brought to Rome the first harmonized masses that had been seen there.

The sixteenth century witnessed a great revival of musical interest and a great advance in musical knowledge. In France, at the suggestion of Beza, the court poet Marot prepared and published a version of some of the psalms in French rhymes, which became so popular, that the Sorboune, though at first favoring them, at last felt constrained to forbid their use. These psalms, Calvin adopted, and published in Geneva, with a preface of his own. Luther devoted much time and attention to the preparation of music for the people, and published a small book in which the hymns and the tunes were mostly of his own composition. The people received this volume with avidity; and the air was full of the sound of sacred song. Cardinal Cajetan said of Luther, "By his songs he has conquered us." The "Infectious frenzy of sacred song," as it was called, was not confined to Germany, but was almost co-extensive with the Reformation. Sternhold and Hopkins (1548-49), followed by Rouse (1611), by Tate and Brady (1696), and then by Watts (1674-1748), carried on the work in England.

In the Church of Rome the music had become so secular, that it came under the censure of the Council of Basle; and afterward the Council of Trent almost resolved to banish music from the church altogether. In 1563 Pius IV. appointed eight cardinals to carry out the will of the Council. Meanwhile a great musician had been raised up for the emergency, — Giovanni Pierluigi da Palestrina, b. in Palestrina (Præneste) near Rome, 1524; d. in Rome, 1594. The exact date of his birth is uncertain. This name marks the greatest epoch in the history of music after that of Gregory the Great. Palestrina starved through seven pontificates, but in and by his sufferings he became great. The committee of cardinals applied to Palestrina to save music to the church by such a composition as would silence opposition. In answer to this request, Palestrina composed his *Missa Papæ Marcelli*. When the Pope heard one of these masses, he declared that it must have been some such music that the apostle of the Apocalypse heard sung by the triumphant hosts of angels in the New Jerusalem. The crisis was passed, and music was saved to the church. Palestrina may be said to have founded a school of church music. He was skilled in all the intricacies of his art, and carried the science of counterpoint much higher than had been done before. Some of his masses and motets are still in use in the Roman-Catholic Church; and three of his motets, adapted to psalms, are still in use in the English cathedral service. He was buried with great pomp in St. Peter's. His last words were directions to his son for the publication of his manuscripts, — "for the glory of the Almighty, and his worship in the congregations of the faithful."

The oratorio, for a time, advanced side by side with the opera; but a divergence came, not long after the beginning of the seventeenth century. Carissimi and the Scarlattis had prepared the way in Italy; and Bach (1685-1750), Handel (1684-1758), Haydn (1733-1809), and Mendelssohn (1809-47), besides others less conspicuous, made the oratorio extremely popular in Germany, England, and the United States. Of the masters of the symphonic school, and of the great writers for the lyric stage, it is not necessary here to

speak. A recent elaborate work in the style of the oratorio is Gounod's *Redemption*.

We turn to take a brief survey of the history of church music in America. When the Puritans came to this country, they brought with them *Ainsworth's Version of the Psalms*. In 1640 *The Bay Psalm-Book* was printed; and the music for the later editions was taken principally from *Ravenscroft's Collection* (London, 1618). About the year 1690, music was first published in this country. In 1712, or thereabout, the Rev. John Tufts published *A Very Plain and Easy Introduction to the Art of singing Psalm-Tunes*. In 1718 Dr. Cotton Mather published *Psalterium Americanum*: this was followed in 1721 by Walter's singing-book, — *The Grounds and Rules of Musick explained*. There was much ignorance, and not a little bigoted prejudice, among the churches against singing by note; but gradually singing-schools were established, which prepared the way for a general awakening of interest. In 1761 a music-book was published, under the title of *Urania*: three years later, another collection of music was published in Boston by Josiah Flagg. In 1770 William Billings published in Boston a collection which had a wide popularity. Choirs and singing-societies had become general; and rapidly the people learned to sing the simple melodies and crude harmonies which were furnished them.

The republication of the *Lock Hospital Collection* (Boston, September, 1809), and of the *Harmonia Sacra* (Andover, 1816), marked a new era in musical culture in this country. It was the first grammatical music given to our people. Early in this century, Lowell Mason, Mus. Doc. (1792-1872), and Thomas Hastings, Mus. Doc. (1784-1872), began their musical careers, — the one in Boston, and the other in New York. Singing-schools and musical societies and conventions were multiplied. More than seventy distinct musical publications were issued by these two writers; and for some years a new collection of tunes was expected each year.

About the year 1856 this rapid multiplication of tune-books ceased, and ceased quite suddenly; and the present era of the "hymn-tune book" began. Much music, meanwhile, has been prepared expressly for the use of the sabbath school; and many books of what is called "refrain-music" have been published, for use in conference-meetings and revival services. With the growth of general musical cultivation, there has been developed a disposition to deny to the church a distinct repertoire, and to mingle secular music with sacred, and even to crowd out the sacred by the secular. The choral music, which has maintained its place so successfully in Germany and England, has not been popular here, where the people prefer light and frivolous melodies, or operatic airs, or else intricate harmonies, which can be sung, for the most part, only by professional choirs. What the re-action will be, it is not for the writer to predict.

LIT. — F. W. MARPURG: *Historisch-kritische Beiträge zur Geschichte der Musik*, Berlin, 1744-62, 5 vols.; J. N. FORKEL: *Allgemeine Geschichte der Musik*, Leipzig, 1788-1801, 2 vols.; CHARLES BURNEY: *History of Music from the Earliest Ages to the Present Time*, London, 1776-89, 4 vols.; Sir JOHN HAWKINS: *History of the Science and Practice of Music*, London, 1776, 5 vols.; THOMAS BUSBY:

General History of Music, London, 1819, 2 vols.; R. G. KIESEWETTER: *History of the Modern Music of Western Europe*, 1834; WINTERFELD: *Der evangelische Kirchengesang*, Leipzig, 1843-47, 3 parts; the same: *Zur Geschichte heiliger Tonkunst*, 1850-52, 2 parts; J. W. MOORE: *Complete Encyclopædia of Music*, Boston, 1854; J. SCHLÜTTER: *General History of Music*, London, 1865, translation; C. ENGEL: *Music of the Most Ancient Nations*, London, 1864; F. J. FÉTIS: *Biographie universelle des Musiciens; et bibliographie générale de la Musique*, Paris, 1869-76, 8 vols.; the same: *Histoire général de la musique depuis les temps les plus Anciens jusqu'à nos jours*, Paris, 4 vols.; C. E. H. DE COUSSEMAKER: *Histoire de l'Harmonie au Moyen Age*, Paris, 1852; F. L. RITTER: *History of Music*, Boston, 1870-74, 2 vols.; JOHN HULLAH: *The History of Modern Music*, London, 1881; the same: *The Transition Period of Musical History*, London, 1882; GEORGE GROVE: *A Dictionary of Music and Musicians*, London and New York, 1879-83, 3 vols., with supplement; N. E. CORNWALL: *Music as it was and as it is*, New York, 1851; HOOD: *History of Music in New England*, Boston, 1846; E. HUTCHINSON: *Music of the Bible*, Boston, 1864; F. JACOX: *Bible Music*, London and Boston, 1872; new edition, London, 1878; AUSTIN PHELPS, EDWARDS A. PARK, and DANIEL L. FURBER: *Hymns and Choirs*, Andover, 1860.

In the theological department of Yale College is the Lowell Mason Library of Music, containing 8,460 publications, more than half of which belong to the department of church music. The Harvard Musical Association Library, the Boston Public Library, and the Harvard University Library, have about 2,000 volumes each of musical books and publications. THOS. S. HASTINGS.

MUSSELMANS. See MOHAMMED, MOHAMMEDANISM.

MUTIANUS, Rufus Conradus, b. at Hamburg, Oct. 15, 1471; d. at Gotha, March 30, 1526; studied at Erfurt and Bologna, and obtained in 1503 a small canonry at Gotha, where he remained for the rest of his life. He enjoyed a great reputation among the humanists; and the attitude he assumed with respect to the Reformation was very characteristic, not only for him, but for the whole party. He published only a few epigrams, but quite a number of his letters have been preserved. They are of great historical interest. See D. F. STRAUSS: *Ulrich von Hutten*, Leipzig, 1858. Some of them were published by W. E. Tenzel, in his *Supplemen. historiæ Gothanæ*, i., Jena, 1701.

MYCONIUS (MECUM), Friedrich, b. at Lichtenfels, in Upper Franconia, Dec. 26, 1490; d. at Gotha, April 7, 1546; entered the Franciscan order in 1510; became a very enthusiastic devotee of monastic exercises, and was ordained priest in 1516; but fled from the monastery in 1524, and was in the same year appointed evangelical pastor in Gotha. An intimate friend of Luther and Melancthon, he was very active in establishing the Reformation in Thuringia; and took, also, part personally in most of the great events of the Reformation, whose history (from 1517 to 1542) he wrote. *F. M. Historia Reformationis*, edited by E. S. Cyprian, Leipzig, 1718. His life was written by MELCH. ADAM, Francfort, 1705; JUNCKER, Waltershausen, 1730; BOSSECK, Leipzig, 1739; GODOF. LOM-

MATZSCH, Annaeb., 1825; and LEDDERHOSE, Gotha, 1854.

MYCONIUS, Oswald, b. at Lucerne in 1488; d. at Basel, Oct. 14, 1552; was very active in reforming the Swiss schools as rector at Basel, Lucerne, and Zürich; and was in 1531 appointed professor of theology, and pastor of St. Alban's in Basel. He was an intimate friend of Zwingli, and took an active part in all the great events of the Swiss Reformation. His family name was Geissshüsler. His life was written by KIRCHHOFFER, Zürich, 1813, and HAGENBACH, Elberfeld, 1859.

MYRRH is the aromatic gum, or sap, of a low thorny tree, which grows chiefly in Arabia and Ethiopia, but not in Palestine. The gum is first oily, then fluid; first yellow-white, then reddish, hardening into small globules of a peculiar balsamic smell, and bitter taste. There are several ways of collecting it: the best is to allow it to exude of itself; another way is to cut the bark of the tree. Myrrh was used for incense (Cant. iii. 6), perfume for clothing and beds (Ps. xlv. 8; Prov. vii. 17; cf. Cant. v. 1), as an oil (Esth. ii. 12), an ointment (Cant. v. 5), in the holy anointing oil (Exod. xxx. 23), and, as to-day, in medicine, and for embalming (John xix. 39). Myrrh was also put in wine to give it a spicy taste and smell; and this unintoxicating wine was a favorite with the ladies. Jesus, before his crucifixion, was offered wine mingled with myrrh (Mark xv. 23), probably the sour wine of the Roman soldiers. RÜETSCHL.

MYRTLE, The, grows wild in Asia, whence it was imported into Greece and Italy. It makes a tree ten feet high, with evergreen polished leaves, white blossoms, and agreeable odor. On account of its beauty and fragrance, it was a favorite for cultivation, even in countries where it was native. Out of its black berries, an oil and a sort of wine were made. Myrtle-branches were used in the decoration of houses and rooms on joyful occasions, were thrown in the way of victors in their triumphs, and were woven into wreaths and chaplets for heroes and guests. Myrtle-wreaths figured particularly at weddings, as the shrub was sacred to Aphrodite (Venus), and the symbol of conjugal love. The Jews used its branches to cover their booths during the feast of tabernacles (Neh. viii. 15; cf. Lev. xxiii. 40); and in the Old Testament the myrtle is the picture of the church's prosperity (Isa. lv. 13; Zech. i. 8-11). RÜETSCHL.

MYSTAGOGUE (*an initiator into the mysteries*), **MYSTAGOQY** (*introduction to the mysteries*). The latter term is applied by the Greek Fathers, and in the Greek Church, to the sacraments; and the former, to the priest who prepares candidates for baptism.

MYSTICISM has been defined as belief in an immediate and continuous communication between God and the soul, which may be established by means of certain peculiar religious exercises; as belief in an inner light, an illumination of the soul, a contemplation of the divine, which may almost dispense with the written revelation, etc. This definition, however, identifies mysticism too closely with its extravagances, its more or less unsound developments, — quietism, enthusiasm, fanaticism, etc., — and overlooks that

there is a mystical element in all true religion, both objectively in the revelation, and subjectively in the faith. According to general acceptation, therefore, mysticism simply means a one-sided development of that element. Religion is an equal interaction of the consciousness of God and the consciousness of self. But the mystic disturbs the balance by throwing himself wholly upon his consciousness of God, and, so to speak, losing the consciousness of his own self in the feeling of God. As soon, however, as the mirror of the personality of man is dimmed, the image of the personality of God is also dimmed, and the strange, pantheistic speculations, so characteristic of mysticism, begin; while, practically, the strained ideas of the power of human life to grasp and represent the divine lead into asceticism, ecstasies, etc.

In history, mysticism generally appears as the re-action against the formula. Whenever the intellectual element of religion has become crystallized into stiff dogmas, and the definition begins to tyrannize over the free flow of spiritual life, the element of feeling, mystical in its very nature, rises and protests. Thus Brahmanism called forth Buddhism; the Talmud, the Cabala; the Mohammedan Koran-worship, Sufism; and, within the pale of Christendom, the theology of the Spanish Inquisition called forth the Alombrados, Jesuitism, Quietism, Jansenism, etc. This must not be understood, however, as if the appearance of mysticism in history merely consisted of a series of abrupt outbursts. On the contrary, between the single phenomena there is a strong internal connection. At the foundation of the Christian Church, John stands as the born mystic in the circle of the apostles. Later on, Alexandria, the tomb of pre-Christian mysticism, became the cradle of Christian mysticism. From the Alexandrian theology ensued monasticism and the pseudo-Dionysian writings; that is, the practical organ and the speculative representation of Christian mysticism. Finally, during the middle ages, mysticism gained the ascendancy over scholasticism in the Western Church, and produced the Reformation. But there is a palpable connection between the Johannean logos-doctrine and the Alexandrian theology, and between the pseudo-Dionysian writings and the Victorines. Indeed, mysticism and scholasticism, though the former generally appears as the re-action against the latter, are simply the two faces of the head of Janus, equally important in the history of the Church; and when in the middle ages, scholasticism stood at its highest, mysticism also reached its fullest development.

The mediæval mysticism falls into three groups, — the Greek, the Gallo-Romanic, and the Germanic. The mysticism of the Greek Church found in the fifth century its type in the pseudo-Dionysian writings, and, in the seventh century, its most considerable representative in the monk Maximus. After that time, it seems, in the cells of the monks, to have sunk into a merely pathological quietism; and, if the mental state of the Hesychasts can be designated as a kind of religious somnambulism, the Greek Church may be said, in the synods of Constantinople of 1341, 1347, and 1350, to have established somnambulism as the highest form of divine revelation. A

corresponding phenomenon is found in the Western Church in the visions of the female saints, — Elizabeth of Schönau, St. Hildegard, St. Birgitta, St. Catharine of Siena, and others; but the phenomenon has there a distinctly popular character. Nicolaus Cabasilas, in the fourteenth century, shows that the Greek mysticism, however, was capable of higher inspirations; though it is a striking fact, that, even in the Greek and Russian churches of to-day, mysticism presents a peculiar aspect of merely pathological sombreness. Another trait is also very characteristic, — the tendency the Greek mysticism evinces to fall into heresy. From the old mystical Gnosticism and Manichæism grew up a great number of heretical sects, some of which were very powerful, as, for instance, the Paulicians in the seventh century, and, later on, the Bogomiles, who were intimately connected with the wide-spread communities of the Cathari in the Western Church. The passing conflict between scholasticism and mysticism, which took place when Bernard of Clairveaux attacked Abelard, afterwards developed into a continuous contest. The pseudo-Dionysian writings, which were introduced in the Western Church in the ninth century by Scotus Erigena, formed the basis of this Gallo-Romanic mysticism. Its principal seat was the monastery of St. Victor in Paris; and its principal representatives were Hugh, Richard, and Walter of St. Victor, all belonging to the twelfth century. Its most characteristic trait may be found in the curious fact, that, though it made a decided opposition to scholasticism, it was itself scholastical, and used the same forms and methods as its adversary. No wonder, therefore, that Bonaventura in the thirteenth, and Gerson in the fourteenth, century, endeavored to reconcile the two antagonists. In the writings of Joachim of Floris this mysticism assumed an apocalyptic character. Among its aberrations may be mentioned the Gospel of the Holy Spirit, the Fratricelli, the Beguines, and the Beghards, etc. At the beginning of the thirteenth century a mystical pantheism stood in full bloom in the Rhine regions among the Brethren of the Free Spirit. It is generally put in connection with the Aristotelian pantheism of Amalric of Bena, and David of Dinanto; and Meister Eckart, a provincial of the Dominican order, and consequently one of the chief champions of orthodoxy, is often mentioned as one of the centres of the whole movement. Eckart's views are at all events very closely related to those of Scotus Erigena. Among his successors were Tauler, the great mystical preacher; Suso, a poetical genius; Ruysbroek, the *doctor ecstaticus*; and others. From the Rhine region, the movement passed on into the Netherlands, where Gerhard Groot formed the community of the Brethren of Common Life, to which Thomas à Kempis belonged. Its final result was the German Reformation.

In the history of the Reformation, the Anabaptists designate a wild outburst of an unsound, fanaticized mysticism; and, as soon as doctrinal correctness gained the ascendancy in Lutherdom over the living faith, the protests of mysticism appeared often in very curious forms, such as the montanistic chiliasm of Petersen, the ascetic theosophy of Gichtel, the pantheistic spiritualism

of Dippel, etc. (See G. Arnold: *Kirchen- und Ketzer-Geschichte*, 1699, vol. ii.) During the eighteenth and nineteenth centuries, mysticism entered into various combinations with Pietism, Herrnhutianism, Methodism, etc., producing, in the eighteenth century, the Hebræaus in Holland, the Hutchinsonians and Jumpers in England, the Zionites in Norway, etc., and, in the nineteenth century, the Antonians in Switzerland, the Harmonists in North America, the Muckers in Württemberg, etc. But most of these phenomena belong under the head of chiliasm, or fanaticism, rather than under that of mysticism. The Reformed Church also had its mystics in the Labadists, besides a number of wild aberrations; and it is a curious fact that the Reformed Labadism on the one side is connected with the Roman-Catholic Jansenism, and on the other with the Lutheran Spenerism. The Jansenists are the mystics of the modern Roman-Catholic Church. But also the Alombrados in Spain, and the Molinists in Italy must be mentioned, besides a number of independent phenomena, — St. Francis of Sales, Fénelon, Michael Bajus, etc.

LIT. — HEINROTH: *Geschichte und Kritik des Mystizismus*, Leip., 1830; GÖRRES: *Die christliche Mystik*, Regensburg, 1836–42, 4 vols.; HELFFERICH: *Die christliche Mystik*, Hamburg, 1842, 2 vols.; [ARNOLD: *Kirchen- u. Ketzer-Historie*, Schaffhausen, 1742; L. NOACK: *Die christliche Mystik nach ihrem geschichtlichen Entwicklungsgange im Mittelalter u. in d. neuern Zeit dargestellt*, Königsb., 1853; R. A. VAUGHAN: *Hours with the Mystics*, London, 1856, 2 vols., 3d ed., 1880; HAMBERGER: *Stimmen aus dem Heiligtum der christl. Mystik u. Theosophie*, Stuttgart, 1857; M. JOCHAM: *Lichtstrahlen aus den Schriften katholischer Mystik*, München, 1876 sq.; W. PREGER: *Geschichte d. deutschen Mystik im Mittelalter*, Leip., 1881, 2 pts.]. J. P. LANGE.

MYTHICAL THEORY, The, and the Legendary Theory, form a group of their own among the false theories of the life of Christ. They agree in considering the gospel narrative, in all its supernatural and miraculous features, as a poetical fiction: but they differ in the closer definition of the character of the fiction; the one dissolving the statements into myths, the other into legends.

The myth starts from an idea, and invents facts to embody and represent it: the legend starts from facts, which it modifies and alters, until they fit a certain idea. The myth-making instinct belongs naturally to the childhood of a nation, and may be considered as a stepping-stone towards truth. The various mythologies — the Indian, Greek, Scandinavian, Finnish, etc. — are splendid examples of its activity. The legendary instinct appears much later in the life of a people, and arises from an exuberant imagination and religious enthusiasm, but also from an utter want of the critical faculty. It seems to be merely a weakness, a lack of power to grasp the truth, and to distinguish it from fiction. The

mediaeval martyrology is a typical instance of its *modus operandi*.

The mythical theory was applied to the gospel history by D. F. Strauss, in his *Leben Jesu*, 1835. He does not deny the historical existence of Jesus: he even admits him to have been a religious genius of the first magnitude. But, from pantheistic premises, he resolves all the supernatural and miraculous elements of Christ's person and history into myths, or imaginative representations of religious ideas. The ideas thus symbolized, especially the idea of the essential unity of the divine and human, are declared to be true in the abstract, as applied to humanity as a whole, but denied in the concrete, or in their application to an individual. The theory may be reduced to the following syllogism: There was a fixed idea in the Jewish mind, nourished by the Old-Testament writings, that the Messiah would perform certain miracles, — heal the sick, raise the dead, etc.; there was a strong persuasion in the minds of the disciples of Jesus, that he actually was the promised Messiah: therefore the mytho-poetic faculty instinctively invented the miracles corresponding to the Messianic conception, and ascribed them to him.

The legendary theory was applied to the gospel history by E. Renan, in his *Vie de Jésus*, 1863. He agrees with Strauss with respect to the fictitious character of the gospel narrative; but he has a better appreciation of the realness, and of the environments, of the life of Jesus. He correctly remarks, that the term "myths" is more applicable to India and primitive Greece than to the ancient traditions of the Hebrews and the Shemitic nations in general. He prefers the terms "legends" and "legendary narratives," "which, while they concede a large influence to the working of opinions, allow the action and the personal character of Jesus to stand out in their completeness." He regards the so-called "legend" of Jesus as the fruit of the consentaneous enthusiasm and imaginative impulse of the primitive disciples. No great event in history, he says, has passed without creating a cycle of fables; and Jesus could not have silenced those popular creations, even if he had wished to. Thus he brings the gospel history down to a level with the history of Francis of Assisi, and other marvellous saints of the Roman-Catholic Church; though, inconsistently enough, he prefers to quote the myth of Sakya-Muni, the founder of Buddhism, as a parallel, thus falling back upon the mythical theory.

The mythical theory has been fully refuted by Neander, Ullmann, Lange, Tholuck, Ebrard, etc.; the legendary theory, by E. de Pressensé, Van Oosterzee, Beyschlag, Henry B. Smith, etc. See SCHAFF: *The Person of Christ*, New York, 12th ed., 1883; H. B. SMITH: *Faith and Philosophy*, New York, 1877; GEORGE P. FISHER: *Essays on the Supernatural Origin of Christianity* (3d ed., New York, 1877), pp. 339 sqq. and 438 sqq.

N.

NA'AMAN (*agreeableness*), a distinguished Syrian general, who, through the agency of Elisha, was miraculously cured of leprosy by dipping himself seven times in the Jordan. The story is found in 2 Kings v., and teaches many valuable lessons of the goodness of God and the pride of man. On the traditional site of Naaman's house in Damascus, there is to-day a leper-house. Our Lord refers to Naaman's cure in his sermon to the Nazarenes (Luke iv. 27).

NAASENES. See Gnosticism, p. 880.

NA'BAL (*fool*), a synonyme of churlishness and bestiality; the husband of the wise Abigail (who subsequently was married to David), and a wealthy citizen of Maon, a town of Judah near Hebron. He refused to provide food for David and his band; whereupon David determined his destruction, but was prevented by Abigail's prudent gifts. Nabal, on being told by her of her action as he was recovering from a drinking-bout, was seized with an illness, from which he died in ten days. The episode is related in 1 Sam xxv. 2-42.

NABATÆANS. See ARABIA, p. 123.

NADAL, Bernard Harrison, D.D., LL.D., b. in Talbot County, Md., March 27, 1812; d. at Madison, N.J., June 20, 1870. He was admitted as a preacher in the (former) Baltimore Conference, 1835, and had various charges, several in Baltimore, Philadelphia, and Washington. While stationed at Carlisle, he studied in Dickinson College, and was graduated 1848. From 1854 to 1857 he was a professor in Indiana Asbury University. From 1867 till his death he was professor of church history in Drew Theological Seminary, and, after Dr. McClintock's death, was acting president. Dr. Nadal was a vigorous abolitionist. By his speeches and sermons on this subject he made a great impression. His attainments were quite extensive, and he was a welcome contributor to the religious press. He was, for a session, chaplain to Congress. See *Memoir*, in the posthumous volume of his sermons, *New Life Dawning, and other Discourses*, New York, 1873.

NA'HOR is the name of Abraham's grandfather, the father of Terah (Gen. xi. 22, 24), who led the Hebrews into Ur Casdim; and also the name of Abraham's brother (Gen. xi. 26). This younger Nahor had eight sons (Gen. xxii. 23), among whom was Bethuel, the father of Rebekah. When Abraham went forward to the west, Nahor remained in Mesopotamia, in "the city of Nahor" (Gen. xxiv. 10), and continued a Pagan. The relation, however, between the two lines,—that of Abraham and that of Nahor,—was not immediately broken off (Rebekah, Leah, and Rachel).

NA'HUM (נְחֻם, *consolation*), one of the twelve Minor Prophets, who consoled Israel with the prophecy that Jehovah would punish its chief enemy, Assyria. He is called (i. 1) the "Elkoshite." Jerome speaks of Helkesei, or Elkosh, as a village in Galilee which had been pointed out to him; and perhaps this was the same as the present El-Kauzeh, near Ramah, in Naphtali. Some hold that Alkuseh in Assyria was the prophet's

birthplace; but, as this rests upon a tradition dating back only to the sixteenth century, we prefer to connect Nahum with the place mentioned by Jerome. Some hold that the prophet wrote in Assyria; and appeal is made to the Assyrian coloring of the imagery, to the absence of references to any sojourn in Judah, and to the language. As to the Assyrian coloring, it is nothing more than we would naturally expect from a vivid imagination. As for the absence of references to any sojourn in Judah, which Ewald presses, Maurer and Hitzig refer to i. 4, and Umbreit to i. 13-ii. 3, as making directly the opposite impression. Ewald brings forward three words — הֶצֶב (ii. 8), כְּנָזַר (iii. 17), טַפְסָר (iii. 17) — as being of Assyrian origin; and the last two certainly are. But no one has thought of asserting that Jeremiah uttered his prophecy in Assyria because he uses the third of these words (li. 27) and other Oriental terms.

The date of Nahum is put by most of the critics in the reign of Hezekiah: some, however, regarding it as having been uttered before Sennacherib's invasion; others, during its continuance, and occasioned by it. Ewald makes the prophet a contemporary of Josiah, and regards him as having the attack of Phraortes against Assyria in mind. It has been thought that Sennacherib's defeat before the walls of Jerusalem was fresh in the prophet's mind; but this cannot be made out with any certainty from i. 9, 11, 12, ii. 13. The only safe starting-point for determining the date is the passage iii. 8 sqq. Here an historical fact is appealed to, which Schrader has confirmed from the cuneiform inscriptions. These record the destruction of No-Amon (see margin to iii. 8), or Thebes, which was accomplished by Assurbanipal in his second campaign against Egypt (probably 665 B.C.). Nahum threatens Nineveh with the same fate that had come upon Thebes, and had the destruction of the latter vividly before his mind. We may, therefore, set the date of the prophecy at 660 B.C.

The prophecy depicts the power of God in the judgment against Nineveh, and derives it from her sins. The genuineness has been undisputed, except the first part of i. 1 by Eichhorn, Bertholdt, Ewald, etc. But there is no good reason for disputing this; for, as Häverneck says, why should it be considered unfitting if the prophet, before announcing his name, should declare the purpose of the book? Nahum's style is distinguished by poetical beauty and classic purity. Lowth, in his *Hebrew Poetry*, pungently says, "Of all the Minor Prophets, no one seems to equal Nahum in sublimity, warmth, and boldness," etc.

LIT. — Commentaries, — LUTHER, 1555; CHYTRÆUS, Viteb., 1565; HAFENREFFER, Stuttg., 1663; ABARBANEL, Helmst., 1703; H. A. GRIMM, Dusseld., 1790; KREEN, Hardevici, 1808; JUSTI, Leipzig, 1820; HOELEMANN, Leipzig, 1842; O. STRAUSS, Berol., 1853; KLEINERT (Eng. trans., in the Lange series by Professor ELIOTT, New York, 1875); GANDALL, in *Speaker's Commentary*,

New York, 1876. See the *Introductions to the Old Testament* of BLEEK, KEIL, REUSS, etc., and MINOR PROPHETS. VOLCK.

NA'IN (*beauty*), now Nein, six miles south-east of Nazareth, on the north-western edge of Little Hermon. It is memorable as the scene of Christ's raising the widow of Nain's dead son to life (Luke vii. 11-18). It was once a town of considerable size, with walls and gates: it is now a miserable little Mohammedan village.

NAMES, Biblical Significance of. Names are designed to distinguish objects. Originally they were not words arbitrarily chosen, but expressed the distinct impressions which objects made upon, or the special relations in which they stood to, the person. Thus, as it would appear, the first giving of names (Gen. ii. 20) followed and defined the peculiarities of the animals named. The nomenclature of localities also was determined by some natural characteristic (e.g., Rama, Mizpah, Jericho, etc.) or historical occurrence (Gen. xi. 9, xxii. 14, xxvi. 20, xxviii. 19, etc.). The same may be said of the names of persons. They bring out some prominent characteristic connected with the birth, etc. (Gen. xxv. 25-30; 1 Sam. iv. 21, etc.), or designate the specific historical place of the individual (Gen. iii. 20, iv. 25). The name was also regarded as an omen; as, for instance, in the case of Benjamin (Gen. 35, 18), Nabal (1 Sam. xxv. 25), etc.

In the Bible, names are specially significant as pledges of the divine guidance, and defining the relation of the bearer to God. Such names were either given at birth,—as Noah (Gen. v. 29), Ishmael (xvi. 11), Isaac (xxi. 3), Jesus (Matt. i. 21), etc.,—or subsequently, on some particular occasion, as the entrance upon new relations, as in the case of Abraham (Gen. xvii. 5), Sarah (xvii. 15), Israel (xxxii. 28), Joshua (Num. xiii. 16), Cephas (John i. 42), Barnabas (Acts iv. 36), etc. In the same way, perhaps, Saul took the name "Paul" from his first convert, Sergius Paulus (Acts xiii. 12). The prophets laid much emphasis upon a name. Nathan calls Solomon Jedidiah (2 Sam. xii. 25); and Hosea (i.) and Isaiah (vii. 3, viii. 3) press out of or into the names of their children, prophecies. When God chooses a man on account of personal qualifications he calls him by name (Exod. xxxi. 2; Isa. xlv. 3, 4). The reception of a new name from God (Isa. lxxv. 15; Rev. ii. 17, etc.) indicates a new personal relation to God, inaugurated by grace.

The names used by different nations are an important monument of the national spirit and moral tone. Likewise the names current in Israel are a significant testimony to its peculiar calling, and amongst no people of antiquity do relatively so many names occur of a religious origin. Matthew Hiller's collection (*Onomasticon*) contains a hundred names of this kind. Compounded with the divine name, אֱלֹהִים (*El*), שָׁרִי (*Shaddai*), צֹרִי (*Tzur*), and, later, יהוה (*Jahveh*), they contain references to God's attributes, and his relations to the chosen people, or express hope in and thanks and petition to God. The religious significance of the name was enhanced by the connection of the naming of boys with circumcision (Luke i. 59, ii. 21). To be called

by one's name was another expression for the rights of inheritance (Gen. xlviii. 16; Deut. xxv. 6, 7). Children frequently preserved the name of their father; and the term *bar* (son) was prefixed, as in Bartholomew, Bartimæus, etc. In the later periods of Israel's history, Aramaic (Martha, Tabitha, etc.), Greek (Aquila, Mark, etc.), and other foreign names were introduced, or Hebrew names were furnished with Greek forms; as Lazarus for Eleazar, Matthew for Amittai, etc. Many Jews also added a foreign name to their original Hebrew name; as John Mark (Acts xii. 12), Jesus Justus (Col. iv. 11), etc.

The names of God and Christ are also of deep significance. God announces his name as expressive of the relation in which he places himself to men, or the attributes by which he wishes to be known and appealed to. He thus designates what he is to men. He is the God who seeth (Gen. xvi. 13); and that which is characteristic of the patriarchal stage of revelation is expressed in the divine name *Elshaddai* ("the Almighty God," Gen. xvii. 1). It is he who changes the name of Abram with the allusion to the patriarch's being the progenitor of a numerous posterity,—he who subjects nature to his purposes. For the meaning of Jehovah and Elohim see the articles. The expression "name of God" indicates the entire administration of God, by which he reveals himself and his attributes to men. The believing Hebrew even saw God's glory and power displayed in the realm of nature; and the Psalmist exclaims (viii. 1), "How excellent is thy name in all the earth!" But the expression is used more particularly of God's revelation of himself to his people. Thus Israel is said to "walk in the name of the Lord" (Zech. x. 12), that is, to experience his power; and the expression, "Thy name is called upon us" (Jer. xiv. 9, margin), is only a further explanation of the previous expression, "Thou art in our midst." And, when God announces his mighty presence, it is said, "Thy name is near" (Ps. lxxv. 1).

Likewise in the New Testament, the expression, "the name of Christ," refers to all that Jesus is to men, and to the manner of his revelation of himself to them, that they may believe, know, and call upon him: hence the pregnant expression, to "bear Christ's name," etc. (Acts ix. 15), and to preach remission of sins in his name (Luke xxiv. 47); so that the preaching derives its authority from the dignity of Christ, and its power from his ability to save, in which he reveals himself to men. Such expressions as "to believe in the name of Christ" (John i. 12), "saved by his name" (Acts iv. 12), "to have life through his name" (John xx. 31), all refer to the saving and life-giving power in Christ, which is communicated to the believer. The expression, "to be baptized into the name of Christ," signifies primarily that the candidate is received into a saving relation with God, and into the experience of that which God is to man as the Father, Son, and Holy Spirit.

LIT.—On the Hebrew names, see EWALD: *Ausf. Lehrbuch d. hebr. Sprache*, 8th ed., pp. 667 sqq.; NESTLE; *D. israel. Eigennamen nach ihrer religionsgeschichtl. Bedeutung*, Harlem, 1876; [HILLER: *Onomasticon*, Hamburg, 1706; J. SIMON: *Onomasticon V. Test.*, and *N. Test. et Libb. V. Test. Apoc-*

ryphorum, Halae Magdeburg, 1741; J. FARRAR: *Proper Names of the Bible*, 2d ed., London, 1844; A. JONES: *The Proper Names of the Old Testament expounded and illustrated*, London, 1856; W. F. WILKINSON: *Personal Names in the Bible*, etc., London, 1865]. OEHLER (von ORELLI).

NAMES. 1. *Those used among Christians.* — In the church of the first five centuries, there was great indifference respecting personal names; so that Christians were content to have themselves, and to give their children, names borne by heathen divinities, and names derived from Pagan services. Some of the Fathers (Chrysostom, Ambrose) protested that fitting names should be chosen, but they seem to have had small following. Yet we do meet with persons who took additional names: thus Eusebius added the name Pamphili, in memory of Pamphilus, a martyr whom he greatly revered; and Cyprian added the name Cæcilius, that of him to whom he owed his conversion. In later times the spread of saint and relic worship led to the general adoption of the names of saints at baptism, and children were baptized with such names. "In the fourteenth century, Ladislas Jagellon, Duke of Lithuania, on becoming a convert to the faith, persuaded many of his subjects to follow his example. In consequence of their numbers, they were baptized in companies, the same name being given to all in one company. All the men in the first company were named Peter; and all the women, Catherine. In the second company the names given were Paul and Margaret; and so on."

2. *Those given to Christians.* — The chief names for themselves in the apostolic and sub-apostolic periods were *Saints* (ἅγιοι), *Elect* (ἐκλεκτοί), *Brethren* (ἀδελφοί), *Faithful* (πιστοί), *Catholics*, *Pisciculi*, in allusion to ἰχθῦς (see art. *ICHTHUS*), and above all *Christians* (see art. *CHRISTIAN, ORIGIN OF THE NAME*). Several opprobrious names were applied to Christians; such as (1) *Atheists*, a very common appellation, arising from their refusal to acknowledge the heathen divinities to be gods at all. "Away with the atheists!" was a cry which was heard by many another martyr than Polycarp. (2) *Nazarenes*. (3) *Galilæi*. The last two terms were derived from the locality of our Lord's home, — Nazareth in Galilee. (4) *Græcus*, *Græculus*, in current speech "impostor," such was the reputation of the Greeks. (5) *Cross*-, *Sun*-, *Ass-worshippers*. (6) Other epithets, *Magicians*, *Suicides*, the *Reckless*, the *Desperate*, etc. See MISS YONGE: *History of Christian Names*, London, 1863, 2 vols., and SMITH and CHEETHAM: *Dict. Chr. Antiq.*, s.v. "Faithful," and "Names."

NANTES, The Edict of, regulating the relations between the Reformed Church in France and the State, was issued by Henry IV., April 13, 1598, and revoked by Louis XIV., Oct. 17, 1685. It was very far from establishing religious liberty in France, or placing the Protestants on equal terms with the Roman Catholics. It granted freedom of conscience, but not freedom of worship. The Protestants were allowed to celebrate divine service, only in certain places and under certain restrictions. They were obliged to keep all the feast and fast days of the Roman Church, pay tithes to her priests, and conform to her marriage-laws. But they gained admission to the universities, schools, and hospitals; and mixed courts

were established for cases in which the litigants were of different denominations. After it had been signed by the king, its verification by the parliaments presented many difficulties; and infringement on its regulations took place even during the reign of Henry IV. The plea on which Louis XIV. revoked the edict was, that — after the expulsion of all the Reformed pastors, after the closing of all Reformed schools, after the *dragonnades* — there were no more Protestants in France. See art. *HUGUENOTS*.

NAPH'TALI. See *TRIBES OF ISRAEL*.

NARD. See *SPIKENARD*.

NARDIN, Jean Frédéric, b. at Montbéliard in 1687; d. at Blamont in 1728; studied theology at Tübingen; was strongly impressed by the German pietism, and was appointed pastor of Héricourt in 1714, and of Blamont in 1715. A collection of his sermons (*Le prédicateur évangélique*, Basel, 1735) was often reprinted, last in Paris, 1821, in 4 vols. His life was written by Duvernoy.

NARTHEX, an architectural term, of somewhat doubtful etymology, designating that portion of the ancient church — sometimes without and sometimes within the building — in which the catechumens and penitents gathered. It communicated with the nave by the "beautiful gates," where stood the *Audientes*; and with the outside, by the "great gates," where stood the catechumens.

NASMITH, David, Scotch philanthropist, b. at Glasgow, March 21, 1799; d. at Guildford, Nov. 17, 1839. He was the originator of city missions, having established the first one, in Glasgow, 1826. He founded the London City Mission, 1835, and city missions in many other cities of Great Britain, Canada, and the United States. From 1821 to 1828 he was secretary to the united benevolent societies of Glasgow, but spent the remainder of his life in propagating his benevolent schemes. See JOHN CAMPBELL: *Memoirs of David Nasmith*, London, 1844.

NATALIS (NOEL) ALEXANDER, b. at Rouen, Jan. 19, 1639; d. in Paris, Aug. 21, 1724; entered the Dominican order in 1655; taught, for several years, theology in the convent of St. Jacques, in Paris, and was appointed provincial of his order in 1706. On the instance of Colbert, he wrote his *Selecta historiæ ecclesiasticæ capita*, Paris, 1677–86, 24 vols.; to which he afterwards added six volumes of Old-Testament history. The work is a series of dissertations, rather than a continuous history. It is written in a liberal spirit, and from a Gallican point of view. The first parts, in which the Gallicanism of the author had no opportunity of showing itself, gained much favor even in Rome, but so much the greater was the disappointment caused by his representation of the middle ages; and by a decree of July 13, 1684, Innocent XI. forbade people to read the book, under penalty of excommunication. Natalis Alexander, however, did not recant. He defended his book, and Benedict XIII. finally removed it from the Index. He also wrote a *Theologia dogmatica et moralis* (Paris, 1693, often reprinted), some homilies, etc. UHLHORN.

NATHAN (*given*), a name of frequent occurrence among the Hebrews. A son of David, born to him by Bathsheba, in Jerusalem (2 Sam. v. 14; 1 Chron. iii. 5), bore that name, and may have received it in honor of the celebrated prophet

Nathan, the sublime model of a court priest, who exercised a great and beneficent influence on the reign of David. He forbade him to build the temple, but promised him blessings in his seed (2 Sam. vii.); he awoke his conscience by the beautiful parable of the lamb of the poor man (2 Sam. xii.); and it was principally through his exertions that Solomon was declared heir apparent (1 Kings i.). At the court of Solomon, his two sons, Sabud and Asarjah, held high offices.

The poet Lessing chose Nathan for the name of his model Jew (Moses Mendelssohn) in the famous drama, *Nathan der Weise*, of which there is a good translation by Miss E. Frothingham, New York, 1867.

NATHAN/AËL. See BARTHOLOMEW.

NATIVITY OF CHRIST. See CHRISTMAS.

NATURAL ABILITY. See INABILITY.

NATURAL LAW. The definition of a natural law always consists of three constituent elements, — matter, its inherent force, and the invariableness of the activity of the force. By induction, this invariableness — the external identity of effects when the causes are identical — is first made into an internal necessity (that is, an empirical result is made into a postulate of reason); and then all natural laws known are combined into one great totality, the law of nature, denoting the internal necessity with which the whole world of phenomena springs from the causality inherent in nature. Twice the idea of the law of nature, or natural law, touches theology, and has to be considered by the theologian, — once in the department of dogmatics, and again in the department of ethics.

Christian dogmatics must define the relation between the necessity of the law of nature and the omnipotence of the living God, both with respect to the creation and with respect to the government of the world. The question is, whether the law upon which nature, the whole world, all creation, stands, admits or excludes any further direct interference from the side of God; and the answer to that question will decide upon the possibility or impossibility of miracles. Nature may be conceived of pantheistically, as the all, in which even God has become absorbed; and it may be conceived of deistically, as an accomplished fact, which, from the moment of its completion, becomes utterly external to God. In both cases the possibility of miracles must be denied. The theological representative of the first-mentioned view is Schleiermacher. Christian ethics must define the difference between the causality of natural forces and the causality of the human will, between the necessity of nature and the freedom of man, between natural law and moral law. On account of his sharp distinction between *phenomena* and *noumena*, theoretical and practical reason, subject and object, etc., it came natural to Kant to define the difference between natural and moral law as one between fact and commandment; but, when the distinctions of Kant had been blunted by the philosophy of Schelling, it came equally natural to Schleiermacher to oppose the forced and strained idea of duty descending from Kant, and give an exposition of Christian ethics from the view, not of duty, but of the highest good, though thereby even spiritual life assumed the aspect of a natural

process, and the idea of the freedom of will became much obscured.

Thus natural law is, both in dogmatics and in ethics, confronted with freedom, — in the former with the freedom of God, in the latter with the freedom of man; and the great problem of theology is, that neither the omnipotence of God be deistically circumscribed, nor the freedom of man pantheistically destroyed, by the necessity of nature. Every thing depends upon the true conception of the spirit, and "the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17).

C. BECK.

NATURAL RELIGION. See RELIGION.

NATURAL THEOLOGY is the scientific exposition of the existence, nature, and attributes of God, so far as revealed to us by nature. Of the legitimacy and value of this science, two directly opposite views have been propounded. On the one side, it has been said that natural theology is not a science, but a misunderstanding; first, because the idea of God, and all the ideas immediately connected with or dependent on it, are intuitions, of which no evidence or demonstration can be given; and, next, because nature, on account of its very character, can give no revelation of God. To the first objection, however, may be answered, that, though the idea of God is truly an intuition, the scientific refutation of the denials of that intuition is not only not valueless, but even necessary. And the second objection depends simply on a superficial and materialistic view of nature, which may usurp, but can never vindicate for itself, the title of being truly scientific. On the other side, it has been said that the natural revelation of God is so complete as to make a supernatural revelation quite superfluous, and that, consequently, natural theology is the only true theology existing. It is apparent, however, that, about the salvation of man, nature can tell us nothing; and consequently a natural theology which does not establish itself as an introduction to Christian theology is in its very essence a denial of Christianity.

Natural theology figures particularly in the deistic controversies of the last century. The deists claimed that there was no need of any revealed theology. See DEISM.

LIT. — BUTLER: *Analogy*, Lond., 1736; PRIESTLEY: *Institutes of Natural Religion*, 1772; PALEY, *Natural Theology*, 1802; CHALMERS: *Bridgewater Treatise for 1833*. McCOSH and DICKIE: *Typical Forms and Special Ends in Creation*, 1856; BUSHNELL: *Nature and the Supernatural*, New York, 1858; DUKE OF ARGYLL, *Reign of Law*, London, 1866; CHADBOURNE: *Natural Theology*, 1867; GILLET: *God in Human Thought, or Natural Theology*, 1874; JACKSON: *Philosophy of Natural Theology*, London, 1874; A. BARRY: *Manifold Witness for Christ* (pt. i., "Christianity and Natural Theology"), London, 1880.

NAUDÄUS, Philippus, b. at Metz, 1654; d. in Berlin, 1729; sought refuge in the latter city in 1687; became a member of the academy as a mathematician, and acquired a name in the history of theology by his stanch defence of the old doctrinal system of the Reformed Church, with its strict Calvinistic orthodoxy. He fought for supralapsarian predestination, imputative justification, etc.; and in his great work, *La souveraine perfection*

de Dieu, he opposed every attempt at mitigating the old doctrines. But the times when doctrinal correctness was thought of paramount importance had gone by, and the works of Naudäus exercised only a small influence. A. SCHWEIZER.

NAUMBURG, Convention of, 1561. Soon after the accession of Pius IV (Jan. 6, 1560), preparations were made for the re-opening of the Council of Trent; and threatening rumors began to spread, of a new religious war for the purpose of stamping out Protestantism. The Protestants, it was said in Roman-Catholic circles, do not adhere any longer to the original Confession of Augsburg. They have split into many parties; they allow all kinds of innovations among themselves, and are consequently no longer entitled to those rights which were granted to them by the peace of Augsburg. To the Protestants it was evident that unity and concord were absolutely necessary; and, at a meeting of Duke Christof of Württemberg, the Elector Friedrich the Pious of the Palatinate, and his son-in-law, Duke Johann Friedrich of Saxony (at Hilsbach, June 29, 1560), it was determined that all the Protestant princes should be invited to a convention at Naumburg-on-the-Saale, in order to come to an agreement both with respect to a new subscription to the Confession of Augsburg, as a manifestation of their unity, and with respect to the policy to be adopted towards the Council of Trent. The convention met Jan. 20, 1561, and lasted till Feb. 8, holding twenty-one sittings. Personally present were the Elector Friedrich III. of the Palatinate, and his son, the Count-palatine Casimir, the Elector August of Saxony, the Count-palatine Wolfgang of Zweibrücken, and his cousin Hans Georg, Duke Johann Friedrich of Saxony, Duke Christof of Württemberg, and his son Eberhard, Duke Ulrich of Mecklenburg, the Dukes Ernst and Philipp of Brunswick-Grubenhagen, Margrave Charles of Baden, Count Georg Ernst of Henneberg, Landgrave Philipp of Hesse, and his son Ludwig, Duke Francis of Lauenburg, besides a great number of counts and barons who had not been specially invited. Several princes who were not personally present—the Elector Joachim II. of Brandenburg, the Margraves Hans and Georg Friedrich of Brandenburg, the Dukes of Pomerania, Mecklenburg, Lauenburg, Holstein, etc.—had sent representatives. A general subscription of the Confession of Augsburg could not be agreed upon. On the contrary, one of the conveners of the convention, Duke Johann Friedrich of Saxony, formally protested, in the fourteenth sitting (Feb. 2), against the preface which had been added to the confession, and left Naumburg the next day: others adopted other measures to show their disagreement. More harmony prevailed with respect to the second great question of the convention,—the Council of Trent. Two papal legates,—Bishop Delfino of Faro, and Bishop Commendone of Zante,—and an imperial embassy, arrived at Naumburg, and were introduced to the convention at its sixteenth sitting (Feb. 3). They were very politely received; but when it was discovered that the papal breves inviting the Protestant princes to participate in the Council of Trent began with the words, *Dilecto filio*, they were sent back unopened, with the remark that the Protestant princes were not, and would never be, the

sons of the Pope. The convention finally answered the emperor and the Pope, that none of its number would participate in the Council of Trent; that they wanted a national German council,—a council in which they not only could be heard, but also have a vote, etc.

LIT.—HOENN: *Hist. d. zu Naumburg gehaltenen Convents*, Francf., 1704; GELBKE: *D. Naumburger Fürstentag*, Leip., 1793; CALINICH: *D. Naumburger Fürstentag*, Gotha, 1870. WAGENMANN.

NAVE, an architectural term of doubtful etymology (some deriving it from *ναός*, a temple; others, from *navis*, a ship), denotes the body of the church, between the choir—from which it is generally separated by a screen, or by rails—and the porch. It is the receptacle of the congregation proper; just as the choir is the receptacle of the clergy, and the porch or narthex, that of the penitents. It generally has one or more aisles on each side, and contains the pulpit, the baptismal font, and the organ.

NAVIGATION. See SHIP.

NAYLOR, James, a Friend preacher; b. at Ardsley, Yorkshire, Eng., about 1616; d. 1660. In 1651 he was converted under the preaching of George Fox, and himself became a preacher among the Friends. His success disordered his mind; and he allowed himself to be addressed in such extravagant terms, and to be treated in such a quasi-reverential way, that he was tried by Parliament for blasphemy, and condemned to be whipped twice at different times, to be branded, have his tongue bored with a hot iron, and be imprisoned during pleasure, with hard labor. This cruel sentence was executed, and he was two years in jail. On his release he was an altered man. His lunacy had left him, and he was again received into the confidence of the Friends. His *Writings* were published in a collected edition, London, 1716. His *Life* has been several times written, 1657, 1719, and by Joseph Gurney Bevan, 1800.

NAZARENES. See EBIONITES.

NAZARETH (from a Hebrew root signifying to sprout, to germinate, referring to the rich vegetation of the place), a city of Galilee, stands in a valley among the mountains which separate the plain of Zebulun in the north from the plain of Esdraelon in the south, in the same latitude as the southern end of the Sea of Galilee. The valley is long and narrow, but opens up towards the plain of Esdraelon, above which it is elevated more than three hundred feet. A zigzag mule-track leads from the plain to the valley; and the traveller is most agreeably surprised when he reaches the upper end of the path, and discovers the quiet green valley, and the stately city with its white walls. The gardens abound in olive-trees and fig-trees, and some palm-trees are also found; and the view from the tops of the north-western mountains, reaching north to Mount Hermon, and west to the Mediterranean, is one of the finest in Palestine.

The place is never mentioned in the Old Testament, or by Josephus; but its name occurs very often in the New Testament. It was the abode of the parents of Jesus (Matt. ii. 23; Luke i. 26, ii. 4, 39, 51); he spent his youth there (Matt. xiii. 54; Mark vi. 1, Luke iv. 23); it was the scene of his first public activity (Luke iv. 16);

he afterwards visited it (Matt. xiii. 54; Mark vi. 1); from it his adherents received the name of Nazarenes, which is still the common designation of the Christians in the Orient. According to Epiphanius (*Hær.* 1, 136), it was inhabited exclusively by Jews in the time of Constantine: but in the sixth century Antoninus found there, besides the synagogue, also a great basilica; and a century later, when Arculf visited it, it had two churches, — one built over the spring of the valley, and the other over the house of Mary. In spite of the conquest and destruction by the Moslim, Sæwulf tells us that it contained a celebrated monastery in 1103; and when Tancred was enfeoffed with Galilee, in 1109, he removed the episcopal see from Scythopolis to Nazareth. After Saladin's victory in 1187, and still more after the conquest by the Turks in 1517, the prosperity of the city sunk very low. In 1620, however, the Franciscans succeeded in making a settlement there; and after that time the city gradually arose again.

At present it has between 5,000 and 6,000 inhabitants; of whom 2,500 are Greek, 2,000 Mohammedan, 800 Latin, 100 Protestant, and 80 Maronites. The Latin inhabit the western, the Mohammedan the eastern, and the Greek the northern, quarter. In the Latin Church of the Annunciation, which occupies the central portion of the Franciscan monastery, there is a crypt under the high altar, where formerly stood the *casa santa*, which in 1291 was removed by angels to Tersato in Dalmatia, and thence to Loreto near Ancona. The Latin quarter also contains the Protestant church, the school of the Protestant mission, and a female orphan-asylum founded by the Female Education Society in London. [See RENAN's description in his *Life of Jesus*, and SCHAFF's, in *Through Bible Lands*, chap. xxxii.] FR. W. SCHULZ.

NAZARITES. The most important kind of vows occurring among the Hebrews was that taken by the Nazarites, — a vow of abstinence, of separation unto the Lord. It was regulated by the law (Num. vi. 1–21); which prescribed that the person, man or woman, who took the Nazarite vow, should, for the term of the vow, abstain from wine and every other intoxicating liquor, from the vinegar made of any such liquor, and, indeed, from any thing coming from the vine, from the kernels to the husks. He should, furthermore, allow his hair to grow, and keep himself clean from all defilement by dead bodies, even those of his parents, or sisters or brothers. In other respects he was not excluded from intercourse with his fellowmen. If, for instance, by a case of sudden death in his own house, the Nazarite became unclean, he should, on the legally fixed day of his cleansing, the seventh, have his hair shaved off; and on the eighth he should offer two turtle-doves or young pigeons, — one as a sin-offering, and one as a burnt-offering, — after which his head should again be consecrated, and his term begin anew. When the term of the vow was completed, the Nazarite offered one he-lamb of the first year for a burnt-offering, one ewe-lamb of the first year for a sin-offering, and a ram for a peace-offering; after which his hair was cut at the door of the tabernacle, and burnt, together with the sacrifice. The vow fulfilled, the Nazarite was allowed to drink wine, etc. Generally

the term of the vow was thirty days; but instances of vows for life also occur; as Samson, Samuel, John the Baptist, etc.

The religious significance of the Nazarite vow must be sought for in its analogy to the priesthood. The abstinence from wine, the avoidance of defilement by the dead, even the long hair, which was an ornament to the Nazarite, as was the mitre to the high priest, — every thing reminds of the regulations of sacerdotal life. Indeed, though the Nazarite did not serve at the temple, his vow was a temporary and voluntary adoption of that idea on which the life of the priest was placed by birth. The institution was very old among the Hebrews: it probably originated among the Shemitic nomads, and not in Egypt; comp. the Rechabites (*Jer.* xxxv.), the Nabatæans (*Diod.* 19, 94), etc. The examples of Samson and Samuel show that it flourished during the period of the Judges. After the exile, it was renewed (*1 Macc.* iii. 49). The vow was often taken in cases of sickness or other trials (*Josephus: Bell. Jud.*, II. 15). Indeed, the phrase, "I will be a Nazarite, if" became, according to *Mishna Nasir*, 5, 5, a common means of emphatic speech. That Paul, according to Acts xviii. 18, took the Nazarite vow, is a mere conjecture: the vow could be taken in a foreign country, but not fulfilled outside of Palestine; and there is nothing which indicates that Paul ever fulfilled a vow in Jerusalem. As the rites of the vow entailed considerable expense, it was considered a worthy thing for the rich man to defray the expenses of the poor man's vow (*Acts* xxi. 23 et sqq.). See H. VILMAR: *Die symbolische Bedeutung des Naziräergelübdes*, in *Studien u. Kritiken*, 1864. OEHLER.

NEAL, Daniel, historian of the Puritans; b. in London, Dec. 14, 1678; d. at Bath, April 4, 1743. He studied first at Merchant Taylors' School, London, then (1697–1700) in Rev. Thomas Rowe's academy, and then for three years at Utrecht and Leyden. Returning to London in 1704, he was chosen assistant pastor, and in 1706 full pastor, of the Independent Congregation in Aldersgate Street, and faithfully served them, until, a few months prior to his death, he was compelled by ill health to resign. He was the author of two works, which have given him lasting fame, — *The History of New England, Containing an Impartial Account of the Civil and Ecclesiastical Affairs of the Country to the Year of our Lord 1700*, London, 1720, 2 vols. (2d ed., 1747), but chiefly the standard *History of the Puritans, or Protestant Non-conformists, from the Reformation in 1517, to the Revolution in 1688*, 1732–38, 4 vols. (2d ed., 1754, 2 vols.), Bath, 1793–97, 5 vols.; edited by Dr. Joshua Toulmins, American edition edited by J. O. Choules, New York, 1844, 2 vols.

NEALE, John Mason, was the only son of Cornelius Neale, a clergyman of the evangelical school, and something of a poet. He was b. in London, Jan. 24, 1818; graduated at Trinity College, Cambridge, 1840; was ordained deacon, 1841, and priest, 1842; was for a time incumbent of Crawley in Sussex, and from May, 1846, till his death (on Aug. 6, 1866), warden of Sackville College, East Grinstead. His degree of D.D. was bestowed, I think, by Trinity College, Hartford.

He belonged to the most advanced section of High-Churchmen; and his outspoken and consist-

ent championship of "Catholic" views won him not only suspicion, but obloquy. He was under the inhibition of his bishop (Chichester) for fourteen years: in 1857 he was burnt in effigy. His preferment and income were of the humblest. But his zeal and industry matched his great and varied talents. "His life was divided," says the Congregationalist Josiah Miller, "between excessive literary toil and exhausting labors of piety and benevolence." He founded, in 1856, the Sisterhood of St. Margaret. Desperately unpopular for a time, the order was before his death in demand everywhere, as furnishing the best nurses in England.

As an author his productiveness has few parallels. A full list of his books is impossible within our space: those esteemed the greatest are his *History of the Holy Eastern Church*, and of the *Patriarchate of Alexandria*, 4 vols., 1847-51, and his *Commentary on the Psalms, from Primitive and Mediæval Writers*, 1860: the latter was left incomplete, and was continued by Dr. Littledale. We may mention, also, his *Readings for the Aged*, four series, 1850, and later; *Hierologus, or the Church Tourists*; *Ecclesiological Notes on the Isle of Man*; *Voices from the East*; *History of the so-called "Jansenist" Church of Holland*, 1858; *Sermons for Children*, 1867; *The Patriarchate of Antioch* (a posthumous fragment), Lond., 1873; an adaptation of *Pilgrim's Progress*, 1853. This last, we are told, caused some controversy; but so did every thing of his, when noted by others than the comparatively few who received his principles. He had strong convictions, and the full courage of them: in his own view he was a witness, and at need a confessor, of a system of absolute truth. On almost every page of his writings, whether prose or verse, learned or popular, his point of view and his resolute purpose are apparent. They are books of faith and of intention; he could not and would not make them otherwise: so one obvious motive runs through them all. To him "religion was the solidest of all realities," and religion and the church (as he understood and received her) were inseparably one.

Nowhere is this more marked than in his wonderful stories for children and young people; though they were written for bread, and necessarily aimed to entertain the reader. Most of these have an historical foundation; many of them recite real or supposed facts, dealing with ancient or obscure trials and martyrdoms. His sympathies seem rather Roman than Protestant, and dubious legends are accepted with unquestioning belief; but the charm of style, the minute knowledge of distant times and places, the vivid realization, the subdued feeling, at once profoundly devout and intensely human, form a combination which no other English popularizer of Christian history — if we except single works of Newman, Manning, Kingsley, and Mrs. Charles — has approached. *The Farm of Aptonga*, *The Egyptian Wanderers*, *The Followers of the Lord*, *Lent Legends*, *Tales of Christian Heroism and Endurance*, *The Quay of the Dioscuri*, and some others, are as much prized by adult as by infant readers: an expurgated edition of these (if that were possible) would form such an array of Sunday-school books as is often sought in vain. More lengthy and less powerful, but yet readable, instructive, and edify-

ing, are *Stories of the Crusades*, 1846, and *Duchennier, or the Revolt of La Vendée*, 1848.

As a poet, Neale eleven times gained the Seatonian prize. An edition of his *Seatonian Poems* (1864) was dedicated, by permission, to his bishop, after their reconciliation. His *Songs and Ballads for the People, for Manufacturers, etc.*, are secular only in name. But his greatest services have been rendered, and his widest fame won, through his hymns. Here he worked under no false or limiting conditions, in a field entirely congenial. He easily leads the roll of those churchmen, who, within living memory, have revolutionized English hymnody; and only one or two British names of the present century can be doubtfully ranked with his.

His twenty *Hymns for the Sick* (1843), and eighty-six *Hymns for Children* (in three series, 1844, and later) include some gems and much useful matter, but have been cast into the shade by his translations. Most of these appeared 1851. *The Hymnal Noted* is chiefly given to long metres, which seem to the uninitiated somewhat dry and formal; yet many, even of these, have gained large acceptance. *Mediæval Hymns and Sequences* (2d ed., enlarged, 1863) afford more variety and many valuable notes. Among the most precious of these is Neale's first selection from the famous *Rhythm of Bernard de Morlaix*, completed 1858. No strains have been more thrilling or more effective than these; and their cry of "heavenly homesickness" came no more genuinely from the heart of the Cluniac monk than from that of the inhibited priest at East Grinstead: feelings like these cannot be counterfeited, nor work of this sort done to order.

After the *Rhythm of Bernard*, his noblest work is *Hymns of the Eastern Church*, 1863. There he was on ground familiar to him, and to him alone; and the mine he opened yielded treasures indeed. Whatever the originals, such renderings from any language into English as some of these (if we except John Wesley's free paraphrases from the German) had not been known; nor were there many original sacred lyrics of such beauty as *Art thou Weary, Safe Home, The Day is past and over*. Within twenty years, more or less of these Greek hymns, like others from the same busy brain and hand, have made their way almost everywhere.

Dr. Neale was a singular compound of mediæval (he would have called it primitive) doctrine and devotion with modern culture and English manliness. He was the sworn foe of "breadth" and "liberalism;" but his large gifts and nature transcended his self-imposed (or, as he thought, God-imposed) limits, and made much of his work catholic in the sense which he repudiated. Those who most disliked his "Romanizing" tendencies have been forced to admire his vast industry, his rigid consistency, his patience under long adversity, injustice, and neglect, his superiority to all questions of self-interest, his heroic and unflinching faith. His tone toward "sects" and heresies might seem full of arrogant contempt; but, as he says of St. Theodore of the Studium, there are those "whom the world, judging from a superficial view of their characters, has branded with unbending haughtiness and the merest formality in religion, while their most secret writ-

ings show them to have been clinging to the cross in an ecstasy of love and sorrow." And many who have little sympathy with his peculiar type of theology and ecclesiasticism hold his memory in affectionate reverence as that of a great hymn-writer, a great scholar, and a great saint.

FREDERIC M. BIRD.

NEANDER, Joachim, a distinguished German hymn-writer of the Reformed Church, and a supporter of the doctrines of Labadie (see art.); was b. in Bremen, probably in 1650; d. in Breinen in 1680. Untereyk, who was at that time the representative of the movement of Labadie (or the pietism of the Reformed Church) at Bremen, was the subject of much ridicule. Neander, who was a wild youth, sympathized with this spirit, but was suddenly converted on attending one of Untereyk's services. From that time on, he was intimately identified with the pietistic movement of Germany. After studying in Heidelberg, he went to Frankfurt, where he met Spener, and was called to Düsseldorf as preacher, and master of the Latin School. He was suspended for a time, on account of his peculiar religious views, but re-instated in 1677, after signing a document disapproving of the separatistic tendency of Labadie's movement. Two years afterwards he was called as pastor to St. Martini Church, Bremen. Neander is one of the few great hymn-writers of the German Reformed Church (Tersteegen, Henrietta of Brandenburg, Lampe, etc., being the others), and one of the greatest of Germany. He wrote seventy-one hymns, which appeared under the title *A und Ω, Joachim Neandri Glaub- und Liebesübung*, etc. They were taken up and sung by Spener and his friends, and in 1698 several were admitted to the Darmstadt Collection. Among the best of these hymns is [the so-called German Te Deum] *Lobe, den Herren, den mächtigen König der Ehren* ("Praise to Jehovah, the Almighty King of Creation!"), etc. They are characterized by simplicity and sincerity of thought, and warmth and purity of expression. Neander was also the author of some classic tunes, as *Wunderbarer König; Unser Herrscher, unser König*, etc. See IKEN: *J. Neander, s. Leben u. s. Lieder*, Bremen, 1880; the works on hymnology of WINTERFELD and KOCH; [and CATHERINE WINKWORTH: *The Christian Singers of Germany*]. HERZOG.

NEANDER, Johann August Wilhelm, the father of modern church history, was of Hebrew descent, and, before his transition to Christianity, bore the name of David Mendel; b. Jan. 17, 1789, at Göttingen; d. July 14, 1850, in Berlin. Through his mother he was related to the philosopher Mendelssohn and to the medical counsellor Stieglitz in Hanover. Soon after his birth he was taken by his mother, who had been separated from her husband, to Hamburg, which, in subsequent years, he regarded as his home. He was educated by the help of friends, especially Stieglitz. At the gymnasium at Hamburg he was especially interested in the study of Plato, which prepared him for the acceptance of Christianity. But that which determined him most strongly in its favor was Schleiermacher's *Reden über die Religion* ("Discourses on Religion"). On Feb. 15, 1806, David Mendel was baptized, in the Church of St. Catharine at Hamburg, under the name of Neander (New-man). The state of his mind was pictured

in an essay he wrote before his baptism, and gave to pastor Bossau. It was an attempt to describe the various stages of religious development; and it became apparent that he looked at Christianity from an ideal stand-point, rather than as the absolute truth. But that his baptism was a washing of regeneration, a renewal of the whole man, is vouched for by his resolution to study theology, and to serve the Lord with his whole heart. Up to the spring of 1806 he had been intending to study law, and left Hamburg with this in view. He went to the University of Halle, where he came especially under the influence of Schleiermacher; but he was compelled, by the commotions of war, to exchange it for Göttingen, where Planck was then teaching. He preached his first sermon at Wandsbeck in 1807, on John i. 1 sqq. On his return to the university from a visit to Hamburg, in the fall of this year, he put Schleiermacher, Schelling, and Fichte aside, and substituted in their place the New Testament and the Church Fathers. A few months afterwards, he laid a confession before his friends, binding himself to the study of church history, and praying the Lord to preserve him from errors. His theological course over, he returned, in the spring of 1809, to Hamburg, where he taught for eighteen months, preached from time to time, continuing with great zeal the study of church history. In 1811 he *habilitated* at Heidelberg with the dissertation, *De fidei gnoseosque christ. idea et ea, qua ad se invicem atque ad philosophiam referantur, ratione secundum mentem Clem. Alex.* In 1812 he was made professor extraordinary at the university, and the same year issued the first of his monographs, — *Ueber d. Kaiser Julianus u. s. Zeitalter*, Leipzig [Eng. trans., *Julian the Apostate*, New York, 1850]. In 1813 he was called to Berlin to labor at the side of Schleiermacher, De Wette, and Marheineke, where he lectured on church history and the exegesis of the New Testament with great success, and continued his literary labors. In 1813 appeared the monograph, *D. heil Bernhard u. s. Zeitalter*; in 1818, *D. genetische Entwicklung d. vornehmsten gnostischen Systeme*; in 1822, *D. heil. Chrysostomus und Denkwürdigkeiten aus d. Gesch. d. Christenthums u. d. christl. Lebens* [Eng. trans. by RYLAND: *Memorials of Christian Life in the Early and Middle Ages*, Lond., 1852]; and finally, in 1825, *Anti-Gnostikus, Geist d. Tertullianus u. Einleit. in dessen Schriften*. All these monographs were a preparation for the main work of his life, — *Allgem. Gesch. d. christ. Religion u. Kirche* [Eng. trans. by TORREY: *General History of the Christian Religion and Church*, 12th ed., N. Y., 1882, 6 vols.]. The demand for a new edition of his *Julian*, which he had scruples about re-issuing in its previous form, decided his mind to undertake this great work. The first volume appeared in 1826; and the work was continued down to Boniface VIII., the fifth volume appearing in 1845. A new edition of the earlier volumes appeared in an improved form after 1842. Schneider prepared an additional volume, reaching to the Council of Basel (1430), from Neander's papers in 1852. A third edition of the entire work was published in 4 volumes in 1856, with a comprehensive preface by Ullmann. Neander also published *D. Gesch. d. Pflanzung u. Leitung d. christl. Kirche durch d. Apostel*, 2 vols., Hamburg, 1832

[Eng. trans., *History of the Planting and Training of the Christian Church by the Apostles*, by RYLAND, Edinburgh, 1842, 2 vols., revised by Dr. Robinson, New York, 1865], and *Leben Jesu*, Hamburg, 1837 [Eng. trans. by JOHN MCCLINTOCK, D.D., and BLUMENTHAL: *The Life of Jesus Christ*, New York, 1848], to write which he was incited by the conflict with Strauss.

In order to appreciate the position of Neander as a church historian, it is necessary to take into consideration the views which had, up to this time, prevailed amongst church historians. The most important church historian of that time was Planck, and he belonged to the so-called *pragmatic* school. The views of this school prevailed when Neander began his great work. It must not be forgotten, however, that higher conceptions of church history had begun to be expressed by Schelling, Marheineke, and Gieseler. The *pragmatic* school only looked at Christianity as a system of doctrine. It failed to look upon it as an historical development. It lost sight of objective forces in its interest in individuals whose thinking and plans are the only causes of all changes. Of higher causes it knows nothing. It substituted, in the place of the fulness of a living development, its own poor shallow conception of Christianity. Instead of devotion to events, instead of a revelation of the fulness of Christ's life, church history was turned into a gallery of pictures representing human follies and errors, which the historian felt free to condemn or to ridicule.

Neander broke through the rules of the *pragmatic* school in his very first work, *Julian*, when he remarks at the beginning, "How little it is in the power of any one to create any thing! how little one can achieve in a conflict with Providence, which leads and forms, according to its own eternal decree, the spirit of all the periods of history!" He substituted for psychological arts the rich results of a study of the historical sources; and it is only necessary to observe the way in which Neander introduces the work of Julian into the progressive development of the church, to become aware that his conception of history was higher than the superficial conception which regarded him merely from the stand-point of an apostate, or surrounded him with a halo. The general principle of Neander's method is seen to even better advantage in his monograph on Bernard. Author and subject of the biography were kindred spirits; and, in the treatment of Bernard's career, Neander lays bare the innermost principle of his life, and derives his activity from it. In his *Chrysostom*, the most elaborate of his biographies, often diffuse and defective in style — and style was his weakest point, — Neander displays the same method.

Neander's conception of church history is set forth in his Introduction to his great work in these words, "We look upon Christianity, not as a system born in the hidden depths of man's nature, but as a power which has come down from heaven, in that heaven has opened itself to a hostile world, — a power which in its essence, as well as in its origin, is exalted high above all that man can create with his own powers, and which was designed to impart to him new life, and transform him in his innermost nature." He regards Christianity as a force, a life, and not

alone as a dogma, or a divine power which has come down from heaven. In his view, therefore, the history of the church is the history of the process of the interpenetration of man's life with the divine life; the history of the divine life of Christ pervading humanity. He constantly recurs to the parable of the leaven to illustrate this process. This new life was perfectly manifested in Christ, the second Adam, and becomes concrete in the lives of individuals whose peculiarities are not destroyed, but transformed and glorified. Every Christian, therefore, repeats the life of Christ in his own characteristic way. In no one is that life repeated in its comprehensive fulness. Each only presents a single aspect of it. Neander is constantly representing the *one* life of Christ in its conflict with sin, its adoption and rejection of worldly principles and forces in the various phases of rationalism and supranaturalism, scholasticism and mysticism, speculative and practical effort. To this general conception is due the edificatory character of Neander's *History*. "The understanding of history presupposes the understanding of that which is its operating principle." And the history of the church, being a representation of Christ's life as it pervades mankind, can be understood only in proportion as the life of Christ is known by experience. The history of the church is the church's consciousness of its own life. *Pectus est quod facit theologum* ("It is the heart which makes the theologian") was Neander's often-used motto. He therefore expressly says, that it was his purpose from the beginning to present the history of the church as a striking proof of the divine power of Christianity and as a school of experience.

One of Neander's characteristics as an historian is his talent for portraying individual traits of character and life. He honored the individual as no other historian before him, and brought out the objective features of his subject, without mixing in his own subjective thoughts and opinions. Closely connected with this talent is his ability, which we have already referred to, of understanding and sympathizing with the experiences of others, and unveiling the Christian element in their lives. Hence that mildness of judgment which Neander displayed side by side with an absolute love of truth.

The objectivity of Neander's portrayal of events and persons is the most important feature of his work. But here we are brought to his weakest point. The concrete and individual are relatively far more prominent than the universal. The body consists only of an aggregation of separate individuals, but the aggregate is not sufficiently emphasized. In one word, Neander's defect is a failure to give prominence to and appreciate the church as such. Instead of the church, we have a collection of single portraits of individuals animated with the life of Christ. The biographical element predominates. He loves to dwell upon the spiritual life of his characters, and has depicted with a master's hand the hidden life of the church; but in doing so he has neglected to portray its all-conquering power over the world. The influence of the church upon the formation of dogmatic beliefs, upon civil law, social customs, art, and architecture, he does not sufficiently bring out. In spite of the variety of individual character

and experience, the history of the church in his hands does not present an harmonious and progressive development. It is an endless portrait-gallery. Neander has given us a commentary of the parable of the leaven, but fails to give a commentary of the parable of the mustard-seed.

Neander's division of church history is extremely simple. So far as the spiritual life of the church is concerned, it falls into three periods. The boundary between the first and second is the growth of a priesthood,—a fact to which he cannot call attention too often; for his history is a history of the universal priesthood. The first period is a period of pure spiritual religion; the second is characterized by a re-inswathement of Christianity in habiliments like to those of the Old Testament; the third is marked by a reaction, and an effort of Christian liberty to reassert itself.

Neander's personal influence in the classroom was little less important than, if not quite as important as, his literary activity. He labored in Berlin for thirty-eight years. In his exegetical lectures he pursued a practical method. This he also did in his commentaries [*Exposition of First John, the Philippians, and James*, translated by Mrs. CONANT, New York, 1859]. He also lectured on systematic theology (in which he depended too much upon Schleiermacher), and, after Schleiermacher's death, on ethics. His lectures in these two branches appeared after his death, in the three volumes, *Dogmengeschichte* [Eng. trans. by RYLAND, 2 vols., London, 1858], *Katholizismus u. Protestantismus*, and *Geschichte d. Ethik*.

Neander's personal influence upon his students was also very great, and became a rich blessing to many. He presents the figure of a man of simple and childlike spirit, helpless in the practical affairs of life, faithful to his calling, severe towards himself, and temperate, full of love and gentleness towards others, and wholly and unreservedly devoted to the Lord. But he could be severe, and entered a protest against the *evangelische Kirchenzeitung* [*Evang. Ch. Journal*, Hengstenberg's organ], and opposed, not only with great firmness, but often with heat, both pantheistic and spiritualistic speculations, and the more rigid wing in the church which insisted upon a strict system of doctrine. His activity was a benediction to thousands; and, amongst those who contributed to the revival of faith and theology in the first half of this century, he has, beyond dispute, one of the most prominent places, perhaps the most prominent if we look at practical results.

Throughout the whole of his life, Neander had to contend against a feeble constitution. In 1847 he began to suffer with his eyesight, and was prevented from continuing his History. Attacked with a stroke of apoplexy, he lingered only a few days before he was called to his heavenly home. During his sickness he continued to labor on his lectures; and in the wanderings of his mind he was occupied with thoughts of the continuance of his *Church History*, and dictated from his bed an account of the Friends of God. He asked what time it was, and, on receiving a reply, said, "I am weary, I will now go to sleep, good-night," closed his eyes, and passed from a calm sleep to the land beyond. The court-preacher Strauss delivered

the funeral address at the house, from John xxi. 7, "The disciple whom Jesus loved saith unto Peter, It is the Lord;" and this single word describes his life better than any thing else could.

[Neander never married, and lived alone with a sister. Dr. Schaff, in his *Germany, its Universities, etc.*, thus describes his personal appearance:—

"Think of a man of middle size, slender frame, a homely though good-natured and benevolent face, dark and strongly Jewish complexion, deep-seated but sparkling eyes, overshadowed with an unusually strong, bushy pair of eyebrows, black hair flowing in uncombed profusion over the forehead, an old-fashioned coat, a white cravat carelessly tied,—as often behind or on one side of the neck as in front,—a shabby hat set aslant, jack-boots reaching above the knees,—think of him either sitting at home, surrounded by books on the shelves, the table, the few chairs, and all over the floor, or walking Unter den Linden and in the Thiergarten of Berlin, leaning on the arm of his sister Hannchen or a faithful student, his eyes shut, or looking halfway up to heaven, talking theology in the midst of the noise and fashion of the city, and presenting altogether a most singular contrast to the teeming life around him, stared at, smiled at, wondered at, yet respectfully greeted by all who knew him; or finally standing on the rostrum, playing with a couple of goose-quills, which his amanuensis had always to provide, constantly crossing and recrossing his feet, bent forward, frequently sinking his head to discharge a morbid flow of spittle, and then again suddenly throwing it on high, especially when roused to polemic zeal against pantheism and dead formalism, at times fairly threatening to overturn the desk, and yet all the while pouring forth with the greatest earnestness and enthusiasm, without any other help than that of some illegible notes, an uninterrupted flow of learning and thought from the deep and pure fountain of the inner life, and thus, with all the oddity of the outside, at once commanding the veneration and confidence of every hearer,—and you have a picture of Neander, the most original phenomenon in the literary world of this nineteenth century."

See Dr. OTTO KRABBE: *August Neander*, Hamburg, 1852; HAGENBACH: *Neander's Verdienste um d. Kirchengesch.*, in the *Studien u. Kritiken*, 1851; [SCHAFF: *Germany, its Universities, etc.*, Philadelphia, 1857; J. L. JACOBI: *Erinnerungen an August Neander*, Halle, 1882]. G. UHLHORN.

NEAP'OLIS (*new city*), a town eight or ten miles from Philippi, in Northern Greece, containing at present about six thousand inhabitants. It is memorable as the first place in Europe visited by Paul (Acts xvi. 11); and, since Neapolis is the port of Philippi, he probably landed there on his second missionary tour, and certainly thence embarked for his last journey to Jerusalem (Acts xx. 1, 6).

NEBAIOTH. See ARABIA, p. 123.

NE'BO is mentioned in Isa. xlv. 1, after Bel, as a deity worshipped by the Babylonians. The Septuagint has Δαῶν. — *Among the Assyrians and Babylonians.* In the cuneiform inscriptions the name reads *Nabu* or *Nabius*. It occurs frequently in Babylonian and also Assyrian patronymics, as, for instance, Nebuchadrezzar, *Nabu-kudarri-usur* ("Nebo protect the crown"), Nabopolassar, *Nabu-habal-usur* ("Nebo defend the son"), Nabonassar, *Nabu-nâsir* ("Nebo protect," etc. It is also found in the Chaldean name Samgarnebo, *Sungur-Nabu* — "be gracious Nebo" (Jer. xxxix. 3); and perhaps the name Abednego (Dan. i. 7) is a corruption of Abed-Nebo. The signification of these patronymics shows that Nebo was worshipped as a benevolent deity; and their great number,

that the worship was quite extensive. In the later Babylonian Empire, all the kings, with very few exceptions, were named after him; while, out of fifty names of Assyrian kings, only two show that derivation. The character of the deity is further proved by the epithets applied to him, — “he who reigns over the hosts of the heavens,” “the governor of the world,” “the god of science,” etc. It is not improbable that the Assyrian *nabu*, which means “to speak,” “to announce,” is connected with the Hebrew *nabi*, “prophet,” or, more correctly, “messenger.” In the Assyro-Babylonian star-worship, the planet Mercury is assigned to Nebo; and the Greco-Roman nations have not failed to recognize in Nebo their Hermes-Mercury, the mediator between the divine and human spheres. He was, however, a younger god, son of Merodach. A statue of him, dating from the end of the ninth or the beginning of the eighth century B. C., has been found at Nineveh. — *Among the Western Shemites and the Later Mesopotamians*. The Assyrians and Babylonians were not the only worshippers of Nebo. His name is also found in some very old geographical designations in Canaan. Thus Nebo was the name of the mountain, in the land of Moab, from the top of which Moses looked down into the promised country (Deut. xxxii. 49, xxxiv. 1). Near the mountain, stood a Moabitic city of the same name. It was assigned to the tribe of Reuben (Num. xxxii. 3), but never taken possession of. There was also a city thus named in Judæa (Ez. ii. 29). The occurrence of the name Nebo in some patronymics in the inscriptions of Palmyra does not necessarily prove the ancient worship of that deity among the Aramæans, as the name might be a later post-Christian importation. From Babylonia the worship of Nebo spread to the neighboring Armenia. Moses Chorenensis tells us that King Abgarus was a worshipper of *Nabok* (Nebo), and introduced his worship into Edessa; and to this worship Jacob of Sarug testifies in his speech on the fall of the idols. Among the Arabs no deity of the name of Nebo has been found. See CHWOLSOHN: *Die Ssabier und der Ssabismus*, St. Petersburg, 1856, ii. pp. 161 sqq.; SCHRADER: *Die Keilinschriften und das Alte Testament*, 1872, pp. 272 sqq. WOLF BAUDISSIN.

NE'BO (*prophet*), a mountain, of the range Abarim, in Moab, from which Moses surveyed the promised land, and whereon he died (Deut. xxxii. 49, xxxiv. 1-5). It was rightly located by Eusebius as six Roman miles (south-) west from Heshbon, and is called “Nebbeh” by the Bedawin. From its summit, one can in clear weather see from the Dead Sea, which is eight miles away, to Mount Hermon,—in short, the view of Moses. In 1875 Professor Paine maintained the identification of Nebo with the eastern summit of this mountain of Moab, called by the Arabs “Jebel Nebba,” and Pisgah with a projecting western shoulder, called “Siaghah.” See PISGAH, and art. “Nebo,” in RIEHM'S *Handwörterbuch d. bib. Altertums*.

NE'BO, a city of Moab assigned the Reubenites (Num. xxxii. 38), identified by Professor Paine with a ruin about a mile south of the summit of Mount Nebo.

NEBUCHADNEZZAR (Babylon., *Nabu-kudurri-ussur*, “Nebo, protect the crown,” though the ex-

act sense is disputed; Heb., נְבוּכַדְרֶצַּר (Jer. xlix. 28, *K'thib*; cf. Ez. ii. 1), נְבוּכַדְרֶצַּר, and נְבוּכַדְרֶצַּר, etc.; LXX., Ναβουχοδονόσορ), third of the name, the most famous of the Babylonian kings, who reigned B.C. 605-561, is mentioned in the Old Testament as follows: 2 Kings xxiv. xxv., and 2 Chron. xxxvi. *passim*; Ez. ii. 1, v. 12, 14; Neh. vii. 6; Jer. xxvii., xxviii., xxix., xxxii., xxxiv. *pass.*, xxxv. 11, xxxix., xliii., xlix., l., lii. *pass.*; Ezek. xxvi., xxix., xxx. *pass.*; Dan. i.-v. *pass.*; cf. Tob. xiv. 15; Judith, *pass.*

Nebuchadnezzar was son of Nabopolassar, who, in combination with the Medes, had effected the destruction of Nineveh B.C. 606 (?) and appears first as his father's co-regent and general. In the latter capacity he headed an army against Necho, king of Egypt, who, possibly in ignorance of the (impending or accomplished) overthrow of the Assyrian power “went up against the King of Assyria to the River Euphrates” (2 Kings xxiii. 29; but on the movements of the Egyptian king see NECHO). In a decisive battle near Carchemish (*Djirbâs*), on the western bank of the Middle Euphrates, Necho was utterly defeated and put to flight in the year B.C. 605 (or 606?). Nebuchadnezzar was proceeding to follow up this victory by establishing Babylonian authority over the lands which Necho had traversed on his way to the Euphrates (cf. 2 Kings xxiv. 7); and the subjection of Jehoiakim (2 Kings xxiv. 1; cf. Jer. xxxvi. 9, 29) may have been accomplished at this time. But the news of the death of Nabopolassar called his son back to Babylon for the purpose of securing the throne to himself. A part of his army, left behind in the “West Land,” may be represented by the “Chaldees,” who figure (2 Kings xxiv. 2) among the assailants of Jehoiakim, when, at the end of three years, he revolted. (But see JEHOIAKIM.) When Nebuchadnezzar, in the eighth year of his reign, again appeared in Palestine, Jehoiachin had succeeded his father Jehoiakim; and he surrendered Jerusalem to the invader. Jehoiachin and the flower of the inhabitants were carried away to Babylon, and the temple and the king's palace were plundered (2 Kings xxiv. 10-16; cf. Dan. i. 1, 2). Nebuchadnezzar set Jehoiachin's uncle, Mattaniah, on the throne, changing his name to Zedekiah (2 Kings xxiv. 17). (See JEHOIACHIN, ZEDEKIAH.) After eight years, Zedekiah revolted: in his ninth year (Nebuchadnezzar's seventeenth), Jerusalem was besieged by Nebuchadnezzar; and the siege lasted a year and a half (2 Kings xxv. 1 ff.), with an interruption caused by the approach of Pharaoh-Hophra (Jer. xxxvii. 5 ff.; cf. xlv. 30), who, however, failed to make a permanent diversion, much more to drive back the Babylonians. In the eleventh year of Zedekiah's reign (B.C. 586), famine and the superior force of the besiegers brought about the fall of Jerusalem. Zedekiah, attempting to escape, was made prisoner; and at Riblah, the headquarters of Nebuchadnezzar, he was forced to see his sons killed, and then to lose his own sight. He was himself carried thence to Babylon. Nebuzaradan, the Babylonian general, completed the plunder of temple and city, of which a beginning had been made when Jehoiachin surrendered, destroyed them with fire, and carried away all the inhabitants, except some “of the poor of the land” (2 Kings xxv. 12). Over this feeble rem-

nant a certain Gedaliah was appointed governor. His assassination, two months later, instead of securing new independence for Judah, was followed by dread of Babylonian vengeance, which led to the flight toward Egypt of those who were left in the land.

Having thus wiped out all semblance of independent power in Palestine, Nebuchadnezzar turned his attention northward, and began vigorous operations against Tyre. The siege of that city occupied thirteen years. Ezek. xxix. 18 seems to indicate that it was not wholly successful. But Nebuchadnezzar must, by force of arms or treaty, have secured himself from molestation in this quarter before venturing on his campaigns in Egypt; and we know that he gained a foothold in Cyprus. His name was doubtless known and feared in all the Phœnician colonies. In his thirty-third year (?)—it seems to have been the twenty-seventh of Ezekiel's exile, Ezek. xxix. 17 (B.C. 572)—he entered Egypt, and penetrated as far as the borders of Ethiopia, where he was at length repelled by Hophra (see Wiedemann: *Ägyptische Zeitschrift*, 1878, pp. 2 ff., 87 ff.; and cf. Ezek. xxix. 10, 20); and in his thirty-seventh year (B.C. 568) a second expedition occurred, this time against a king who is probably to be identified with Amasis. Amasis was apparently first a co-regent with Hophra, and then his successor. (See Wiedemann: *ib.*; Schrader: *Ägypt. Zeitschrift*, 1879, pp. 45 ff.; Pinches: *Trans. Soc. Bib. Arch.*, vii. 2, 1881, pp. 210 ff.) This second Egyptian campaign is the only one of which a record has thus far been found in the cuneiform inscriptions.

There must have been many other important expeditions of which we have no information as yet. To Nebuchadnezzar is undoubtedly due the credit of firmly establishing and greatly extending the dominion which Nabopolassar had secured. He was the most formidable and successful monarch who sat upon the throne of Babylon up to the time of its overthrow by the Persians.

We are better informed about the details of his occupations at home. Numerous inscriptions tell us of his devotion to the gods (cf. Dan. iii. 1 ff.), particularly Bel-Merodach (see MERODACH), and are largely occupied with an account of his restoration and building of temples. Among the most famous are those of Nebo (called *Ezida*) in Borsippa, and of Bel-Merodach (called *Esaggil*) in Babylon; but, besides these, traces of his work were left in Sippara, Cutha, etc. The fondness for building here evidenced appeared also in the construction of a splendid palace, of strong city walls and citadels, enclosing and protecting a vast area, probably also the so-called "Median Wall," stretching from the Euphrates to the Tigris. Terraced gardens, and a system of canals and reservoirs for irrigation, are also attributed to him. Of Nebuchadnezzar's insanity, and the events which preceded it, we have no account except from the Book of Daniel. (See DANIEL.)

LIT. — G. RAWLINSON: *Five Great Monarchies of Ancient Eastern World*, 4th ed., London, 1879, New York, 1880; M. DUNCKER: *Geschichte des Alterthums*, 5th ed., Leipzig, 1878-81; Eng. trans. by E. Abbott, London, 1878-82; E. SCHRADER: *Die Keilinschriften u. d. Alte Testament*, 2d ed., Giessen, 1883.

FRANCIS BROWN.

NEBUZAR-A'DAN (Bab., *Nabu-zir-iddina*, "Nebo gave seed"), one of the generals of Nebuchadnezzar; conquered Jerusalem in the nineteenth year of the reign of that king, having taken a part of the city a month previously. After the occupation he fired the temple, whose treasures he sent to Babylon, the royal palace, and the most conspicuous houses, and carried away the inhabitants as prisoners. Five years later on he carried away seven hundred and forty-five more Hebrews. As the Chaldeans were besieging Tyre, and waged war against the Moabites and Ammonites, they were easily suspected of conspiracy, or perhaps they actually had conspired (2 Kings xxv. 8 sqq.; Jer. xxxix. 9 sqq., xl. 1 sqq.) RÜETSCHL.

NECESSITY, MORAL, is "that without which the effect cannot well be, although, absolutely speaking, it may. A man who is lame is under a moral necessity to use some help, but absolutely he may not. The phrase 'moral necessity' is used variously. Sometimes it is used for necessity of moral obligation. Sometimes, by moral necessity, is meant that sure connection of things that is a foundation for infallible certainty. In this sense it signifies much the same as that high degree of probability which is ordinarily sufficient to satisfy mankind in their conduct and behavior in the world. Sometimes, by moral necessity, is meant that necessity of connection and consequence which arises from such moral causes as the strength of inclination or motives, and the connection which there is in many cases between them and such certain volitions and actions." — FLEMING: *Vocabulary of Philosophy*, ed. C. P. Krauth, Philadelphia, 1860, pp. 342, 343.

NE'CHO (called in the Bible נֶכְחַ, or נֶכְחַ; on the Egyptian monuments, *Neku*; in the Septuagint, Νεχαώ; by Herodotus, Νεκώς) was a son of Psammetichus the Great, the founder of the twenty-sixth dynasty, and reigned over Egypt from 609 to 595 B.C. He sent out an expedition of Phœnician sailors, who successfully circumnavigated Africa in three years. He also continued his father's work on the great canal, but gave it up without completing it, probably on account of his campaign against Assyria. With a great army he landed in Syria, and defeated Josiah at Megiddo, 608 B.C., but was himself completely routed by Nebuchadnezzar at Carchemish, 605 B.C.; and in 597 B.C. the Egyptians were again completely driven out of Asia. See 2 Kings xxiii. 29 sqq., xxiv. 7; 2 Chron. xxxv. 20-xxxvi. 4; Jer. xxii. 10, xv. 7; xlv. 1; Josephus: *Ant.*, 10, 5; Herodotus, 2, 158; 4, 42; Diodorus, 1, 33. RÜETSCHL.

NECKHAM (NECHAM, NECKAM, NEQUAM), Alexander, or, from his birthplace, Alexander of Sancto Albano; b. at St. Albans, 1157; d. at Cirencester, 1217. He was foster-brother to Richard Cœur de Lion, being born on the same day. He was master of Dunstable School, and in 1180 professor at the University of Paris. He became an Augustinian monk, and abbot of Cirencester. He was a man of universal learning, one of the best Latin poets of his age, and author, among many others, of two curious productions, — *De naturis rerum* (of no scientific value, but interesting for the information it conveys), and *De laudibus divinæ sapientiæ*. These two were edited by the famous antiquary, Thomas Wright, London, 1863.

NECROLOGIUM (NECROLOGY), also called *obitarium*, *obituarium*, *calendarium*, etc., was the name of a book kept, in imitation of the original diptychs of the church, in all religious houses, and containing the names of those dead for whom prayers should be made,—members of the house, its benefactors, members of houses with which a compact for mutual intercession had been made, etc.

NECROMANCY (from the Greek *νεκρομαντεία*, “divination by means of the dead”) was exercised under two different forms,—the one consisting in examining the viscera of one newly dead or slain, in order to draw out omens; and the other, in raising the soul of one departed, in order to obtain direct information concerning the future. Eusebius, in his *Vita Constantini* (1, 36), says of Maxentius, that he opened the wombs of pregnant women, and searched the viscera of newly-born infants. Similar stories are told about Valerian, and even about Julian. The second method, the raising of the souls of the dead, was of course the much more frequently used, and is often spoken of by Justin, Clemens Romanus, Tertullian, and others. After the sixth century the word began to be used in a vague sense of all exercise of pretended supernatural powers.

NECTARIUS, Patriarch of Constantinople, was the successor of Gregory Nazianzen, and the predecessor of Chrysostom. Immediately after the Council of 381 had been called, Gregory Nazianzen retired, and the see of Constantinople became vacant. Nectarius, a native of Tarsus, and at that time a very old man, lived in Constantinople as a senator, but was just about to return home. Before departing, however, he paid a visit to Diodorus, Bishop of Tarsus, who was present in Constantinople on account of the council; and the bishop became so impressed by the venerable old senator, that he put his name on the list of candidates for the vacant see. The emperor's choice fell upon the senator, to the great surprise of the bishops, who had never before heard his name, but soon learned that he was not an ecclesiastic, nay, even not baptized; and Nectarius was soon after installed as patriarch of the metropolis. His participation in the transactions of the council was liberal and moderate, but his most important official act was the abolishment of the *presbyter penitentiarius*. Since the Novatian troubles, the Greek Church had appointed a special penitential priest, who received the confession of such as fell into heavy sins after baptism. Of course, the confession was secret; but it happened, now and then, that the secrets of the confessional leaked out; and, in order to prevent such a scandal, Nectarius abolished the office, 390 or 391. A *Homilia in Theodorum martyrem*, first printed among the works of Chrysostom (Paris, 1554), is generally ascribed to him.

GASS.

NECTARIUS, Patriarch of Jerusalem 1660–72, was a native of Crete, and had studied in Athens under Theophilus Korydales. He was the immediate successor of Dositheus, and belonged, like him, to the strictly orthodox party. He accompanied the first edition of the confession of Mogilas with a commendatory preface, 1662, and issued afterwards a very energetic declaration against Rome. Among the Roman emissaries in

Palestine who labored to induce the Greeks to join the Roman Church, was a Franciscan monk, Peter, who published five theses in defence of the papal supremacy. Against those theses Nectarius published his *Katà tēs árχēs tou Παπᾶ*, which became very celebrated. It was first printed at Jassy, 1682, afterwards in London, 1702. GASS.

NEEDHAM, John, was a Baptist pastor at Hitchin, Hertfordshire, and, from 1746, in Bristol. He was living in 1787. He published in 1768 two hundred and sixty-three hymns, a number of which have been largely used; nineteen being included by Rippon, 1787, and twenty-four by Dobell, 1806. They are moderate in doctrine and in talent, and of late years have been chiefly, though not exclusively, employed by the Unitarian denomination. F. M. BIRD.

NEEDLEWORK. See CLOTHING, VESTMENTS.

NEFF, Félix, b. at Geneva, Oct. 8, 1798; d. there April 12, 1829; entered, when he was seventeen years old, upon a military career as a soldier in the garrison of his native city, but was afterwards reached by the religious revival, which at that time took place in the city, and became himself a revival preacher among his comrades. In 1819 he renounced his position in the army; and May 19, 1823, he was ordained in Mr. Clayton's chapel, in the Poultry, London. After laboring for some time at Mens, he settled in the lonesome valleys of the Quéras and Freissinière in the Hautes-Alps. Some remnants of the Waldenses had at one time sought refuge there, but they had utterly degenerated. Not only had fights and drunkenness taken the place of the hymns of their ancestors, but they had even forgotten the commonest arts, and sunk into barbarism. The work which lay before Neff in that place was almost overwhelming. He performed it, however, though it cost him his life. When in 1827, he returned, dying, to Geneva, the settlements in the far-off valleys were converted and flourishing. See GOLLY: *Memoirs of Neff*, London, 1832; A. BOST: *Lettres de Félix Neff*, Geneva, 1842, 2 vols., and *Vie de Félix Neff*, Toulouse, 1860.

NEGRI, Francesco, b. at Bassano, in the Venetian territory, in 1500; d. at Chiavenna, in the Grisons, after 1559; entered the Benedictine order, but left it again on the outbreak of the Reformation; joined Zwingli, whom he accompanied to the Conference of Marburg, 1529; was present at the diet of Augsburg, 1530; and settled finally at Chiavenna as a school-teacher. He published several books of philological interest, and is the author of the curious allegorical drama, *Tragedia de libero arbitrio*, Geneva, 1546, translated into French in 1559, *La tragédie du roi Franc-Arbitre*.

NEGRO EVANGELIZATION AND EDUCATION IN AMERICA. I. The EVANGELIZATION of the negroes began, both at the North and South, at an early date. Their warm natures—full of hope, faith, and love—presented a fruitful soil for religious truth; and in spite of the wrong and cruelty of slavery, and of its denial of education, much was done in giving them oral religious instruction. The Methodist Church was organized in America in 1766; and in 1800 it reported an aggregate colored membership of 13,450, who were enrolled in the white churches. To prosecute this work among the slaves demanded the heroism of an apostle. Slaveholders were

exceedingly jealous of any influence among their negroes. The first regular Methodist mission among the colored people was established in 1829, in South Carolina. The Rev. Dr. (afterwards Bishop) Capers was its superintendent. The result of the year's labor was two missions, with 417 church-members. The second year their membership was more than doubled. Before the war these stations had increased to 26, with 32 preachers, and a colored membership of 11,546. But the work was not confined to South Carolina: every conference in the South had its colored missions. In the Mississippi Conference fully one-third of the effective ministry were employed exclusively on the colored missions; while every pastor on circuit, station, or white mission, had a colored membership to whom he gave regular pastoral attention. Galleries were made in the churches, where the negroes sat during public services for the whites: in addition, every Sunday afternoon they had special services, filling the body of the churches in many places. In 1844 the Methodist-Episcopal Church was divided; and in 1860 the colored membership of the Methodist-Episcopal Church South had reached 207,766. In 1870 the colored members of the Methodist-Episcopal Church South were by mutual agreement set apart in a separate organization, styled "The Colored Methodist-Episcopal Church," which in 1882 had a membership of 125,000. The African Methodist-Episcopal Church was organized in Philadelphia in 1816, and reports a membership of 391,044 in 1880. The Zion African Methodist-Episcopal Church was formed in New-York City in 1819, and now has 300,000 members.

The Baptists, at least two generations before the civil war, had given attention to the religious condition of the slaves. In 1801 the Charleston Baptist Association petitioned the Legislature for an amendment of the law passed the preceding year, imposing restrictions on religious meetings, so far as it respects persons of color, and renewed it the next year with a degree of success. Pastors of white Baptist churches, some of the most eminent, labored faithfully among these people; and, as a rule, the slaves of persons identified with Baptist churches sat with their masters in the same house of worship, occupying the rear seats or the galleries, heard the same sermon, were received into membership by baptism upon evidence of conversion, and were admitted to the same table of the Lord. In these churches the colored members had no voice in the government, or in cases of discipline, except those cases relating to their own race, when they voted with the whites. In the sparse settlements, on large plantations, and in the smaller towns, this mixed church-membership prevailed. Planters frequently paid liberally toward the support of ministers who gave their chief attention to the evangelization of the blacks. In the cities, as converts multiplied, and single church-edifices became too small to accommodate both whites and blacks, separate churches for the latter were organized. To some of these, white pastors ministered, but more frequently pastors from their own members. The church-property was held by white trustees; but in their spiritual matters these churches were independent, though taking counsel of their white brethren in licensing and ordaining their preachers. They elected

their own officers, administered the ordinances, conducted their own discipline. That the religious effort thus put forth was successful, is shown by the fact, that, in 1850, the colored Baptists of the country, so far as reported, numbered 89,695; South Carolina having 14,991, Georgia 16,552, and Virginia 35,546. In 1880 their numbers are estimated variously at from 400,000 to 500,000.

The Presbyterians, in like manner, took an early interest in the religious instruction of the slaves. The synod of New York and Philadelphia in 1787 recommended "to all the members belonging to their communion to give those persons who are at present held in servitude such good education as may prepare them for the better enjoyment of freedom." This action was sanctioned by the General Assembly in 1793. In 1815 the Assembly urged upon the Presbyterians "to adopt such measures as will secure, at least to the rising generation of slaves within the bounds of the church, a religious education." In 1825 the Assembly notice "with pleasure the enlightened attention which had been paid to the religious instruction and evangelization of the unhappy slaves and free people of color," and "especially commend the prudence and zeal combined in this work of mercy by the presbyteries of Charleston, Union, Georgia, Concord, South Alabama, and Mississippi." It adds, "No more honored name can be conferred on a minister of Jesus Christ than that of an apostle to the American slaves." In 1839 one minister in Georgia is reported as devoting his time exclusively to the colored people; and most, if not all, settled pastors and stated supplies, preach as often as once a week to them. Similar reports are subsequently made from other portions of the field occupied by the colored people. In the houses of worship of the whites, provision was made for the blacks, where they might enjoy the privileges of the sanctuary. Services were held for them on the plantations, and it was the custom to have household servants at family prayers. On large plantations it was not uncommon for Christian masters to employ a minister to preach steadily to their slaves. The colored members of the Presbyterian Church in 1860 numbered 13,837.

The English bishops who had charge of the missions of the Protestant-Episcopal Church in the American Colonies showed a warm interest in the religious instruction of the negroes. In 1724 a list of inquiries was sent to the missionaries in the Colonies, asking, "Are there any infidels, bond or free, within your parish? and what means are used for their conversion?" The answers from Virginia to this question are various, but show, that, with some exceptions, the masters favored the instruction of their slaves; and the missionaries embraced the opportunity to instruct, and, when proper, to baptize, and admit them to the Lord's Supper. Few baptisms, however, are reported.

The Friends everywhere sought the overthrow of slavery; and, though it found a place among them for a time, it was at length ruled out. But this body of Christian people always endeavored to instruct the negroes, who found them to be friends indeed, wherever located, whether in New Jersey, Pennsylvania, or the South.

The Roman Catholics, who settled Maryland, made early provision for the instruction of the colored people in the churches. Bishop English of South Carolina began operations among the negroes of his diocese in 1820. A school for free colored girls and the instruction of female slaves was begun about 1830. A colored sisterhood has existed in Baltimore since 1829, and the Jesuits have taught the Catechism at Frederick since 1840. In 1871 an enterprise was begun for the conversion of the colored population in America through the agency of an English training-school. The report of 1877 shows that it has had 42 students, and in 1878 returns 33 students and 6 lay-brothers. Three students from this school have been laboring in Charleston, S.C., and report 196 baptisms. The Catholic Directory of 1882 reports one colored church in Baltimore, one in St. Louis, two in Charleston, and two in Florida.

The emancipation of the negroes in 1863 gave a strong impulse in the North to efforts for their evangelization. The barriers were broken down, and the call was urgent. The four millions of emancipated slaves were, it is true, far in advance, religiously, of their heathen ancestors when torn from Africa. Their churches and preachers were numerous, and the piety of the people themselves was in many cases deep and genuine. But there were heavy drawbacks. At the opening of the war, only about one-eighth of their number were actually church-members. The instruction they had received from the white ministers was only *oral*, and that which came from preachers of their own race (and that was the main source) was from men usually illiterate, and often immoral. The slaves themselves had come forth from bondage in poverty and ignorance, and the white masters had become too impoverished by the war to render much assistance. The call to the North was the voice both of piety and of patriotism.

Since emancipation, the Methodist-Episcopal Church (North) has entered more extensively than any other denomination into the work of organizing these people into churches under its care. The colored membership of that church now (1882) numbers 193,750. The Baptist Church (North) has devoted itself mainly to educational work among the freedmen, and hence its efforts in distinctively church-work have been small. It now reports only 21 ministers and 2,219 church-members. The Presbyterians (North) have done a larger church-work, reporting 168 churches, with a membership of 12,456. The Congregationalists, represented by the American Missionary Association, having few adherents among the blacks before emancipation, aim to gather churches around the schools of the Association. They have 83 churches, with 5,641 members. The Protestant-Episcopal Church reports 26 missionaries (white and colored) and 3 lay-readers among the colored people in the South.

It is estimated that there is now (1882) a total membership in the colored churches of this country of more than 1,000,000.

II. The EDUCATION of the negro after emancipation had to be commenced almost from the foundation. In the early colonial days, education was not rigidly forbidden, and many acquired a knowledge of letters; while a few, like Banneker the mathematician, and Phillis Wheatley the poet-

ess, rose to distinction. But, as the slaves became numerous and the slave-power more dominant, almost every Southern State adopted laws prohibiting the education of the negroes, under severe penalties; and, where no such laws existed, public sentiment was exacting in forbidding their education. The emancipated slaves, therefore, came into freedom, as a mass, wholly illiterate. After emancipation (1863), the first appropriation of *public* funds for their education was made by the National Government, in the establishment of the Bureau for Refugees, Freedmen, and Abandoned Lands, in 1865. The Bureau closed in 1870, and during its existence devoted to the education of the freedmen \$5,262,511, which was employed largely in the erection of school buildings on lands owned by benevolent societies or by the colored people themselves, in the rental of buildings, in paying the transportation of teachers, and in the founding of Howard University, Washington, D.C.

In the final report of the Commissioner of the Bureau, Gen. O. O. Howard, July 1, 1870, the enrolment in colored schools of all classes—including those supported by the government, the benevolent societies, and individuals—is estimated at 247,333 scholars.

The former slave States, in the period of reconstruction after the war, made ample provision, in their remodelled constitutions and laws, for popular education; all the States, except Delaware, Maryland, and Kentucky, guaranteeing equal school privileges to all children, irrespective of race. But the want of funds, existing prejudices, and the paralyzing effects of the civil war, prevented satisfactory results. Yet good progress was made. The enrolment of colored schools of all grades, in 1880, supported by the States and the religious societies, numbers 800,113 pupils. Towards the support of the public schools, the Southern States (except Delaware and Maryland) paid, in 1880, \$2,370,629. Delaware and Kentucky appropriate the tax collected from the colored citizens. In the latter State it amounted, in 1880, to only forty-eight cents for each colored child. Maryland makes a biennial appropriation by the Legislature. For the higher education of the negroes, Maryland appropriates annually \$2,000; Virginia, \$10,000; South Carolina, \$7,000; Georgia, \$8,000; Mississippi, \$10,000; Louisiana, from \$5,000 to \$10,000; and Missouri, \$5,000.

But the earliest schools for the freedmen were established by the benevolent contributions of individuals, churches, and societies in the North; and the colored schools for higher instruction were founded almost exclusively by these societies.

The first school for the freedmen was established by the American Missionary Association. On the 17th of September, 1861, only five months after the beginning of the war, that school was opened at Hampton, Va., where many fugitive slaves had congregated, under the protection of the guns of Fortress Monroe. The spot overlooked the waters on which the first slave-ship entered the American continent. The Association steadily extended its work, until it had founded chartered institutions in every large Southern State,—Berea College, Berea, Ky.; Hampton Institute, Hampton, Va.; Atlanta University, Atlanta, Ga.; Fisk University, Nashville, Tenn.; Talladega College, Talladega, Ala.; Tou-

galoo University, Tougaloo, Miss.; Straight University, New Orleans, La.; Tillotson Collegiate and Normal Institute, Austin, Tex. Land has also been purchased for the Edward Smith College in Little Rock, Ark. It has 49 other schools of different grades. Connected with some of its chartered institutions, are theological, law, and industrial departments. Those at Hampton, Taladega, and Tougaloo, have large farms. Chartered institutions, 8; normal and high schools, 11; common schools, 38; total, 57 Teachers, 241; students, 9,608. Howard University, founded by the Freedmen's Bureau, had, in 1882, 29 teachers and 349 students. Its theological department is sustained mainly by the American Missionary Association.

The Freedmen's Aid Societies were early organized. The first was formed in Boston, Feb. 7, a second in New York, Feb. 22, 1862. Others followed rapidly, — in Cincinnati, Chicago, Cleveland, and elsewhere throughout the North; and in 1865 the teachers employed by all the societies numbered 634. With a view to economy and efficiency, they were consolidated, in 1866, in the American Freedmen's Union Commission. These societies devoted themselves in large part, at first, to physical relief and the organization of labor. But ere long the education of the freedmen became their chief endeavor, and they accomplished much good in the line of secular education. But the several branches were at length abandoned, or became absorbed in the societies of the religious organizations. The Commission itself closed in 1869.

The Baptists, who conduct their work, both educational and church, among the freedmen, through their Home Missionary Society, entered early into the establishment of schools; beginning, in the spring of 1862, with schools at St. Helena and Beaufort, S.C., and afterwards adding others at Fortress Monroe, Washington, Knoxville, and New Orleans. Missionaries were appointed to preach, and to teach day schools; and assistants, both male and female, were sent out. From three to five thousand pupils were taught yearly, until about 1872, when the secular or day-school system was given up, and efforts were concentrated on permanent or higher institutions, some of which had been planted in 1865. In 1882 the society has under its care twelve schools; as follows: Wayland Seminary, Washington, D.C.; Richmond Institute, Richmond, Va.; Shaw University, Raleigh, N.C.; Benedict Institute, Columbia, S.C.; Atlanta Seminary, Atlanta, Ga.; Nashville Institute, Nashville, Tenn.; Leland University, New Orleans, La.; Natchez Seminary, Natchez, Miss.; Alabama Normal and Theological School, Selma, Ala.; Florida Institute, Live Oak, Fla.; Bishop College, Marshall, Tex.; Louisville Normal and Theological School, Louisville, Ky. Normal instruction is given in most of the schools, industrial education in several, and biblical instruction in all. In four institutions a collegiate course is pursued; five are chartered institutions. In 1882, schools, 12; teachers, 79; pupils, 2,397.

The Freewill Baptists have an excellent institution, Storer College, at Harper's Ferry, Va., with 5 teachers and 245 students.

The Friends, true to the principles of the

founder of their denomination, George Fox, entered at once the opened door for relieving the physical necessities of the freedmen, and at length established schools among them; but, when the public schools furnished the education, they gradually withdrew. They now maintain Southland College, Helena, Ark., with 277 pupils; a school in Maryville, Tenn., with 13 instructors and 211 pupils; and one in Philadelphia with 291 pupils; with 22 other schools in the South, maintained for a portion of the year. The Friends (Hicksite) entered the work in 1862; furnishing supplies at first, afterwards sustaining schools numbering at one time 25. They now have one school with 150 scholars.

The Methodist-Episcopal Church had from the first co-operated with the undenominational Aid Societies in the care of the freedmen in relieving physical suffering, and in giving instruction in primary education; but it concentrated its efforts by the organization, in Cincinnati, Aug. 6, 1866, of the Freedmen's Aid Society of the Methodist-Episcopal Church. This society now reports 6 chartered institutions; viz., Central Tennessee College Nashville, Tenn.; Clark University, Atlanta, Ga.; Claflin University, Orangeburg, S.C.; New Orleans University, New Orleans, La.; Rust University, Holly Springs, Miss.; Wiley University, Marshall, Tex.; — 4 theological schools, viz., Centenary Biblical Institute, Baltimore, Md.; Gammon Theological Seminary, Atlanta, Ga.; Baker Institute, Orangeburg, S.C.; and Thomson Biblical Institute, New Orleans, La.; — 1 medical college, viz., Meharry Medical College, Nashville, Tenn.; — and 14 institutions not chartered. Total number of institutions, 25; teachers, 95; pupils, 3,506. It gives special attention to biblical instruction, and at Clark University a department of industry is established. The African Methodist-Episcopal Church founded and sustains Wilberforce University at Xenia, O., with 13 teachers and 170 students.

The Presbyterian Committee of Missions for Freedmen was organized by the General Assembly in 1865, and began its work at once by sending preachers and teachers to the South. Its efforts thus far are confined to the two Carolinas, Virginia, and Tennessee, with a few missions and schools in Georgia, Kentucky, and Florida. It has under its care 3 chartered institutions, — Biddle University, Charlotte, N.C. (with a theological department); Wallingford Academy, Charleston, S.C.; and Scotia Seminary, Concord, N.C., — 2 normal schools, 3 graded schools, and 50 parochial schools. Total number of schools, 58; teachers, 108; scholars, 6,088. Lincoln University (Lincoln University P.O.), Oxford, Penn., has an able corps of 13 professors and 200 students, — 18 theological, 100 collegiate, and 82 preparatory.

The Protestant-Episcopal Freedmen's Commission was organized October, 1865; and in a few months it opened schools in Petersburg, Va., Wilmington and Raleigh, N.C. The first year the teachers numbered 23, and the scholars, day and night, 1,600. The Committee for Domestic Missions (under whose care this work now is) reported, in 1882, 2 normal schools with 8 teachers each, and 11 schools with 1 teacher each. The normal schools are at Raleigh, N.C., and at Petersburg, Va.

The United Presbyterians have 2 schools,—one in Abbyville, Va., with 4 teachers and 245 students; the other in Chase City, Va., with 3 teachers and 251 students.

The Catholic Directory for 1882 reports for the archdiocese of Baltimore, 1 academy for colored girls with 60 pupils, and 4 other schools with 693 pupils, total, 753; archdiocese of New Orleans, 7 schools, 330 pupils; archdiocese of St. Louis, 1 school, 120 pupils; diocese of Louisville, 6 schools, 332 pupils; diocese of Natchez, 3 schools, 80 pupils; diocese of Natchetoches, 2 schools, 40 pupils; diocese of Savannah, 2 schools, 75 pupils; diocese of St. Augustine, 6 schools, number of pupils not given. Total: schools, 30; pupils reported, 1,730.

The princely gift of \$2,100,000, by the philanthropic George Peabody, to education in the South, has yielded an annual income varying from \$70,000 to \$100,000. Of the money given for teachers' institutes and public schools one-fourth is for the colored people. Mr. John F. Slater of Norwich, Conn., has enrolled his name with Mr. Peabody by giving \$1,000,000, designating it specially for the colored people. Mrs. Valeria G. Stone of Malden, Mass., has recently given to the American Missionary Association \$150,000, which it has used in erecting buildings in Atlanta, Nashville, Talladega, and New Orleans. She has also given to Hampton Institute, Berea College, and the theological department of Howard University, \$55,000.

It is estimated that the appropriations of the American Missionary Association, the Freedmen's Aid Society, the Baptist Home Missionary Society, and the Presbyterian Home Missionary Society, for educational work in the South, chiefly for the negro race, together with the portion of the Peabody fund devoted to the same purpose, have amounted, since the war, to nearly \$10,000,000.

The slaves emancipated by the Proclamation of 1863 numbered about 4,000,000. The census of 1870 reported the number of colored people 4,880,000. The census of 1880 reported the number 6,577,151, an increase of thirty-three per cent. The number of colored voters who could not read and write in 1870 was 850,032; in 1880, 944,424,—showing an increase of illiterate voters of 94,392. Thus, in spite of all that has been done, the education of the colored people has not kept pace with their increase in population or illiteracy.

The negro is robust in body, strong to endure labor, has shown himself in the schools to be capable of mastering the higher studies, and possesses a heart peculiarly susceptible to religious impressions. Since emancipation he has proved himself to be industrious, has acquired property, has crowded the schools open to him, and has developed remarkable ability for song and eloquence. If cultured adequately, he will add a rich store of needed elements to the Anglo-Saxon civilization of America, and will give a new impulse to the work of evangelizing Africa.

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M. E. STRIEBY.

NEHEMI'AH (*consolation of Jehovah*), the distinguished Jewish patriot, and restorer of the walls of Jerusalem, was the son of Hachaliah. One of the Jewish exiles in Babylonia, he served as cup-bearer to King Artaxerxes Longimanus, with whom he must have stood in high favor. In the twentieth year of this sovereign (444 B.C.) he secured permission to return to Jerusalem, and restore its walls and his fathers' sepulchres. He undertook his journey, provided with letters of introduction to the governors and a body-guard (ii. 9). Arrived in Jerusalem, he was successful in rallying colaborers, and in restoring the fortifications of the city. This work aroused the opposition and hostility of Sanballat and others, who harassed the builders with threats, and made a conspiracy to completely defeat the plan. Nehemiah's discretion conceived admirable arrangements for combining the work of defence with the prosecution of the masonry by putting a sword, as well as a trowel, into every man's hand; and all the efforts of the enemies were defeated. Nehemiah was a disinterested patriot, as well as an able leader, and refused to take the salary due to a governor, on account of the poverty of the people. A hundred and fifty Jews sat down at his table every day. All our reliable information of Nehemiah's life is taken from the book bearing his name. The facts are continued down to the thirty-second year of Artaxerxes' reign, or 432 B.C. He stands before us as one of the noblest and most magnanimous characters of the Old Testament. Like Joshua, he is a type of lay piety and religious activity. He was one of those ardent Jewish patriots whom the attractions of a foreign court did not make ashamed of their nationality, or indifferent to the welfare of Jerusalem. He combined the practical skill of the architect with the vigilance and fortitude of the general.

BOOK OF.—The Book of Nehemiah is valuable for the description it gives of the restoration of Jerusalem, which is our best guide in mapping out the topography of the city, the development of the enmity between the Jews and the Samaritans, and the revival of the reading of the law and the observance of the feasts. It contains an account of Nehemiah's return to Jerusalem, and reconstruction of its walls (chaps. i–vii.), the institution of the public reading of the law and a religious feast by Ezra, and the prayer of the Levites (viii., ix.), the covenant and genealogy of the Levites, and the separation of Israel from the mixed multitude (x.–xiii. 3), and Nehemiah's reforms concerning the temple, and marriages with foreign women (xiii. 4–31). It is the latest of the books of the Old Testament. The authenticity of its contents has not been a matter of dispute. There are no events of a miraculous nature to awaken suspicion. The questions of interest concern the relation of the work to Ezra and the authorship.

In the Hebrew canon, Nehemiah and Ezra were

counted as one book. The LXX. and the Vulgate divided them into two books. The events which they narrate belong to the same period of restoration; but, as has already been stated in the article EZRA, they are to be regarded as distinct compositions. The opening clause of Nehemiah, "The words of Nehemiah the son of Hachaliah," clearly indicates this. The author uses the first person in chaps. i.-vii. 6, xii. 31-43, and xiii. 4-31; and it is pretty generally agreed, that Nehemiah is the author of these sections. The case is different with the intervening chapters. De Wette, Bishop Hervey, Dr. Crosby, Canon Rawlinson, and others hold that all, or a portion, of this matter, is by another hand. Keil, on the other hand, ascribes the entire composition to Nehemiah. Stress is laid upon the change from the first to the third person in the narrative; but there is danger of being deceived by this argument, as the instances cited in the art. EZRA prove. The style of chaps. viii.-x. is, as Rawlinson and others have shown, different from the first seven chapters; and the lists of chaps. x.-xii. have evidently been interpolated (xii. 10-22, etc.).

LIT.—The Fathers did not give much attention to Nehemiah; and Venerable Bede was the first to give a commentary upon it in his allegorical interpretation, *Allegorica Expositio in Librum Nehemie*. Among the older commentators are STRIGELIUS (*Scholia in Nehem.*, 1575), Bishop PILKINGTON (*Exposition upon Nehemiah*, 1585), CROMMIUS (Lovan., 1632), TRAPP (London, 1656). The more recent commentaries are by BERTHEAU, 1862; KEIL: 1870; Canon RAWLINSON, in *Speaker's Commentary*, London and New York, 1873; HOWARD CROSBY, in Lange, New York, 1876. See art. "Nehemiah," by Bishop HERVEY, in Smith's *Bible Dictionary*, the vivid portraiture by EWALD, in his *History of Israel*, and the art. "Ezra und Nehemia," in HERZOG's *Encycl.*, 2d ed., vol. iv. pp. 332-339.

NEHUSH'TAN (*brazen thing*) is the name which King Hezekiah of Judah gave to the brazen serpent set up in the wilderness by Moses (Num. xxi. 8). It had been preserved by the Israelites up to that time; but Hezekiah ordered it to be burnt, because the people regarded it as an idol, and offered incense to it (2 Kings xviii. 4). The name Nehushtan he gave it in derision.

NELSON, David, Presbyterian clergyman, b. near Jonesborough, Tenn., Sept. 24, 1793; d. at Oakland, Ill., Oct. 17, 1844. He was graduated in 1810 at Washington College, Virginia. He practised medicine, imbibed infidel opinions, but was converted, and licensed to preach, April, 1825. After five years' service in Tennessee and Kentucky, he established Marion College in Missouri, and for six years was its first president; but his abolitionist views at last forced his departure, and in 1836 he opened at Oakland a training-school, particularly for missionaries. Besides other literary work, he wrote that widely circulated work, *Cause and Cure of Infidelity*, New York, 1836, often reprinted and edited. The American Tract Society publishes translations of it in French, German, and Spanish.

NELSON, Robert, b. at London, June 22, 1656; d. at Kensington, Jan. 16, 1715. He was graduated at Trinity College, Cambridge; in 1680 was elected a fellow of the Royal Society, and passed

a life of study and beneficence. He was a Non-juror, and did not return to the Church of England until 1709. He wrote several books, which were widely circulated in his day; and one, *Companion for the Fasts and Festivals of the Church of England* (London, 1704), still retains its popularity. He is, moreover, known as the biographer of Bishop Bull, 1713.

NEMESIUS, a Christian philosopher, author of a book (*περί φύσεως ανθρώπου*) on human nature, and, according to the titlepage of the book, bishop of Emisa, or Emesa, in Phœnicia. Nothing more is known of his life, even not the exact period in which he lived; for, though his book was much used, he was not quoted until late. By some he has been identified with Nemesius, the Pagan prefect of Cappadocia, to whom Gregory Nazianzen addressed several letters and a poem; but there is no positive proof of that supposition. It is probable, however, that he lived towards the close of the fourth century, as he mentions no writer of a later date, but often quotes Apollinaris and Eunomius. His book must early have been ascribed to Gregory of Nyssa. It was much used by Philoponus, John of Damascus, Elias Cretensis, etc. Having been several times translated into Latin, it was for the first time edited in Greek by Nic. Ellebodus, Antwerp, 1565; afterward often, as, for instance, in MIGNE: *Patr. Græca*, vol. 40, [translated into English by George Wither, London, 1636]. W MÖLLER.

NENNIUS is the name of several Celtic saints, of whom one (d. in 809), the pupil of Elbodus, archbishop of North Wales, is often mentioned as the author of the *Historia Britonum*. Out of the thirty manuscripts, however, which have come down to us, only two, dating from the twelfth century, mention Nennius as the author; while seventeen other manuscripts mention Gildas, and one of the best, a certain anchorite, Marcus. But the oldest manuscripts, dating from the tenth century, mention no author at all; nor does William of Malmesbury (about 1125), who often quotes the book under the title *Gesta Britonum*. The book belongs to the time when the Britons, driven away by the Saxons, consoled themselves for the loss of their freedom and power by boastful fictions. It seems to have been written between 822 and 831; but in its present shape it has gone through the hands of no less than five different editors, who have enlarged it, and filled it with confusion. See SCHÖLL: *De Eccl. Brit. Historiæ Fontibus*, pp. 29-37. C. SCHÖLL.

NEOLOGY, from *νέος* ("new") and *λόγος* ("word," "idea"), is used in philology to denote the introduction of new and more or less superfluous words, and in theology to denote the introduction of new and more or less unsound doctrines.

NEONOMIANISM, from *νέος* ("new") and *νόμος* ("law"), is a term which in the controversies of the English dissenters, in the beginning of the eighteenth century, was applied to the views of Dr. Daniel Williams and his adherents, because they defined and construed Christianity as a "new law."

NEOPHYTES (*νεόφυτοι*, "the newly-planted") denoted, in the primitive church, such as had recently been baptized: see 1 Tim. iii. 6, where it is rendered "novice." The term was retained by

the Fathers, though with various modifications. According to *Apost. Canon.*, 50, a neophyte could hold no office in the church, except under peculiar circumstances. Neophytes of the Roman-Catholic Church — that is non-Christians, or Christians of other denominations, entering the Church of Rome — receive many privileges from the Pope. Compare FERRARI: *Bibliotheca Canonica*.

NEO-PLATONISM was the last form of philosophy which the Greek civilization developed, and stood in a curious relation to Christianity, alternately attracting and repulsing it. When Christianity entered into history, the whole Greek-Roman civilization was falling into decay, its moral and religious foundation was decomposed and crumbling away, and the uncertainty and insufficiency of its scientific construction became apparent by the glaring contradictions of the various philosophical systems. Its inherent power was still too strong, however, to yield without making one last grand exertion for self-restoration. The history of philosophy was ransacked; and those systems which presented a combination of philosophy and religion (Pythagoras, Plato, etc.), supplemented with such Oriental ideas as had proved adaptable to the Greek mind, were re-adjusted in accordance with the demands of the situation. During the first and the second century of the Christian era, the New-Pythagoreans flourished; Apollonius of Tyana emphasizing the doctrines of Plato, Numenius of Apamea more inclined towards Oriental ideas, etc. But they were only eclectics. Their influence was merely momentary. They simply prepared the way for Neo-Platonism, which, though firmly planted on the basis of the preceding Greek philosophy, may be considered a new manifestation of the genuine creative power of the Greek spirit, distinct, both from the philosophy of Philo, with its peculiar Jewish admixtures, and from Gnosticism, with its preponderating Oriental elements. Its deepest impulse was a longing away from the finite existence in the world towards the infinity of God. Its principal object was to discover the means by which the human soul may escape from its imprisonment in matter, and return to the spirit-source from which it originally sprang. Thus it is characterized in each of its three phases, — the Alexandrian-Roman school, 200–270 (Ammonius Saccas and Plotinus), the Syrian school, 270–400 (Porphyry and Jamblichus), and the Athenian school, 400–529 (Proclus and his disciples).

Ammonius Saccas, a native of Alexandria (d. about 250), a Christian by education, but afterwards converted to Paganism, was the founder of Neo-Platonism. He wrote nothing; but among his disciples were Origen the Neo-Platonist, Origen the Christian Father, Longinus the critic, and Plotinus (b. at Lycopolis in Egypt, 205; d. in Campania, 270), who first gave a systematic form to the Neo-Platonic doctrines. Plotinus settled in Rome in 244, gathered a large circle of pupils, and began in 254 to put his ideas into writing. His essays, fifty-four in number, were collected by Porphyry, and arranged, according to their contents, in six *Enneads*. They were first printed in a Latin translation by Marsilius Ficinus, Florence, 1492, and then in Latin and Greek at Basel, 1580, in Greek, with critical apparatus by Moser, and Creuzer, Oxford, 1835, 3 vols., by Dübner, Paris,

1855, by Kirchhoff, Leipzig, 1856, and by H. F. Müller, Berlin, 1878–80. [Parts of his works were translated into English by Th. Taylor, London, 1787, 3d ed., 1817. There is a complete French translation by Bouillet, Paris, 1857–60; also a German, Berlin, 1878–80.] Among modern works on Plotinus' philosophy are, C. H. Kirchner: *Die Philosophie Plotins*, Halle, 1854; A. Richter: *Neuplatonische Studien*, Halle, 1864–67. The system of Plotinus comprises three divisions, — the supersensuous world, the world of the senses, and the elevation of the soul from the latter to the former. The centre and foundation, not only of the supersensuous world, but of all that exists, is God. But God is incommensurable with reason, above reason, and can be approached by the human understanding only under three forms, — as the infinite, without limit or form, without magnitude or life, without thought or being, definable only through negations; as the one and the good, the source of all that loves, the goal of all that lives; and as the sum total of all power or force, the absolute causality: which three conceptions afterwards were introduced into the Christian dogmatics, as the three ways of knowing God, by the Christian Neo-Platonists, Dionysius Areopagita, Maximus Confessor, and Scotus Erigena. From the superabundance of this absolute causality issues forth the Idea, or world of ideas (*νοῦς*), which, though radiating from God, "like the beams from the sun," is different from him, "like the flower from the root," and as unable to exercise any influence on him as is "the river with respect to its source." From the Idea again issues forth the Soul (*ψυχή*), one by itself, as the All-Soul or the World-Soul, and yet comprising an innumerable multitude of individual souls. Though the Soul belongs to the supersensuous world, she has an instinctive longing towards her own creation, — the world of the senses, the world of appearances, the world of matter. This last stage in the development of the universe is as necessary, according to its inherent plan, as any of the preceding; but matter is, nevertheless, the very opposite of good, — evil by itself, and the source of all evil. The goal of all moral effort of man must consequently be to rid himself from his connection with matter, and return through the Idea to God. The means by which that goal can be reached is virtue; not the simple, plain virtue by which social life is regulated and adorned, but a thorough purification of the Soul, — by which the sensuous affections are not only limited and governed, but absolutely extinguished, — and a concentration of all the powers of life upon the Idea, that is, upon the study of the sciences and the contemplation of the divine, until at last the Soul is completely absorbed in God through a holy enthusiasm, or ecstasy.

The most prominent of Plotinus' disciples, and the head of the Syrian school of Neo-Platonism, was Porphyry (b. in 233 at Tyre, or, according to another account, at Batanea in Syria; d. in Rome, 303 or 304). He studied first under Longinus, but repaired in 263 to Rome, and entered the school of Plotinus. After a residence of several years in Sicily, he returned in 271 to Rome, where he edited the works of Plotinus, and wrote most of his own books. Christian writers — Socrates (*Hist. Eccl.*, III. 23) and Augustine (*De Civit. Dei*, X. 20)

—tell us that he was educated a Christian, but was converted to Paganism, and, from a feeling of revenge, became a bitter enemy of Christianity; and, indeed, one of his most famous works was his *Karà Xριστιανῶν* ("Against the Christians"). It has perished, and so have the refutations of it by Methodius, Eusebius of Cæsarea, Apollinaris, and Philostorgius; but it is often spoken of (Eusebius: *Hist. Eccl.*, VI. 19; *Demonstr. Evang.*, III. 6; Augustine: *De Civ. Dei*, XIX. 23). His exposition of Plato's *Timæus*, and most of his original works on philosophy, are also lost. Still extant are his *Introduction to the Categories of Aristotle*, his epitome of the system of Plotinus, etc. (see Fabricius: *Bibl. Græca*, V 725). In the system of Porphyry, the tendency of restoring and regenerating Paganism by means of philosophy is much more apparent than in the system of Plotinus. Porphyry was a man of a practical turn of mind, clear, cutting, and popular; a scholar and a critic, rather than a speculative genius. He added nothing new to Neo-Platonism; but he popularized the system, and made it fit for practical application. Of course, he could not avoid stumbling now and then against the vulgar conception of the Greek religion. He abominated the sacrifice of animals; he advocated abstinence from flesh; he spoke of the true worship of God as consisting in devout contemplation and the piety of the heart: but he, nevertheless, considered the Hellenic polytheism as a true and legitimate stage in the elevation of the human soul from matter to spirit, and capable not only of restoration, but also of reform. His disciple Jamblichus (a native of Cœlesyria, a contemporary of Constantine; d. about 330), and the disciples of Jamblichus (Ædesius, Chrysanthius, Maximus, Eunapius, etc.), approached the problem still more closely, and gave to Neo-Platonism the aspect of a fantastic theology of polytheism, the character of a mysticism and theurgy, in which both the speculative spirit and the pure piety of the earlier Neo-Platonists were lost.

After the death of the Emperor Julian, who was a Neo-Platonist, and the complete failure of the practical re-action against Christianity, the Neo-Platonic philosophers were for some time compelled to retreat into obscurity, in order to escape the penalties of the imperial edicts and the violence of Christian mobs. Hierocles was ill treated in the streets of Constantinople; Hypatia was killed in a church in Alexandria: nevertheless, in the large cities the philosophical schools were still kept open, and they were often frequented by Christians for the sake of the scientific education they offered. Themistius taught with success in Constantinople, and was appreciated even by Christian theologians (Gregory Nazianzen). The school in Alexandria was very prosperous in the beginning of the fifth century; but it was especially the school in Athens which became celebrated by adopting a stricter method, and cultivating a more accurate and more comprehensive scholarship. Proclus stood at its head, a Lycian by descent (b. in Constantinople, 410; d. in Athens, 485). He was revered by his pupils, not only as a profound philosopher, a great scholar, and a prolific writer, but also as a model of moral perfection, a favorite of the gods. He collected all the results of the Neo-Platonic specu-

lation into one body, remodelled the whole mass of doctrines, and gave to the system its consummate scientific form, dissolving the contradictions, filling up the gaps, etc. But, in spite of his talent and conscientiousness, under his hands Neo-Platonism became a kind of scholastic art, a stiff tradition, built up with dialectical subtlety on the basis of the works of Plato, the oracles, and the Orphic poems; and under his successors (Marinus, Isidorus, Hegias, and Damascius) the school sank down to empty formalism. By order of Justinian, it was closed in 529. Damascius, Simplicius, and five other Neo-Platonists, emigrated to Persia, where they found an appreciative patron in King Chosroes. Four years previously (in 525), the last representative of the old philosophy in the Occident, the Christian Neo-Platonist, Boethius, had found his death by violence.

The discrepancies between the Neo-Platonic philosophy and the Christian religion are palpable. What the one seeks, the other has found: what the one asks for, the other gives. But they proceeded, nevertheless, from the same historical premises,—the deep despair which had seized the peoples when they saw their political liberty, their national education, their religious institutions, tumble down into chaos; and they aimed at the same moral goal,—to give to human life a new and safe foundation by reconciling those awful contradictions which were burning in every man's heart,—God and the world, spirit and nature, mind and matter, etc. No wonder, then, that, as Augustine says in his Epistle to Dioscorus (*Ep.* 118), Neo-Platonism became to many the bridge which led them to Christianity. But, besides that, Neo-Platonism exercised a discernible influence on the historical development of Christianity. Origen, Methodius, Synesius, the three Cappadocians in the East, Marius Victorinus, Boethius, and Augustine in the West, had frequented Neo-Platonic schools (see Lösche: *Augustinus plotinizans*, Jena, 1881). The Fathers often used the expositions of Neo-Platonic writers, especially of Plotinus (see A. Jahn: *Basilius plotinizans*, Bern, 1838). Theodoret, in his *De curandis Gr. aff.*, even employs Plotinus' propositions concerning Providence, though at the same time protesting that Plotinus has derived his ideas from Christian sources. But the greatest influence Neo-Platonism exercised on Christianity through the writings of Pseudo-Dionysius. According to general acceptance, that author was a Christian, who, educated in the school of Proclus, undertook to combine Christian and Neo-Platonic ideas into a system of mystical gnosis, which then was accepted by many as the genuine and original Christian doctrine, handed down from the apostles themselves as a secret but divine science. Through Maximus Confessor, John of Damascus, and Scotus Erigena, those writings exercised a decisive influence on the scholasticism, and more especially on the mysticism, of Western theology during the middle ages.

LIT. — For the history of Neo-Platonism, see, besides the general histories of philosophy, JULES SIMON: *Histoire de l'école d'Alexandria*, Paris, 1845; VACHEROT: *Histoire de l'école d'Alexandria*, Paris, 1846–51, 3 vols. For the relation between Christianity and Neo-Platonism see, besides the general church histories, VOGT: *Neu-Platonismus*

und Christenthum, Berlin, 1836; also art. PLATONISM AND CHRISTIANITY. WAGENMANN.

NEOT, St., an Anglo-Saxon monk, famous for holiness and learning; flourished in the middle of the ninth century, and lived, first in Glastonbury Abbey, afterwards, for the sake of greater seclusion, in a hermitage which he built at the present St. Neot's, in Cornwall. He was a kinsman of King Alfred, and is said to have exercised considerable influence on him. Later biographies tell us that he gave the first idea to the foundation of the University of Oxford, and, indeed, that he was the first professor of that institution. He is commemorated on July 31. See G. C. GORHAM: *History and Antiquities of Eynesbury and St. Neot's*, London, 1820-22, 2 vols.

NEOSTADIENSIMUM ADMONITIO CHRISTIANA DE LIBRO CONCORDIÆ . . . NEOSTAD. IN PALATINATU 1581 is the title of a book issued against the *Formula Concordiæ* by the Reformed theologians of Neustadt-on-the-Haardt. In that place the theologians who had been expelled from Heidelberg by the Elector Ludwig, who was a Lutheran, were settled by Johann Casimir of the Palatinate, who was a Calvinist; and, as long as Heidelberg continued Lutheran (1576-83), Neustadt remained a nursery for the Reformed Confession. The *Admonitio* was written by Ursinus, and is found, in a somewhat enlarged form, in his *Opera*, Heidelberg, 1612, t. ii. The chapter on the authority of Luther is especially interesting. A. SCHWEIZER.

NEPOMUK, John of. See JOHN NEPOMUK.

NEPOS, an Egyptian bishop; d. about the middle of the third century; an ardent champion of chiliasm; defended the literal, realistic exegesis of Scripture against Origen and his disciples, and wrote a work against the allegorists (*ἐλεγχος ἀλληγοριστῶν*). The work has perished; but its views found many adherents, especially at Arsinoë; and, in order to prevent a great split in the Egyptian Church, Bishop Dionysius of Alexandria had not only to write against the book, but also to hold conferences with those who had accepted its ideas. See EUSEBIUS: *Hist. Eccl.*, VII. 24 et sqq. SCHUPART'S *De chiliasmo Nepotis* (Giessen, 1724) caused a controversy between him and the chiliast Petersen. See WALCH: *Religionsstreitigkeiten*, ii. 559. W. MÖLLER.

NER'GAL is mentioned, in 2 Kings xvii. 30, as a deity worshipped by the men of Cuth, who from Babylonia were transplanted into Samaria. The name also occurs in the patronymic Nergalsharzer, *Nirgal-sar-usur*, "Nergal protects the king" (Jer. xxxix. 3, 13); but its etymology is completely uncertain. In the Babylonian star-worship, the planet Mars is assigned to Nergal; and he is probably represented by the colossal lions at the entrance of the Assyrian palace, — a fit symbol for the deity in which the Græco-Romans recognized their Ares-Mars. By the Mendæans the planet Mars was called *Nerig*, which evidently is a corruption of *Nergal*. According to the Talmud and the rabbins, Nergal was worshipped under the form of the domestic cock. This statement may be due to a merely arbitrary combination between the rabbinical name of a cock, *tar-negal*, and the name of the god. But it is not improbable that the cock — entirely unknown to the ancient Hebrews, and never mentioned in the

Old Testament, first introduced from India to the Persians, and then from the Persians to the Hebrews — may have formed one of the symbolical representations of Nergal, as it everywhere, in India, Persia, Greece, etc., was consecrated to the god of war. WOLF BAUDISSIN.

NER'GAL-SHAR'ZER (*Nergal-sar-usur*, "Nergal protects the king") is the name of a Babylonian nobleman (Jer. xxxix. 3) entitled Rab-mag, probably as the chief of magicians, and generally identified with Neriglissar, the son-in-law and successor of Nebuchadnezzar. The palace built by him has been discovered among the ruins of Babylon.

NERI, Philip (Filippo de), founder of the Congregation of the Oratory; one of the saints of the Roman-Catholic Church, perhaps the most witty of their number, and free from all pharisaical leaven; was b. at Florence, July 22, 1515; d. at Rome, May 25, 1595. He was characterized from childhood by a cheerful and gentle disposition. Left comparatively poor by the loss of their goods by fire, his parents sent him to his uncle, a rich merchant in St. Germano. Resisting his uncle's generous offers, he went in 1533, out of religious devotion, to Rome, where he studied philosophy and theology under the guidance of the Augustinians. He gave himself up in his spare hours to works of charity, and had no sooner concluded his studies than he sold his library, and gave the proceeds to the poor. On one occasion, in his thirtieth year, while he was engaged in prayer for the Holy Spirit, he was so overcome that he threw himself on the ground; but when he rose up, he found his chest had expanded to the extent of a fist's width. Later, at the dissection of the body, it was discovered that the heart was perfectly sound, and two of the ribs had been broken.

Neri was ordained priest in the Lateran Church, May 23, 1551. He took part in the foundation of the Society of the Holy Trinity for the care of the poor and strangers; but it is especially with the Congregation of the Oratory that his name is associated. This society grew out of evening gatherings which Neri held in a hall, — the Oratory, — for prayer, readings from the Bible, the Fathers, and the martyr-legends, song, etc. The musical treasures of the church were put under tribute, and the pieces chosen were called "oratorios." Down to this day such compositions are performed at the Church of the Oratory in Rome, the St. Maria in Vallicella, from All Saints' Day (Nov. 1) to Palm Sunday.

A familiar and cheerful atmosphere pervaded these gatherings. Neri was persuaded that a cheerful temper was far more in accordance with Christianity than melancholy. The most of his alleged miracles he performed with the simple words, "Be cheerful, and doubt not." This spirit he carried into his daily life; and he was full of humor in his social relations, and even engaged in games. This conduct could not escape the notice of those who sought to bring about a reformation by pharisaical seriousness. He was accused by the cardinal-vicar of Rome of having piped for his companions to dance, etc., and was suspended from the confessor's chair and the pulpit. But the cardinal-vicar died; and Neri was honored by the repeated offer of a cardinal's

hat, which he refused. Many miracles are ascribed to him. He was often, for hours at a time, in a state of ecstasy; and his body was seen, on such occasions, to sway in the air several feet from the ground. It does not seem to have been his custom to pray to Mary. Miracles are said to have followed his decease; and in 1622 he was canonized, at the solicitation of Louis XIII. of France.

In 1575 a papal decree was secured recognizing the Congregation of the Oratory. The principle of perfect equality prevails among its members, and even the superior takes his turn in serving at the table. The members are not monks, and do not renounce their private fortunes, or take vows. It was Neri's wish to limit their functions to prayer, the administration of the sacrament, and preaching. The Italian societies are, for the most part, independent of each other, and there is no centralization of authority and jurisdiction. The Church of St. Maria in Vallicella, Rome, belonging to the Congregation, was built in 1576. Three years later, Tarucci founded societies in Naples and Milan, which were followed by others in Palermo and other cities. Neri's successor as superior of the Roman society was the church historian Baronius. In 1611 a society was opened in Paris by Bérulle (afterwards cardinal), and others were founded in France. The French societies were, by reason of an inserted article of their constitution, made subject to the bishop. Bossuet passed a glowing eulogy upon the Congregation, which aroused the jealousy of the Jesuits. Jansen persuaded members of the order to settle in Flanders in order to promote the strict Augustinian doctrines of sin and grace. The order has had among its members Malebranche, Thomassin, Mascaron, and Massillon, and in 1760 had fifty-eight houses in France. The Church of the Oratory, near the Louvre in Paris, now belongs to the Reformed Church. The order decayed after the Revolution, but has since been revived [1853] under the impulse of the devout Pététot of St. Roch, and has the name of the "Oratory of Jesus and the Immaculate Mary." Gratry belonged to it. [In 1847 Cardinal Newman founded a Congregation of the Oratory at Birmingham, the members of which were for the most part made up of former members of the Anglican Church. In 1849 a second Congregation was established at London, with Frederick W. Faber as the superior.]

LIT. — *Lives of Philip Neri* by Pösl, Regensburg, 1847; GUERIN, Lyons, 1852; JOURDAIN DE LA PASSARDIÈRE: *L'Oratoire de St. Ph. de Neri*, 1880; [GALLONIO (Italian), Rome, 1600; BACCI (Italian), 1622; CAPECELATRO (Italian), orig. 1879, 2 vols., Eng. trans., London, 1882, 2 vols.; F. W. FABER: *The Spirit and Genius of St. P. Neri*, 1850; MARCIANO: *Memorie istoriche della Congregazione dell' Oratorio*, Naples, 1693-1702, 5 vols.; PERRAUD: *L'Oratoire de France*, etc., 2d ed., Paris, 1866]. REUCHLIN. ZÖCKLER.

NERO (Roman emperor 54-68) has made his name conspicuous in the history of the Christian Church by his persecution of the Christian congregation in Rome, — the first great persecution instituted against the Christians. In the night between July 18 and 19, 64, a fire broke out on the southern declivity of the Palatine Hill. It raged for six days and six nights, spreading far and wide, and suddenly started anew in the north-

ern parts of the city, lasting for three more days, and destroying ten out of the fourteen wards of the city. The excitement in Rome was indescribable; and a rumor was abroad that the conflagration was the work of the emperor himself, — a suspicion not altogether improbable on account of his delirious craving for magnificence, and his desire to embellish or even rebuild Rome. In order to avert the popular fury, which could not be appeased by lavish contributions, public processions, etc., Nero formally accused the Christians of having caused the calamity. Why he first chose the Christians is a question not easy to answer. Some have surmised that the accusation was due to the influence of the Empress Poppæa. She was on very friendly terms with the Jews; and she was excessively jealous of Acte, the mistress of Nero, and said to have been a Christian. It is more probable, however, that the emperor simply made use of the prejudice of the Romans against all Orientals and their special aversion to the Jews. Though, at that time, people in general hardly made any distinction between Christians and Jews, simply considering the former a sect of the latter, there were certain Christian ideas — the belief in the speedy return of Christ, in his judging all mankind, in the destruction of the world by fire, etc. — which were well known to all who had heard any thing about the Christians, and which made it specially easy to fasten the accusation on them. The effect was fearful. In the gardens of Nero, the present St. Peter's Square, the Christians were crucified, sewn into hides of wild beasts, and thrown before the dogs, enveloped with some inflammable stuff, raised on poles, and used as torches, etc. Beyond the city of Rome the persecution did not spread, but the impression it made on the whole Christian community was visible for a long time. Hence the widely spread rumor among the early Christians that Nero would return as Antichrist. Many modern writers find his name in the mystic number of the Apocalypse (xiii. 18).

LIT. — TACITUS: *Annales*, xv. 38-44; SUETONIUS: *Nero*, chaps. 16 and 38; SCHILLER: *Gesch. d. römischen Kaiserreichs unter Nero*, Berlin, 1872; RENAN: *L'Antichrist*, Paris, 1873; HOLTZMANN: *Nero und die Christen*, in SYBEL'S *Hist. Zeitschrift*, 1874; HILGENFELD, *Nero d. Antichrist*, and HILDEBRAND, *Das römische Antichristenthum*, in *Zeitschrift für wissenschaft. Theologie*, 1869 and 1874; AUBÉ: *Hist. d. persécutions de l'église*, Paris, 1875; [SCHAFF: *Church History*, rev. ed., i. 376 sqq. and 845 sqq.; FARRAR: *Early Days of Christianity*, i. 23 sqq. and ii. 289 sqq.]. R. PÖHLMANN.

NERSES is the name of three great dignitaries of the Armenian Church, of whom **Nerses I., the Great**, has already been spoken of in the article ARMENIAN CHURCH, p. 141. — **Nerses Clayensis**, as catholicos, Nerses IV., b. about 1100; d. Aug. 5 or 13, 1173; belonged to the same family as Nerses the Great and Gregory Illuminator, and was catholicos from 1166 to 1173. He labored with great zeal for the establishment of a union between the Armenian and the Greek Church. At a personal meeting with Alexius, the son-in-law of the Emperor Manuel Comnenus, and commander of the garrison of Mopsuestia, he was surprised at the insignificance of the differences which separated the two churches, and sent a confession of

the creed of the Armenian Church to the emperor. Thus the negotiations were opened. Later on, the emperor sent the Greek philosopher Theorianus, and Johannes Uthman, abbot of a monastery in Philippopolis, to Armenia; and a great disputation took place between the Greek and the Armenian theologians, the effect of which was actually to draw the two churches still nearer to each other. The protocol of this disputation was first printed in Latin and Greek by J. Leunclavius, Basel, 1577, and in *Bibl. Vet. Patr.*, iv., then in Latin and Armenian by Clemens Galanus, in his *Conciliatio Eccl. Armenæ cum Romana*, i. 212-222, and by Angelo Mai, in his *Scriptorum Vet. Nova Collectio*, Rome, 1822, tom. iv. The emperor then sent a declaration to Nerses, setting forth nine different points which it would be necessary that the Armenian Church should accept, and they were really accepted by a local synod convened by Nerses. But, before a general synod was called, the catholicos died. Nerses also distinguished himself in literature, both as a poet and as a theologian. He wrote *The Word of Faith*, an extract from the Gospels, in thirteen hundred and fifty-nine verses; *Jesus the Son*, in four thousand verses, and other religious poems, printed in Venice, 1830; and an elegy on the conquest and destruction of Edessa, printed in Paris and Madras, 1826, at Tiflis, 1829. His prose-works consist of homilies, commentaries, *Prayers*, printed in twenty-four languages, in Venice, 1822 and 1827, and letters, of great theological interest, printed in Constantinople, 1825, in Venice, 1858, and in a Latin translation by Cappelletti, Venice, 1833. — **Nerses Lambronensis**, b. in 1153; d. July 14, 1198; was a son of Prince Oshin of Lambron in Cilicia, by a niece of Nerses Clayensis. He was educated in Constantinople, understood Greek, Latin, and Coptic, and was in 1176 appointed archbishop of Tarsus and Lambron. He had a great talent as a preacher: but he loved solitude and a secluded life; and one year after his appointment, when only twenty-four years old, he resigned his office, and withdrew into the desert, where he wrote his exposition of the liturgy of the mass, printed at Venice in 1847, and his orations on the clerical office. In the negotiations, however, still going on between the Greek and the Armenian Church, he took a prominent part. The Greek declaration of nine points was not accepted unconditionally by the Armenian synod, at whose opening Nerses delivered his most celebrated speech, printed, together with an Italian translation, at Venice, 1812, translated into German by Neumann, Leipzig, 1834, and still read as a specimen of marvellous eloquence. Several of the Greek demands were objected to; and, on the other side, the Armenians also made their demands. The Greeks, however, showed themselves very obliging, and a full agreement was actually arrived at; but, before the message could reach Constantinople, the emperor died (Sept. 27, 1180), and the stormy time which then set in made all the labor done of no avail. The suspicion and jealousy of the Greeks were again aroused by the good relation between the Armenians and the crusaders, and the embassy of Nerses to Constantinople in 1197 had no effect. Besides the works already mentioned, Nerses wrote commentaries, homilies, lives of anchorets (translated

into several languages), a eulogy on Nerses Clayensis, printed in Petersburg, 1782, Madras, 1810, Constantinople, 1826, etc. PETERMANN.

NESSE, Christopher, dissenting divine; b. at North Cowes, Yorkshire, Dec. 26, 1621; d. at London, Dec. 26, 1705. He was educated at St. John's College, Cambridge; took holy orders; was settled at Cottingham; ejected for nonconformity, 1662; and for thirty years was pastor to a dissenting congregation in London. He wrote many works; of which the most important are, *A compleat history and mystery of the Old and New Testament logically discussed and theologically improved*, London, 1690-96, 4 vols. (Matthew Henry is said to have utilized it in his Commentary); *Antidote against Arminianism*, 1700, 5th ed. revised 1836; and *Life of Pope Innocent XI.* (written for John Dunton, who sold the whole impression in a fortnight).

NESTOR, the father of Russian historiography; b. in 1056; d. about 1120; entered the Petscherian monastery of Kiev in his seventeenth year, and spent the rest of his life there as a monk. His principal work is his *Chronicle*, written in Old-Russian, and opening a continuous series of similar works running through five centuries, one author taking up the thread where the other drops it. The monkish character of the work is very striking, but impresses the reader with respect. The author narrates in simple and devout manner; and, when his credulity does not lead him astray into the fabulous, he is reliable. The earliest edition is from 1767; the latest, by Miklosich, from 1860. He also wrote a *Patericum Peczericum*, containing lives of the abbots of the cave-monastery of Kiev. See STRAHL: *Beiträge zur russischen Kirchengeschichte*, Halle, 1827; [STANLEY: *Eastern Church*, London, 1861]. GASS.

NESTORIANS, History of the (after 489). The Nestorians rapidly developed into a powerful ecclesiastical party, and, excluded from the empire, carried on an extensive missionary activity in Persia, India, and China. They spread at first in Persia. A letter of Ibas of Edessa to Bishop Mares of Persia, and the translations of the works of Diodorus of Tarsus, and Theodore of Mopsuestia, into the language of the Persian Church (the Syrian), contributed to extend the doctrines of Nestorius in the Persian Empire. The teachers who had been expelled from Edessa also entered Persia, and settled down at Nisibis, and were strengthened by the addition to their number of Nerses the Leper. Christianity had been carried to Persia at an early period, and the bishop of Seleucia became the acknowledged head of the church. Persian bishops were present at the Council of Nicæa. Babæus assumed the title of "patriarch," and, according to Assemani, was the first schismatic Nestorian bishop of Seleucia (498-503). His predecessor, Acacius, was also suspected of being a Nestorian; and Xenaias of Mabbug (i.e. Philoxenus, the translator of the Syriac New Testament) gave to him and his followers the designation "Nestorians." This is the first occurrence of this name. The party so designated called themselves "Chaldæans," or "Chaldæan Christians," and affirm that Nestorius was not their patriarch, and that he followed them, not they him. The Turks of to-day call them *Nasârah*; i.e., Christians. Babæus, however, was the

first to boldly avow himself a Nestorian. He inaugurated his patriarchate with a synod, which granted the privilege to the patriarch, bishops, and priests, to marry *one* wife (as opposed to polygamy), and established the primacy of the see of Seleucia.

The successors of Babæus filled all the sees with Nestorians, and were intent upon propagating their form of Christianity. The principal seat of Nestorian learning was Nisibis. The sect produced learned theologians, and also distinguished physicians and philosophers, who translated Greek classics, — especially Aristotle, Hippocrates, and Galenus, — and were the only representatives of letters in the Orient at that time.

In Arabia the Nestorians were also successful in propagating their doctrines. They spread in Syria and Palestine under the caliphs; and a bishop of the Nestorians in Egypt is mentioned under Mar Aba II. (742-752). The bishops of Arabia were subject to the metropolitan of Persia. India, in which, according to a very old tradition, the apostle Thomas introduced Christianity, also belonged to his jurisdiction. Nestorianism likewise spread to China, where a Nestorian monument of the year 781 was found by the Jesuit missionaries in 1625 at Si-gan-fu. The inscription, which is in Chinese and Syriac, gives a long list of Nestorian clergymen. Its genuineness, once widely disputed, is now very generally acknowledged. The patriarch Salibazacha (714-726) appointed the first Nestorian metropolitan of China. At the same time metropolitans were appointed for Herat and Samarcund.

Early in the sixth century there was a split amongst the Nestorians in Persia, two patriarchs (Nerses and Elisæus) being elected by two parties; but it was healed at the end of twelve years. Both parties united upon Paul, who was followed in a few months by Mar Aba I., a converted Magian (536-562). This prelate translated the Nestorian Liturgy from the Greek into the Syriac, which is still in use, and displayed remarkable energy in the government of the church. He made tours of visitation, and in 544 held a synod, which decreed that neither the patriarch nor the bishops might marry, — a decree which is still authoritative. It also established the authority of the Nicene Creed, and of Theodore of Mopsuestia as an expositor of the Bible. The synod of 577, convened by patriarch Ezekiel (577-580), pronounced against the Messalians. The Emperor Chosroes I. is said to have become a Christian before his death; and his successors, Hormizd IV. and Chosroes II., greatly favored the Nestorians; the latter forcing all other Christians to accept their doctrines.

Under the Mohammedans, the Nestorians were not only almost wholly free from persecutions, but could boast of several edicts licensing their religion, the genuineness of some of which, however, has been justly a matter of dispute. The tradition runs, that Mohammed had the acquaintance of a Nestorian monk, Sergius, and got from him his knowledge of Christianity. The patriarch Jesujahb is also reported to have gone to Mohammed, and secured from him an edict of toleration, which was edited by Gabriel Sionita, Paris, 1630. The same is said to have received a like favor from Omar. The Nestorians often

filled high political positions under the Mohammedans, and acted as secretaries to the caliphs or physicians (both of which classes stood very high in the esteem of the Mohammedan rulers), and took a prominent part, on account of their position, in the election of the patriarchs. At one time Bagdad was the patriarchal residence; and here the patriarchs were elected, though they were ordained at Seleucia.

Under the Mongols, likewise, the Nestorians were favored. When Hulagu Khan captured Bagdad, in 1268, he spared them. His successors were likewise favorable to the sect; which may be, at least in part, explained by the resemblances of the Buddhistic ritual to its own. A son of Zingis Khan is reported by Marco Polo to have passed over to Christianity. The famous and mythical Presbyter John was a Nestorian; and it was among the Nestorians that John of Monte Corvino (1292) labored.

The favorable position of the Nestorians under the Arabs and Mongols was attended with a rapid extension of Christianity in Eastern Asia. After the siege of Bagdad, in 1258, twenty-five metropolitans acknowledged the jurisdiction of the Nestorian patriarch. The first persecutions were inaugurated by Timur. Thenceforth their congregations began to shrink up, or wither away. The Roman-Catholic Church also contributed to this result by undertaking active missionary operations among them. Pope Innocent IV. despatched some bishops in 1247 with a communication to the vicar of the Nestorian Orient, who replied by sending a confession signed by the archbishop of Nisibis, two other archbishops, and three bishops, acknowledging Mary as the "mother of Christ" (*χριστοτόκος*). Nicolaus IV., in 1288, likewise communicated with the Nestorians, as also did Benedict XI., and received from the patriarch Jahballaha, in 1304, an answer acknowledging the Roman Church as "the mother and teacher of all the others," and the Pope "as the head shepherd of all Christendom." Assemani concludes too abruptly, that the Nestorians at this time united with the Roman Church: at any rate, the Nestorians under Jahballaha's successors continued to be independent. In 1445, however, under Pope Eugenius IV., the entire Nestorian body on the Island of Cyprus was won for the Roman Church by the efforts of Archbishop Andrew. In the sixteenth century a strong Catholic party was formed. At the death of the patriarch Simeon, in 1551, a party in the church, refusing to acknowledge his nephew, Bar Mama, who had been elected his successor, chose a patriarch of their own, Johannes Sulaka, who was sent to Rome for consecration. For a hundred years this succession was kept up. The patriarch who was contemporary with Paul V accepted the confessions the Pope sent him in 1617; but his successors renounced the union. But in 1684 Innocent XI. again nominated a patriarch, who assumed the name "Joseph;" and ever since, this has been the name of the patriarch of those Nestorians or Chaldæans who acknowledge the jurisdiction of Rome. The other wing of the Nestorians also retained its organization and its patriarch, who, since the close of the seventeenth century, has borne the name "Simeon," and the title "Patriarch of the Chaldæans." He has his residence in an inaccessible

valley of the Kurd Mountains. The small residue of the once powerful Nestorian Church is confined to these hills and the plain about Oroomiah, and in 1833 numbered, according to Smith and Dwight, seventy thousand souls. The American Board sent missionaries to them in 1834, who, by their prudent and in every way much-blessed labors, have done not a little to prevent the few surviving Nestorians from being swallowed up by the Roman-Catholic Church. It was through these missionaries that the news was first brought, that the Nestorians still preserved a dialect of the old Aramaic language. They have set up their presses in Oroomiah [1840], and made this dialect the language of the Scripture translation. Bunyan's *Pilgrim's Progress* (1848), Baxter's *Saints' Rest* (1854), and many other books, have been published in this same tongue, especially under the distinguished guidance of Rev. Mr. Perkins. In 1853 the learned missionary, David T. Stoddard, gave the first systematic account of this dialect in his *Grammar of the Modern Syriac Language* (Journal of the Am. Or. Soc., vol. v.). The first German treatment was that of Nöldeke (*Grammatik d. neusyrischen Sprache*, Leipzig, 1868). All the liturgical books of the Nestorians are in the old Syriac. In 1813 and 1846 six thousand Nestorians were put to death in the war with Kurds.

[The American mission among the Nestorians was inaugurated by the appointment of Rev. Justin and Mrs. Perkins, who sailed from Boston, Sept. 21, 1833. The next important name in the history of the mission is that of Dr. Asahel Grant, a physician at Utica at the time of his deciding to become a missionary. The New Testament was printed in the modern Syriac in 1846, and the whole Bible in 1852. The American Board retained control of the mission till 1870, when it passed over to the hands of the Presbyterian Church of the United States. The present headquarters are at Oroomiah, where a most flourishing work is carried on, there being five self-supporting churches; and an important institution of learning has been established.]

As regards the Nestorians, or Thomas Christians, of India, they received a metropolitan under the patriarchate of Timotheus (778-820). They spread rapidly. In 1120-30 their spiritual head, John, is said to have gone to Constantinople for the pallium, and later to Rome. The church after this date waned in influence. The Portuguese found them, and the Jesuits sought to bring them under the papal jurisdiction. The archbishop of Goa, Alexius Menez, forced them to accept the decrees of a synod held in 1599; so that only a small remnant remained true to the faith of their fathers. But in 1653 the former were able to throw off the Roman yoke, which papal missionaries have since been endeavoring to restore.

LIT.—The principal source of the history of the Nestorians is, ASSEMANI, *Bibl. Orientalis* (4 vols.), which contains a *Dissertatio de Syris Nestorianis*, Rome, 1728, 962 pp. The author was a learned Maronite, but a zealous Roman Catholic, and wrote in the Vatican. The same is true of the Chaldaean archbishop of Amadia (who was educated at Rome), G. EBEDJESU KHAJJATH: *Syri orientales seu Chaldei Nestoriani et Romanorum pontificum primatus*, Rome, 1870. See also DOUCIN: *Hist. du Nestorianisme*, 1689; LAYARD:

Nineveh, etc.; SMITH and DWIGHT: *Researches in Armenia with a Visit to the Nestorian and Chaldaean Christians of Oroomiah*, etc., 2 vols., Boston, 1833; BADGER: *The Nestorians and their Rituals*, London, 1852; GRANT: *The Nestorians, or the Lost Tribes*, London, 1841, 3d ed., 1844; JUSTIN PERKINS: *A Residence of Eight Years in Persia*, Andover, 1843; HOHLENBERG: *De originibus et fatis ecclesiae christ. in India orientali*, Havniæ, 1822. [See also ANDERSON: *History of the Oriental Churches*.] PETERMANN. (KESSLER.)

NESTORIUS AND THE NESTORIAN CONTROVERSY (to 489). Nestorius (a prominent name in the history of the christological controversies of the early church), b. in the Syrian city Germanicia, and probably educated in Antioch under Theodore of Mopsuestia, won for himself, as monk and presbyter, by his ascetic life, zeal in the cause of orthodoxy, and sermons, a wide reputation in Antioch. He was consecrated bishop of Constantinople, April 10, 428, and, according to Socrates (VII. 29), was a bitter enemy of the heretics. In several sermons he took the part of the presbyter Anastasius, and combated the use of the title, "Mother of God" (θεοτόκος), of Mary. Not God the Logos, but only the human nature, he assumed to himself, had a mother. It was not God who suffered and died. These utterances produced an intense excitement in Constantinople. Clergymen like Proclus preached against him, and laymen interrupted him in the pulpit. As soon as the matter became noised abroad, Cyril of Alexandria, a zealous representative of the Alexandrian school, and, by position, a rival of the patriarch of Constantinople, rose against Nestorius, and wrote to his followers among the clergy of Constantinople, and to the sister and wife of the emperor, to win them for his side. The emperor espoused the cause of Nestorius. Nestorius answered Cyril with not a little haughtiness. His reception of some Pelagians who had been expelled from the West, with the purpose of examining their case, afforded him an opportunity of writing to Cœlestine, bishop of Rome, and defining his christological views. Cœlestine, however, received them with disfavor; and a Roman synod in 430 declared against Nestorius, threatened him with excommunication in case he did not make a speedy retraction, and intrusted the duty of taking further measures against Nestorius to Cyril. John of Antioch sought to induce his friend Nestorius to admit the expression, "mother of God," but was referred by him to the œcumenical council about to be held. Cyril now held a synod in Alexandria, which demanded from Nestorius his signature to twelve articles. Nestorius replied only by publishing twelve articles of his own. Other representatives of the Antiochian theology—John of Antioch, Andrew of Samosata, and especially Theodoret—raised their voices against Cyril's articles.

The theological difference between Nestorius and Cyril was this: Nestorius regarded the pet epithet of the Alexandrian teachers, "Mother of God" (θεοτόκος), as a heathenish admixture of the divine and earthly. "Has God a mother? The creature has not borne Him who is uncreate." The divinity of the Logos is to be distinguished from the temple of his flesh; and two natures

are to be predicated of him in order that suffering, and all that is mortal (birth, crucifixion, and death), be not ascribed to the divine nature, and that the humanity which was made subject to death be not regarded as essentially divine. Both natures in the God-man remained what they were before their union. Notwithstanding this, there is only one person in the God-man. He was God in man. Therefore it is proper to say that Mary bare the humanity of Christ, but not that she bare the Son of God. She was the "mother of Christ" (*χριστοτόκος*), or the "receptive organ of God" (*θεοδόχος*). In these assertions Nestorius does not lay the same stress upon the human development of Christ as the Antiochian school did. It was his aim, however, to distinguish sharply between the two natures. Cyril, on the other hand, was justified in failing to derive from the treatment of Nestorius the distinct assertion of a single divine-human personality. Nestorius did not by any means intend to predicate *two persons*. But Cyril starts with the emphatic affirmation, that his opponent taught a co-existence of two persons (*προσώπων ἑνώσις*), whereby Immanuel was split into two Christs, two Sons. The Logos, on the other hand, actually became man, and did not merely assume a human nature to himself (wherefore Nestorius was accused of Apollinarianism). The human nature was made a participant (*κοινωνοῦν*) in the divine. The Logos did not assume a human personality; nor were there two natures after the incarnation, but only the single nature of the incarnate Logos. The predicates of the human and divine natures became the common property of both. Cyril said, "Nestorius resolves Christ into two Sons, to a man filled with God." Nestorius said, "Cyril makes the Logos undergo a transmutation into flesh, ascribes to him a capacity to suffer," etc. Each drew deductions from the statements of the other which were not intended.

The Council of Ephesus was convened in 431, by order of the emperor, Theodosius II., to settle the dispute. Nestorius arrived in season, under the protection of the imperial legate, Irenæus; and another imperial legate, Candidian, was also present to watch over the proceedings. Cyril arrived with fifty bishops; but the Syrians, with John of Antioch at their head, tarried. After waiting sixteen days, Cyril, in spite of the news that the Syrians were close by, and in spite of the protestations of Candidian, opened the council, June 22. Nestorius was treated as an accused party; and two hundred bishops voted to depose him from his episcopal office, and exclude him from all priestly communion. The Syrians, on their arrival, stormed against Cyril, and in a separate synod, under Candidian's presidency, deposed him; but the Roman delegation, on its arrival, confirmed Cyril's course. Both factions hurried to present their cause to the emperor, who summoned delegates to Constantinople, but allowed them to come no farther than Chalcedon. Nestorius, weary of the controversy, was ready to retire. The emperor ordered him to return to his convent in Antioch. The opposing party gained in influence, were permitted to follow the emperor to Constantinople, and Cyril and Memnon to return to their dioceses.

The emperor, however, had not abandoned the

cause of Nestorius. He desired a compromise, which met with disfavor from John of Antioch, the aged Acacius of Berea, and Theodoret. Cyril made some advances by modifying his theological definitions. He knew also how to get an influence at court. The friends of Nestorius, including John of Antioch, forsook him. The Antiochians presented a confession to the emperor, to which Cyril gave his assent. It acknowledged two natures in the one Christ, and admitted the use of the epithet, "mother of God." Cyril's acceptance of this confession was a theological inconsistency. Neither party was fully satisfied. Cyril had to listen to the objections of fanatics belonging to his party. On the other hand, an extreme Antiochian party of bishops from Central Asia, Syria, and Thessaly, was constituted, who favored Nestorius, and strongly opposed John, the patriarch of Antioch. The effort, however, to give efficacy to the compromise, confirmed John of Antioch and the emperor as advocates of Cyril. In 435 the emperor banished Nestorius to Petra in Arabia, and ordered his writings to be burned. Nestorius probably lived in the oasis of Upper Egypt, and was driven about by various Egyptian prefects until he died. The place and time are unknown. Cyril sought to follow up his victory. Bishop Rabulas of Edessa, a pupil of Theodore of Mopsuestia, espousing the side of Cyril, condemned the writings of his teacher, and drove away from Edessa the teachers who had taken him for their master, among whom was Ibas. Some of the teachers who had been expelled from Edessa went to Persia, where Bishop Barsumas of Nisibis advocated the doctrines of Theodore of Mopsuestia. Ibas became the successor of Rabulas at his death, and remained in close relations with these teachers. The school of Edessa, regarded by the Emperor Zeno as the last stronghold, in the Greek Empire, of Nestorianism, was destroyed in 489. Few traces of this school of opinion are found in the later history of the Greek Empire.

LIT. — Some of the numerous writings of Nestorius are preserved in the Latin translations of Marius Mercator, in BALUZIUS (1684), MANSI, and ASSEMANI (*Bibl. Or.*). See also the so-called *Synodicon* of the sixth century (best edition, *Variarum epp. ad Conc. Ephes. pert.*, Lovan., 1682), the proceedings of the synod of Chalcedon (MANSI, vi., vii.) and the three-chapter controversy (MANSI, ix.); the works of Cyril of Alexandria, in MIGNE'S *Greek Patrology* (lxxv.-lxxvii.); SOCRATES: *Hist. Eccl.* (vii.); EVAGRIUS (i. 7 sqq.), etc.; JABLONSKY: *Exercitat. Hist. theol. de Nestorian.*, Berol, 1724; WALCH: *Hist. d. Ketzereien*, Baur: *Geschich. d. Dreieinigkeit* (i.); DORNER: *History of the Doctrine of the Person of Christ*; HEFELE: *Conciliengeschichte*; and the Church Histories of SCHRÖCKH, GIESELER, NEANDER, SCHAFF, etc. W. MÖLLER.

NETHERLANDS. See BELGIUM, HOLLAND.

NETHERLANDS BIBLE SOCIETY. See BIBLE SOCIETIES, p. 261.

NETHERLANDS MISSIONARY SOCIETY. See MISSIONS.

NETH'INIM. See LEVITES.

NETTER, Thomas (generally called **Thomas Waldensis**), b. at Walden, in the county of Essex, about 1380; d. at Rouen, on a journey to Paris,

Nov. 3, 1430; studied at Oxford; entered the order of the Carmelites; became their provincial in 1414, and confessor to Henry V in 1420; was present at the Council of Pisa in 1409, and at the Council of Constance 1414-18; and visited Lithuania in 1419 in order to effect a reconciliation between the king of Poland and the Teutonic knights. He was a prolific writer. His principal work is *Doctrinale antiquitatum fidei ecclesie catholice*, in six books, on God and Christ, the church, monasticism, the mendicant orders, the sacraments, and the ritual and liturgy. In spite of its title, the book is simply an elaborate criticism of the doctrines of Wiclif; and the criticism is moderate, honest, successful in finding out the weak points of the adversary, and energetic in the attack. Thus the book came to play a conspicuous rôle in the century of the Reformation. It was thrice printed in Paris (1521, 1523, and 1532), once in Salamanca (1556), and once in Venice (1571). France, Spain, and Italy, the great strongholds of Romanism, drew from that work their principal weapons in their contest with the Lutheran heresy. It has, however, also great merit as a source of information concerning Wiclif himself. Among his other works is *Fasciculi Zizaniorum Johannis Wyclif cum tritico*, edited by Walter W. Shirley, in *Rerum Brit. mediæ ævi Scriptores*, 1858. See LECHLER: *Johann von Wiclif und die Vorgeschichte der Reformation*, Leipzig, 1873. G. LECHLER.

NETTLETON, Asahel, a distinguished American revivalist preacher; b. at North Killingworth, Conn., April 21, 1783; d. at East Windsor, Conn., May 16, 1844. He was brought up on a farm, of which he was called upon to take the full charge in 1801. He prepared himself for college, and graduated at Yale in 1809. After studying theology under the Rev. Mr. Pinneo of Milford, he was licensed to preach by the West Association of New-Haven County in 1811. From 1812 to 1822 he was active as an evangelist in Massachusetts, Connecticut, and New York. In the latter year he was prostrated by a severe attack of typhus-fever, from which he never fully recovered. In 1820 he labored in New Haven by request of the pastors, and for the second time. In 1827 he went to Virginia for his health, spending two years there. He held meetings in New-York City in 1830-31, and in 1831 he visited Great Britain. In 1833 he was appointed professor of pastoral theology in the recently established theological institute of East Windsor (now Hartford Seminary), but declined the appointment. Mr. Nettleton was never married. He was a powerful preacher, and large accessions to the church resulted from his preaching. It was strongly doctrinal and Calvinistic. He avoided the "anxious bench and all of its kindred measures" (Tyler). He was regarded as the representative of the conservative tendency, in opposition to Mr. Finney, whose evangelistic labors aroused much criticism. Among the most prominent of these critics was Nettleton himself, who had two interviews with Mr. Finney, — at Albany in December, 1826, and January, 1827, — in which he called upon him to abandon certain practices, such as the calling upon women to pray in public, praying for individuals by name, etc. A discussion was afterwards carried on through an open correspondence.

In this controversy Mr. Nettleton was supported by Drs. Lyman Beecher, Justin Edwards, Hawes, and others. His only published work was the *Village Hymns* (1824), according to Professor Bird "one of the most influential and important of American collections." See BENNET TYLER: *Memoir of Rev. A. Nettleton, D.D.*, Hartford, 1844.

NEUBRIGENSIS, William (also called **Petit**, or **Parvus**), b. at Bridlington in Yorkshire, 1136; d. as canon in the abbey of Newbury, 1208; wrote, besides a Commentary on the Song of Songs, a *Historia Rerum Anglicarum*, from William I. to 1197, which occupies the first place among contemporary chronicles. The author has a fine power of observation, knows how to choose his materials, and exercises at times an acute criticism. The book was first published at Antwerp, 1567. The best edition is that by H. C. Hamilton for the English Historical Society, 1856. C. SCHÖLL.

NEUFCHATEL, The Independent Evangelical Church of. In the canton of Neufchatel, containing a population of about 110,000 inhabitants, chiefly Protestants, there was organized, A.D. 1873, a free evangelical church, entirely independent of the State, and comprising in 1882 twenty-two parishes, with a membership of about 12,000 souls, among whom 3,361 are voters. The circumstances were as follows: —

The origin of the Independent Church of Neufchatel may be said to date back to the time of the Reformation. At that time the sovereigns of the country remained attached to popery; and the governor, their representative, opposed with all his might the powerful preaching of Farel, and the reformatory impulse aroused in the people by that preaching. One day, however, the citizens gave his emissaries the following decisive answer: "Tell the governor, that, so far as God and our souls are concerned, he has nothing to command over us." Throughout the whole country the Reformation was adopted by a majority of votes, with the exception of two places, which have continued Roman Catholic up to this very day. And thus the Reformed Church was established in Neufchatel without, and even in spite of, the State; while in the other Swiss cantons the administration of the Church and that of the State were generally united in the hands of the political power, because it was the Grand Councils which placed themselves at the head of the movement, and imposed the Reformation on the country, even against opposition.

The pastors of the new church, with Farel, the Knox of Switzerland, at their head, used to meet regularly in the city of Neufchatel, and discuss the affairs of their churches. From these spontaneous re-unions originated the body called the "Company of Pastors," which continued at the head of the church of Neufchatel down to 1848, governing the Church completely, independently of the State, and maintaining with great fidelity the preaching of the pure gospel. For the material sustenance of the church a fund was provided, formed partly from old-church property, partly from private contributions. But in 1848 the revolution which dissolved the relation in which the State of Neufchatel had stood to Prussia since 1707, also overthrew the ecclesiastical sovereignty of the Company of Pastors. From the negotiations between that body and the new authorities

resulted a re-organization of the church, according to which its administration was confided to a synod, composed of ecclesiastics and laymen chosen by the forty churches of the country. The synod also appointed the professors of theology, without any interference from the side of the State. The former church-property was absorbed by the State treasury, which then was charged with the payment of the ecclesiastical officers.

Under this constitution the church lived in peace until about 1865. At that time a number of freethinkers who had acquired great influence in the circles of the government, and who felt irritated at the orthodoxy reigning in the church, resolved to burst the stubborn dogmatic unity. To that end they invited some anti-evangelical preachers from France and Holland, who publicly attacked the traditional faith. But, as the campaign did not lead to the result desired, other means were resorted to. A revision of the ecclesiastical law was decided upon in the Grand Council; and shortly after a new law was carried through that assembly by a majority of seven votes. According to Art. 4 of the new law, every citizen of the state is a member of the church by the mere fact of his birth, and has the right to vote. According to Arts. 6 and 12 every minister is eligible to an office in the church, if he only has a license to preach; and he cannot be bound in advance by any measure whatever, regulation, creed, etc. Art. 17 leaves the synod no authority outside of the administration; and an article added during the debate transfers the appointment of professors in theology from the synod to the council.

Under such circumstances, what should the pastors and the evangelical members of the church do? The question was discussed in a public assembly. Some thought that it was their duty to submit to the new law, though it was ruinous to the church, and live on under the deplorable constitution, waiting for better times. Others thought that the new establishment had nothing whatever in common with the church founded by Christ himself, and insisted upon the necessity of an organization independent of the State. As the case was one of individual conscience, no vote was taken; but on the very same day the adherents of the latter opinion assembled, and charged the members of the old synod who were present with taking the necessary measures for the organization of the new church. The professors of the theological faculty were invited to open their lectures at the ordinary term, and under the direction of the synod. Out of the forty parishes of the country, twenty-one groups of faithful were formed, which, with their pastors, declared in favor of forming the new church. The most numerous groups contained between five and six hundred voters; others, however, only about thirty. A synod was elected, consisting of all the pastors, and three laymen for each pastor. A new constitution was also drawn up, and submitted to the churches, which adopted it with a unanimous vote.

A synodical committee governs the church in the intervals between the sessions of the synod. The pastors are paid, not directly by their parishes, but from a central fund formed by voluntary gifts. The annual budget, comprising the

maintenance of the theological faculty of four professors, amounts to about a hundred and ten thousand francs, each pastor being paid from twenty-five hundred to twenty-eight hundred francs a year. Thus in ten years somewhat more than a million francs has been voluntarily furnished by three thousand voting members. As the use of the church-buildings is by law guaranteed to all religious denominations, the independent congregations can use the buildings; and about one-half of them do so. But the others, having met with various impediments in the exercise of their right, have built their own places of worship, and spent for that purpose a sum which amounts to another million. These sacrifices, however, are not considered a burden by those who have undertaken to maintain a Christian church in their country; and, indeed, by those sacrifices they have preserved the preaching of the pure gospel, not only for themselves and their children, but also in the State church; for the government has felt compelled to give up the introduction of rationalism in the State establishment, feeling convinced that a number of pious persons who still cling to that institution would, in such a case, immediately enlist in the ranks of the independent church.

Thus, by giving to Cæsar what belongs to Cæsar, the faithful of the church of Neufchatel have attempted to give to God what belongs to God, and to follow the same course as their ancestors in the sixteenth century, when they gave the representative of the political power the above-mentioned noble answer. See the *Bulletins de Synodes*, especially that of 1874, and F. GODET: *La Question Ecclesiastique d. Neuchâtel*, in the *Revue Chrétienne*, September, 1873-January, 1874. F. GODET.

NEVINS, William, D.D., a distinguished Presbyterian clergyman, the youngest of twelve children, b. in Norwich, Conn., Oct. 13, 1797; d. in Baltimore, Sept. 14, 1835. He embraced the gospel while his parents were as yet not members of the church. In his fourteenth year he entered a counting-room in New-York City. He afterwards entered Yale College, and, graduating in 1816, went to Princeton Seminary. In August, 1820, he accepted the pastorate of the First Presbyterian Church, Baltimore. He was greatly beloved as a pastor, and excelled as a preacher. He wrote articles in the *New-York Observer*, on Roman Catholicism, which were published in a volume, *Thoughts on Popery*, New York, 1836. A posthumous volume of *Sermons* appeared, New York, 1837. See *Select Remains of W. Nevins, D.D.*, with a *Memoir*, New York, 1836.

NEW BIRTH. See REGENERATION.

NEW-BRUNSWICK THEOLOGICAL SEMINARY. The theological seminary of the Reformed (Dutch) Church in America finds the beginning of its uninterrupted history in the election by the synod, in October, 1784, of Rev. Dr. John H. Livingston of New-York City (one of the pastors of the Collegiate Church) as professor of theology, and Rev. Dr. Hermanus Meyer of Pompton, N.J., as instructor in the "inspired languages." For more than a hundred and fifty years the Dutch churches in America had been subject to the *classis* of Amsterdam, and had no authority to educate and ordain ministers, but

were supplied from Holland, or by Americans who were educated in the Dutch universities, and ordained by the *classis* of Amsterdam. In consenting, in 1771, to the independence of the American Church, the *classis* made it one of the conditions that measures should at once be taken for the appointment of teachers of theology; but no steps could be taken until after the Revolutionary War.

On the 19th of May, 1785, Dr. Livingston delivered his inaugural oration, in Latin, in the Old Dutch Church, in Garden Street, New-York City, and immediately began to receive students at his own house. Part of the time he taught at Flatbush, L.I., while his church generously relieved him from some of his pastoral duties, that he might give himself more fully to professorial work. Lectors in theology, residing in parts of the church remote from the city, were appointed by the synod, with whom young men studied with a view to a final examination by Professor Livingston for professorial certificates. At one time two additional professors of theology were appointed, who received students under their care in their own houses. In accordance with a covenant between the General Synod and the trustees of Queens (now Rutgers) College, Dr. Livingston became president of that institution, and removed to New Brunswick in 1810, and there opened his school. He had up to this time given professorial certificates to about ninety students. In 1812 the General Synod adopted a plan for the full organization and government of the school, and provided for the appointment of a board of superintendents. In 1815 a second professor was appointed, in 1825 a third, and in 1865 a fourth.

The General Synod has original cognizance of all matters relating to the theological school,—the appointment of professors and their course of instruction, the appointment of superintendents, and all regulations. A professor is elected by that body on a day subsequent to that on which nominations have been made, and by a vote of three-fourths of the members present; which vote must be obtained by the regular process of balloting, and without the setting-aside by resolution of any one who has been nominated. A professor must be a minister, and is directly amenable to the synod for his doctrine, mode of teaching, and moral conduct. He is required before his inauguration to sign a formula declaring his belief in the standards of doctrine,—which are the Heidelberg Catechism, the Belgic Confession, and the Canons of the Synod of Dort,—and promising to teach and defend the same. He also engages, that, if his views of doctrine should change, he will not teach his new views until he shall have frankly made them known to the synod, and also that he will be ready, if any suspicions are entertained of his doctrine, to make such explanations as may be required. By the present constitution of the church he is not allowed to hold a pastoral charge, nor sit as a member of *classis*, or of any ecclesiastical judicatory. Three months' notice of intention to resign must be given to the president of the synod, and on retiring from office he is to be dismissed to such ecclesiastical judicatory as he may elect.

To entitle any one to an examination for licensure by a *classis*, he must have a professorial

certificate to the effect that he has completed the prescribed course and term of theological studies, and has passed an examination according to the regulations of the school, as established by the General Synod. In special cases, dispensations from these requirements are granted by the General Synod. The course of instruction is extended over three years. It has always been a principle of this church to require of those preparing for the ministry a course of study under her own professors of theology.

The buildings of the seminary are situated in the suburbs of New Brunswick, and on grounds given by James Neilson, D. Bishop, and C. P. Dayton. They comprise, (1) "Peter Hertzog Hall," erected with moneys given by Mrs. Anna Hertzog of Philadelphia, amounting to \$30,700 (it contains studies, dormitories, dining-room, reading-room, etc); (2) "James Suydam Hall," the gift of the late James Suydam of New-York City, containing lecture-rooms, chapel, gymnasium, and room for the Society of Inquiry, and museum; (3) "Gardner A. Sage Library," a spacious, fire-proof building, the gift of the late Gardner A. Sage of New York; and (4) four dwelling-houses; a fifth being now in process of building. The institution is greatly indebted to Messrs. Suydam and Sage. Their united contributions reach nearly half a million of dollars. The former endowed, by a gift of \$60,000, the professorship that bears his name: the latter has bequeathed \$50,000 for the establishment of a fifth professorship. The Gardner A. Sage Library is a well-selected and valuable one, containing about 35,000 volumes. For further information, see CORWIN'S *Manual of Ref. Ch. in America*, 3d ed. D. D. DEMAREST.

NEW CHURCH. See NEW-JERUS. CHURCH.

NEWCOMB, Harvey, D.D., b. at Thetford, Vt., 1803; d. at Brooklyn, N.Y., Aug. 30, 1863. From 1818 to 1826 he taught school in Western New York; from 1826 to 1831 he was editor upon several journals; from the latter year, until 1840, wrote Sunday-school books; from 1840, till his death, was a minister in Massachusetts, New York, and Pennsylvania. He is said to have written a hundred and seventy-eight books; but most of them were children's books, and very few of them are now in print. By one book, however, he laid the religious public under heavy contribution,—*A Cyclopædia of Missions*, New York, 1854, rev. ed., fourth thousand, 1856. It remains the only comprehensive work of its kind, but sadly needs enlargement and revision to bring it down to date.

NEWCOME, William, D.D., Archbishop of Armagh; b. in Bedfordshire, Aug. 10, 1729; d. at Dublin, Jan. 11, 1800. He was graduated M.A. at Pembroke College, Oxford, 1753; took holy orders, and was appointed bishop of Down, Ireland, 1766; transferred to Ossory 1775, to Waterford 1779, and to the archbishopric of Armagh. He was the author or editor of several important and valuable works,—*An Harmony of the Gospels* [in Greek], Dublin, 1778, based upon Le Clerc, new eds., with Eng. trans. of text, London, 1802 and 1827; *An historical view of the English Biblical translations; the expediency of revising, by authority, our present translation, and the means of executing such a revision, [with] a list of the various editions of the Bible and parts thereof, in English,*

from the year 1526 to 1776, Dublin, 1792. He himself published revised translations, with notes, of the twelve Minor Prophets (Dublin, 1785), Ezekiel (1788), and of the New Testament, printed 1796, but not published until 1809, 2 vols. (taken as the basis of the Unitarian Version, London, 1808).

NEWELL, Harriet, one of the most attractive female characters who have given their lives to missionary labors among the heathen; a daughter of Moses Atwood; b. at Haverhill, Mass., Oct. 10, 1793; d. on the Isle of France, Nov. 30, 1812. She early displayed a pious disposition, and interest in missions; was married in 1812 to the Rev. Samuel Newell, and with him sailed for Calcutta on Feb. 19, 1812. Not being allowed to remain at Calcutta, they sailed for Mauritius, and from there to the Isle of France. A daughter born on the journey died, and was buried at sea. Rapid consumption soon set in, and carried the mother off likewise. "She is interred in a retired spot in the burying-ground in Port Louis, under the shadow of an evergreen." Mrs. Newell's early death, at the age of nineteen, aroused wide sympathy, and did more, by the interest it stimulated, for missions, than, perhaps, a long life would have accomplished. Her *Memoirs* were published by SAMUEL NEWELL; and a *Life* was written by Dr. LEONARD WOODS, to which her Letters were appended and the Memorial Sermon of Dr. Woods. The latter work had a very large circulation.

NEWELL, Samuel, one of the first band of American missionaries to foreign lands; b. on a farm at Durham, Me., July 24, 1784; d. in Bombay, India, March 30, 1821. Left an orphan at the age of ten, he went four years later to Boston, and secured a place in a family; but an interest in books led him to prepare for college, the means being furnished by his employer and some other friends. He graduated at Harvard in 1807, and went to Andover Seminary in 1809. Mr. Newell was one of the four students who presented the petition which contributed so much to the formation of the American Board of Commissioners for Foreign Missions. In 1812 he married Harriet Atwood of Haverhill (see HARRIET NEWELL); on Feb. 6 was ordained at Salem with Judson, Nott, Rice, and Gordon Hall, and on the 19th sailed with Judson for Calcutta. Not being permitted to embark, he went to the Isle of France; and in January, 1814, he joined Hall and Nott at Bombay. He married, a second time, Miss Thurston, in 1818. He died of the cholera. Mr. Newell published, with the help of Hall, *The Conversion of the World, or the Claims of Six Hundred Millions* (Andover, 1818), which aroused much interest; and a biography of Harriet Newell.

NEW-ENGLAND THEOLOGY. NAMES AND GENESIS. — This system has been adopted by a larger number of divines out of New England than in it, but it derives its name from the fact that the men who initiated the system were New-Englanders. One impulse moving them to the initiation of it was given by the fact that they were not secluded students, but were pastors and preachers; and, as they were high Calvinists in many of their views, they aimed to present these views in a practical way, — a way fitted to awaken the conscience, and to persuade the will, of their hearers. Another impulse was given by the fact

that they deemed the system to be necessary for reconciling apparently discordant passages of the Bible. They were led into their views of scientific theology by their views of the inspired Word.

In the beginning they announced a few principles, which were called "New-Light Divinity," or "New Divinity." When a few more principles were added to their system, it was called "Hopkintonian," or "Hopkinsian." As Edwards, Hopkins, West, resided in Berkshire County, Mass., their system was called "Berkshire Divinity." When some of its tenets were advocated by Andrew Fuller, Robert Hall, and other British divines, it was called "American Theology." It has also been distinguished as "Edwardean." This epithet was not first suggested, but its use has been furthered, by the *Remarks of Dr. Jonathan Edwards on the Improvements made in Theology by his Father, President Edwards. (See Works of Jonathan Edwards, D.D., vol. i., pp. 481-492.)* These remarks detail the improvements made, not only by the president himself, but also by his "disciples" and "followers." These "disciples" and "followers" have regarded themselves as advancing along the line marked out by the president, and have regarded their system as the outgrowth of germs lying embedded in his writings. They have differed among themselves in relation to the premises laid down by the president, and also in relation to the conclusions derivable from those premises. Some of these divines, for one reason, and some for another, would reject some of the principles which are said in this article to characterize the New England theology. At the present day, however, a majority of the divines who defend the system, and a majority of those who oppose it, would probably recognize the following tenets as belonging to it.

THE NATURE OF HOLINESS AND SIN. — Holiness, or true virtue, is the choice of the greater and higher, rather than of the smaller and lower, good of sentient being. It is voluntary and impartial benevolence. Sin is the choice of the smaller and lower, rather than of the greater and higher, good of sentient being. It is the elective preference for self or the world above God. Holiness and sin, then, are not passive states, but they are acts of the will. They are free acts, and imply that the agent's power to render obedience, and avoid disobedience, to the moral law, is commensurate with his obligation to render the one, and to avoid the other. They constitute moral agency; and this consists in the agent's choosing the right when he had the natural ability to choose the wrong instead of the right; or else, in his choosing the wrong when he had the natural ability to choose the right instead of the wrong. By natural ability is meant power in its literal sense. This idea of power is a simple one, and is expressed without qualification when a moral agent is defined to be an agent who does or *can* choose either holiness or sin.

It is evident, that, according to the preceding definition of holiness, the moral attributes of God are all comprehended in general benevolence. Distributive justice is one of his fundamental attributes, but this is one form of an elective preference for the general well-being. The original advocates of New-England theology gave an

unusual prominence to the doctrines of divine sovereignty, predestination, and eternal punishment. In giving this proportion to this part of Calvinism they were penetrated with the conviction that all the acts of God, even those which appear to be the sternest, are forms of infinite benevolence, are reducible to a choice of the greatest and highest good of universal being,—not of the created universe alone, but of the uncreated also.

THE WILL AND THE NATURAL SENSIBILITIES.—When the New-England theologians insist that all moral character lies in the will, in choice, they do not define the will in the manner adopted by the recent philosophers of Europe. They do not admit that the will is the faculty of merely intending, purposing, resolving, determining, putting forth an exertion *ab extra*. These acts presuppose a choice distinct from them. They follow the choice in the order of nature, if not of time. The will is the faculty of choosing,—of choosing to perform executive acts, and also of choosing objects other than its own future acts. The process of choosing is unique, different from an exertive process, also from a constitutional emotion.

The earlier New-England divines made the distinction, but did not make it sharp enough nor clear enough, between the will and the sensibility. They did not anticipate the nomenclature of modern times. Often, if not commonly, they speak of moral character as inhering in the “heart,” the “affections,” the “temper.” They speak of “desires” as belonging to the will: still they distinguish between these exercises and the “natural feelings.” They repeat and reiterate, especially in their sermons and practical writings, that no moral quality belongs to the “natural feelings,” “animal affections.” Their idea of “natural” or “animal feeling or affection” was the same with our idea of constitutional sensibility. Dr. Jonathan Edwards distinguishes between the “sensitive faculties” and the “heart and affections.” Where the heart and affections are regarded as constitutional sensibilities, they are distinguished by the epithet “*natural*,” “*animal*,” “*involuntary*.” The want of a precise nomenclature, however, occasions much ambiguity in the style of the elder Edwards and his immediate disciples.

THE UNION OF MAN'S FREE ACTIVITY WITH HIS CONSTANT DEPENDENCE.—Not without the *common* influence, but without the *supernatural* influence of God, a man has, in the proper sense of the word, the power to repent of his sin; but it is infallibly certain that he never will use this power in repenting. His natural ability does not lessen his dependence on the special interposition of the Holy Spirit for any, even the smallest, degree of holiness. Without that interposition, he has not the moral power to choose the right; that is, he certainly never will choose the right. In the proper sense of the word, natural power is the only kind of power; but, in the technical or figurative sense, the infallible certainty that an agent will act in one way is his moral power to act in that way, and the infallible certainty that he will not act in one way is his moral impotence to act in that way. The New-England divines guarded their system against Pelagianism

by emphasizing the distinction between an agent's literal ability to do right and any degree of probability that he will do right. They gave a marked prominence to the truth, that, while an unrenewed man does not choose the wrong inevitably, yet he does so infallibly; that is, while left to himself, he will certainly choose the wrong, although he has the literal power to choose the right. For every holy choice which he puts forth, he is constantly dependent on the sovereign, the special, or supernatural interposition of divine grace. These theologians were also careful to emphasize the distinction between the natural power of a regenerate man to apostatize from the faith, and any degree of probability that he will apostatize. He has the ability to fall away finally and forever from his “new obedience;” but it is infallibly certain that he will not fall away. He will be kept from falling by the same supernatural power which kept him from continued sin. Thus, in the renewal of sinners and in the perseverance of saints, there is a combination of the divine and the human activity, the divine preceding the human logically, if not chronologically.

TOTAL DEPRAVITY AND ORIGINAL SIN.—All the moral acts of the unrenewed man are entirely devoid of holiness, and are sinful on the whole. The fact of his entire sinfulness is occasioned by the disordered or corrupt state of his nature. “I believe—that *by nature* every man is personally depraved, destitute of holiness, unlike and opposed to God; and that, previously to the renewing agency of the Divine Spirit, all his moral actions are adverse to the character and glory of God.” (*Andover Creed*.) As his sinfulness is occasioned by nature, so his corrupt nature is a consequence of Adam's apostasy. The sin of Adam is not “transferred,” is not literally “imputed” to us: we are not punished for it, although, on account of it, we suffer evils which represent God's abhorrence of sin, and signify his determination to inflict the legal penalty upon those who persevere in committing it. We, however, do not suffer a legal penalty for any sin which does not consist in our own free choice. Still, the first sin of Adam has brought us into such a state that we do commit sin as soon as we put forth a moral choice. Some of the New-England divines affirm that infants commit sin as soon as they are *born*, and this is native depravity: others affirm that infants commit sin, not as soon as they are born, but as soon as they *can*, and this is natural depravity. The term “original sin” is not a favorite one with the New-England theologians. It is entirely disapproved by one class of them, and is variously defined by other classes. Some of them make an attempt to accommodate their definition to that of the older Calvinists, and say that original sin is such a disorder or corruption of our nature as results *in* our actual sin, and results *from* the first sin of Adam. This first sin of Adam is thus the origin of our evil nature. This evil nature exists at the origin of our personal existence: it is itself the origin of our entire sinfulness.

REGENERATION.—According to all advocates of New-England theology, regeneration is a change occasioned or produced by the special or supernatural interposition of the Holy Spirit. According to one class of these divines, it is the

change of the sinner's volition from sin to holiness. According to a second class, it is the change of his nature, and precedes the change of his volition,—the latter being distinguished by the term "conversion." According to a third class, it is the change of both his nature and his volition,—the two being inseparable in the logical, if not the chronological order.

On this general topic, more, perhaps, than on any other, has been illustrated the practical character of New-England theology. Many, but not all, of its more eminent advocates, have maintained that unrenewed men should be exhorted to no act which does not involve true holiness. The unrenewed, as really as the renewed, have natural power to choose the right; their conscience requires them to choose the right; before choosing the right, every choice exercised by them is sinful; they should be exhorted, not to perform any sinful act, but *at once* to make for themselves "a new heart." This theory of preaching awakened one of the earliest, as well as most prolonged and warmest, controversies in regard to the "New Divinity."

THE SOVEREIGNTY AND THE DECREES OF GOD.—Men have objected to the New-England system, that it is ethical and anthropological, rather than theological. The reverse is true. Its primary and signal aim has been to exalt God as a sovereign, and to glorify the eternal plan on which he governs the universe. He is a sovereign; that is, he does what he chooses to do, because his choice is infinite benevolence, securing the greatest and highest well being of the universe. "I moreover believe that God, according to the counsel of his own will, and for his own glory, hath fore-ordained whatsoever comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that God's decrees perfectly consist with human liberty; God's universal agency, with the agency of man; and man's dependence, with his accountability" (*Andover Creed*). Two lines of truth, both parallel with each other, run through the doctrine of decrees, as well as other doctrines, such as regeneration or conversion, saints' perseverance, etc. On the one hand is the agency of God, and our dependence upon it: on the other hand is the free agency of man, and the divine recognition of it. His decrees are his intentions to perform certain acts. Primarily they have regard to what he does himself; secondarily, to what his creatures do. The moral acts of men result certainly, but not inevitably, from the providential acts of God; and these result from the decrees, which, in his infinite benevolence, he formed in eternity, and executes in time. In executing his decrees he leaves all moral agents just as free as they would be if there were no decrees referring secondarily to them.

OPTIMISM.—The created universe is, on the whole, the best which could have been created. It is the best, viewed comprehensively, viewed in all its relations to the Creator and the creature. Although the Creator had the natural power to prevent all sin in his creatures, yet he could not prevent it wisely, could not prevent it in the best system, could not prevent it consistently with the greatest and highest good of the universal

being. This statement is sanctioned explicitly by one class of the New-England divines; by another class it is admitted to be a logical sequence from the premises of Edwards; by a third class it is deemed either false or doubtful.

THE ATONEMENT.—The sufferings, and especially the death, of Christ, were sacrificial; were not the punishment of the law, but were equivalent in meaning to it; were representative of it, and substituted for it. The demands of the law were not satisfied by it; but the honor of the law was promoted by it as much as this honor would have been promoted by inflicting the legal penalty on the elect. The distributive justice of God was not satisfied by it, but his general justice was satisfied perfectly. The active obedience, viewed as the holiness, of Christ, was not a work of supererogation performed by our Substitute, and then "transferred" or "imputed" to us. The atonement rendered it consistent and desirable for God to save all who exercise evangelical faith; yet it did not render it obligatory on him, in distributive justice, to save them. It was designed, for the welfare of all men, to make the eternal salvation of all men possible, to remove all the obstacles which the honor of the law and of distributive justice presented against the salvation of the non-elect as well as the elect. The atonement does not constitute the reason why some men are regenerated, and others not; but this reason is found only in the sovereign, electing will of God. The atonement is *useful* on men's account, and in order to furnish new motives to holiness; but it is *necessary* on God's account, and in order to enable him, as a consistent Ruler, to pardon any, even the smallest, sin, and therefore to bestow on sinners any, even the smallest, favor.

VARYING TENDENCIES, OR SHADES, OF NEW-ENGLAND THEOLOGY. 1. *The Hopkinsian System.*—This is largely incorporated into the present New-England system. It is distinguished, however, by giving a greater prominence than the New-England divines now give to the doctrines of divine sovereignty and decrees, to election and reprobation; also in giving a smaller prominence to the doctrines of natural ability, the nature of the will as distinct from the sensibilities; also in insisting upon the duty of every impenitent sinner to be willing to suffer the punishment which he deserves, and which will be inflicted upon him, if he dies, as he now lives, in his sins. See Dr. Stephen West's *Sketches of the Life of the Late Samuel Hopkins*.

2. *The System of Dr Emmons.*—This is distinguished by its peculiar use of terms. The terminology of Emmons has led to various misconceptions of his meaning. He did not believe that any moral quality belongs to the soul apart from its exercises; neither did he believe that any moral quality belongs to the exercises of the soul apart from the soul itself. His belief was, that all moral quality belongs to the *soul acting*, to the *man himself choosing*. He preferred not to speak of the nature of the soul as separable from its exercises, and he never meant to speak of the exercises of the soul as separate from its nature. He has been imagined to believe that the soul consists in exercises having no substratum. He never admitted, but uniformly denied, that such

was his belief. His language, however, has been so interpreted. He used the term "efficient" cause as synonymous with "independent" cause, but never maintained that God is the efficient cause of human actions in any sense which implies that men are forced or compelled to act as they do. He believed that justification on the ground of Christ's atonement consists in God's treating believers as forgiven, and not as positively righteous. He believed that at every single moment the renewed man is either perfectly holy or perfectly sinful, but that he does not remain perfectly holy for any considerable time in this life.

3. *The "Taste" Scheme.*—As Emmons believed that all moral character inheres in "exercises," some of his opponents adopted the theory that all moral character inheres in the "taste." The most noted advocate of this scheme was Rev. Asa Burton, D.D., a pupil of Dr. Levi Hart, who was a favorite pupil and son-in-law of Dr. Bellamy. Dr. Burton instructed not less than sixty theological students, and published, besides various pamphlets, an octavo volume, entitled *Essays in Some of the First Principles of Metaphysics, Ethics, and Theology*, 1824. When he taught that all moral character lies in the moral "taste," he meant the sensibility as distinct from the will. When he taught that all moral character lies in the moral "appetites," he meant the processes of the sensibility as distinct from the acts of the will. He believed in the natural inability of the unregenerate to cease from sin, and repudiated the distinction between natural and moral power. He believed that the divine will is the foundation of virtue. He agreed with some, but radically differed from other, New-England theologians, in maintaining that "holiness is not an absolute good;" that "happiness is the only absolute good;" and he asks, "Of what value is the universe, however holy, if there be no happiness?"—The "Taste Scheme" of Dr. Burton was ably defended by Judge Nathaniel Niles, a distinguished pupil of Dr. Bellamy. (See *Sprague's Annals of the American Pulpit*, vol. i., pp. 716-718.)

4. *The System of Dr. Taylor.*

"Dr. Nathaniel W. Taylor was professor of theology in Yale College from 1822 to 1858 (see TAYLOR, N. W.). Among the points of doctrine on which he insisted are the following. (1) The elective preference, in which character, good or evil, consists, though beginning in an act of choice, is a permanent voluntary state, 'a ruling purpose.' (2) Natural ability involves a continued 'power of contrary choice.' There is previous 'certainty, with power to the contrary,' in regard to moral choices. (3) 'Nature,' in the phrase, 'we are sinful by nature,' includes both the subjective native condition and the outward circumstances of human life, which, as joint factors, give the certainty, but not necessity, of sin from the beginning of moral agency. (4) Regeneration is the change of the predominant elective preference from love 'to the world' to love to God. It is effected by influences of the Holy Spirit, which give the certainty, but not the necessity, of the effect. (5) The involuntary desire of happiness, or 'self-love,' is the subjective antecedent of all choices, whether good or evil. The excellence of virtue is its tendency to produce the greatest happiness of the universe. (6) Election is founded in benevolence, which, guided by wisdom, so dispenses grace as to insure the best results. (7) Sin is not 'the necessary means of the greatest good,' since it is avoidable by the creature, and is not so good as holiness in its stead, but may not be preventible by the act of God in the best system."—*Professor George P. Fisher, D.D.*

5. *System of Professor Charles G. Finney.*—The main distinction between this system and the New-England theology has been stated thus:—

"As virtue and sin belong only to voluntary action and are contradictory in their nature, they cannot co-exist in the soul. The beginning of the Christian life is entire obedience. Every lapse into sin involves, for the time, the entire interruption of obedience. The promises of God and the provisions of the gospel are such, that, when fully and continuously embraced, they enable the believer to live a life of uninterrupted obedience,—an attainment which may be properly encouraged and expected in the present life."—*President James H. Fairchild.* (See *Bibliotheca Sacra*, vol. xxxiv. pp. 708-741.)

LIT.—Works of President EDWARDS, especially his *Essay on the Freedom of the Will*, and his *Dissertation on the Nature of True Virtue*. Works of Dr. JOSEPH BELLAMY, especially his *True Religion Delineated*. Works of Dr. SAMUEL HOPKINS, especially his *System of Doctrines*. Two volumes of sermons (1803, 1814) by Dr. JOHN SMALLEY, especially his two sermons on *Natural and Moral Inability*, 1769, republished in London; his two sermons entitled *Justification through Christ an Act of Free Grace*, and *None but Believers saved through the All-sufficient Satisfaction of Christ*, 1785, 1786. Works, in two volumes, of Dr. JONATHAN EDWARDS, especially his *Dissertation on Liberty and Necessity*, *Discourses on the Necessity of the Atonement*, *Treatise on the Salvation of all Men strictly examined*, etc. Writings of STEPHEN WEST, D.D. (successor of President Edwards in Stockbridge, Mass.), especially his *Essay on Moral Agency*, 1772 and 1794; *Essay on the Scripture Doctrine of the Atonement*, 1785. Works, in six volumes, of Dr. NATHANAEL EMMONS. Dr. MOSES HEMMENWAY'S "Vindication," etc.; also his "Remarks," etc., controverting the theories of Hopkins and Emmons. Writings of SAMUEL SPRING, D.D. (a theological pupil of Drs. Witherspoon, Bellamy, and Hopkins), especially his *Friendly Dialogue on the Nature of Duty*, 1784; *Moral Disquisitions and Strictures on the Rev. David Tappan's Letters to Philalethes*, 1789, 1815. Dr. EZRA STYLES ELY'S *Contrast between Calvinism and Hopkinsianism*, 1811. Rev. SAMUEL WHELPLEY'S *Essays* entitled *The Triangle*, 1816. Works of President TIMOTHY DWIGHT, especially his *Theology Explained and Defended in a Series of Sermons*, in four volumes. Works of Rev. LEONARD WOODS, D.D., in five volumes. Works of Rev. LYMAN BEECHER, D.D., in two volumes. Works of NATHANIEL W. TAYLOR, D.D., in four volumes. Writings of Rev. BENNET TYLER, D.D., especially his *Lectures on Theology*. Dr. E. T. FITCH'S *Two Discourses on the Nature of Sin*, and *An Inquiry into the Nature of Sin*, 1826, 1827. President JEREMIAH DAY and President H. P. TAPPAN have published each a *Review of Edwards on the Will*, and a *Treatise on the Will*. Professor A. T. BLEDSOE has published an *Examination of Edwards on the Will*. The views of Edwards are combated in the three *Treatises on the Will*, published by Dr. SAMUEL WEST (1793, 1799), Dr. JAMES DANA (1770), and Dr. D. D. WHEDON (1845). Dr. N. S. S. BEMAN, on the *Atonement*; Rev. ALBERT BARNES, on the *Atonement*; *Discourses and Treatises on the Atonement*, published in Boston, 1860, 2d ed., containing essays or sermons of MANCY, GRIFFIN, BURGE, WEEKS, and others. Professor HENRY B. SMITH'S *Faith and Philosophy*, especially his *Address on the*

Idea of Christian Theology as a System, and his *Essay on the Theology of Emmons*. Dr. GEORGE P. FISHER'S *Discussions in History and Theology*, especially his *Discussion on the Philosophy of Jonathan Edwards*, and on *The System of Dr. N. W. Taylor in its Connection with Prior New-England Theology*. Various relations of the New-England theology are presented in the Commentaries of Professor Moses Stuart and Albert Barnes; also in the *Quarterly Christian Spectator*, New Haven, Conn., *passim*, and in the *Spirit of the Pilgrims*, Boston, Mass., *passim*. Among the explanatory or critical articles in the reviews are the following. *Bibliotheca Sacra*: VII. 254 sq., 479 sq., 533 sq.; VIII. 25 sq., 135 sq., 594 sq.; IX. 170 sq.; X. 63 sq., 390 sq., 705 sq.; XVII. 355 sq., 452 sq.; XIX. 633 sq.; XX. 311 sq.; XXII. 467 sq., 568 sq.; XXX. 371 sq.; XXXII. 475 sq., 773 sq.; XXXIII. 381 sq.; XXXIV. 708 sq. *Biblical Repertory*: II. 425 sq.; III. 360 sq.; IV. 278 sq.; V. 381 sq.; VII. 285 sq.; IX. 216 sq.; XII. 532 sq.; XIV. 529 sq.; XV. 42 sq.; XXII. 642 sq.; XXIII. 306 sq., 674 sq.; XXVI. 217 sq.; XXVII. 84 sq.; XXX. 585 sq.; XXXI. 489 sq.; XXXVI. 121 sq.; XL. 368 sq.; XLI. 105 sq. *New-Englander*: I. 110 sq.; V. 337 sq.; XIII. 387 sq.; XVI. 373 sq.; XVII. 746 sq., 903 sq.; XVIII. 307 sq., 694 sq., 726 sq.; XIX. 709 sq.; XXVII. 284 sq., 740 sq. EDWARDS A. PARK.

NEW-HAVEN DIVINITY. See TAYLOR, N. W.

NEW ISRAELITES. See SOUTHCOTT, JOANNA.

NEW-JERUSALEM CHURCH, a religious body which holds to the doctrines disclosed in the writings of Emanuel Swedenborg. The first meeting for the organization of this body was held in London in 1783, eleven years after the death of Swedenborg, and consisted of five persons. The next year the doctrines were introduced into America in a course of lectures delivered in Philadelphia by William Glenn. From these small beginnings the church has slowly but steadily increased to the present time (1883), when there are societies belonging to it in most parts of the civilized world. Its members are the most numerous in England and in America. The British Conference of the New Church is composed of sixty-five societies. There are societies in France, Germany, Austria, Italy, Switzerland, Norway, and Sweden, which are centres for the propagation of the doctrines. There are also societies in Australia and South Africa. In America there are societies in the principal cities and in many of the smaller towns, where the doctrines are taught, worship is held, and the sacraments of Baptism and the Holy Supper are administered. There is no uniform system of church organization, though the tendency is towards the Episcopal. Every society is left in freedom to manage its own affairs. In England the General Conference is composed of societies. In America there is a General Convention, meeting annually, composed of eleven associations and six societies. The associations are generally divided by State lines, and comprise about a hundred societies. There are also some societies which are not comprised in any general body. The number of members is not accurately known. There are many, in all churches and out of them, who are more or less acquainted with the doctrines, and believe them to be the laws of spiritual life.

This body is not regarded by those who compose it as a sect of the Christian Church, differing from it only by some special points of doctrine, as the various sects differ from one another: they believe the doctrines to be a New Dispensation of divine truth, and to constitute a distinct step in spiritual knowledge, which will lead to a new and higher spiritual life. They regard them as a spiritual science which solves the problems of the theology, reconciles its contradiction, elevates the mind into a higher sphere of knowledge, and meets all man's spiritual wants. They may be briefly stated as follows:—

1. The doctrines of the New Church teach that God is one in essence and person. He is one Divine Being, as man is one human being. This unity extends to His nature, as well as to His person. There are no conflicting elements in it. God is love. This implies much more than that He fervently loves. Love is the essence and substance of His nature. Wisdom is the form which His love assumes in going forth into creative act, and they are inseparably united in Him. He can act from no other motive than love, and in no other way than an infinitely wise one.

2. In this one Divine Person is embodied the Trinity. The Father, or Jehovah, is God, as He is in Himself, who is above all human consciousness; the Son is the human organization with which Jehovah clothed Himself for the purpose of saving men, and by means of which He came into the world; the Holy Spirit is the divine power modified by the Divine Humanity, and by means of it flowing forth into act, as man's spirit operates by his body. The Trinity of Father, Son, and Holy Spirit, is embodied in the one person of our Lord Jesus Christ, as the finite trinity of soul, body, and power, is embodied in every human being.

3. This one Divine Person is the only being who is life. Life cannot be created: only forms can be created capable of receiving it. All created beings are such forms, and their life is received by constant influx from the Lord. Man's mind, as well as body, is therefore only an organic form capable of receiving life; and all his moral and intellectual power is a constant gift from the Lord. This fact determines all man's relations to the Lord, limits and qualifies all that the Lord can do for him. It implies an inherent, essential, and constant conjunction between man and the Lord, which determines the measure and quality of his life.

4. The human mind or spirit is a spiritual body in the human form, organized by the divine life for its reception and manifestation in human consciousness. This spiritual body is organized with perfect relation to the nature and flow of the divine forces which create and sustain it, as the material body is organized, and adapted to all the material forces which constantly act upon it. So long as the will and understanding, which are the inmost organic forms of the human mind, remain in the order of their creation, all man's affections, thoughts, and actions are in complete union with the divine life. All his faculties act in perfect harmony, and he is filled with light and happiness according to his capacity of receiving the divine life. This was man's state before the fall, and will be again when he becomes regenerate.

5. Life is so given to man that it seems to be his own. This is of the divine love, that man may act in freedom. This enables him to love and think and act in every respect as though he were an independent being. He is as free to act within the limits of his power as the Lord Himself. But still it is necessary to the integrity of his nature, that he should live in acknowledgment of his dependence upon the Lord, constantly turn to Him, and reciprocate His love. Hence arose the possibility of his fall. As life seemed to be his own, he was gradually allured by the appearance to claim it as his own. He was seduced by the senses represented by the serpent, first as to his affections represented by the woman; and then as to the understanding represented by the man: and he became in his own estimation, as God, knowing good and evil. Being a form receptive of life, his declension, which continued through many generations, consisted in the gradual closure of the higher planes of his nature against influx from the Lord, until he lived only in the merely natural plane of his faculties. This was spiritual death caused by the exclusion of life. Man lost his knowledge of God and of his spiritual nature and destiny. His whole organism became perverted, and his union with the source of his life so broken and deranged, that the Lord could only reach him by an outward way. His nature became wholly evil. The Lord never ceased to do all in His power for man during his fall. He appeared to him in the form of an angel. He gave him the Law, which contains the essential principles of spiritual life, and arranged a representative worship, which was the highest of which he was capable; and by those natural, outward means He still retained some hold upon him. But, by the accumulation of hereditary evil, man was fast closing every faculty of his nature against the Lord, and approaching the brink of destruction. Then, in the fulness of time, Jehovah took upon Himself man's nature in the way of His own order, and stood face to face with him on the plane of the senses, in a form which he could appreciate. In that way He gained recognition, and got a foothold in human history. But Jehovah was not changed into a babe. He did not divest Himself of any power. He simply clothed His divine with a human organism, and made that a medium of bringing His divine power to bear upon man. In this way He could remove obstructions to the influx of life, and, as man received it, He could conform him to Himself. The necessity for this coming lay in man's dying condition, and not in any legal difficulties.

6. The human organism which Jehovah took upon Himself was a disorderly and perverted one. It could be tempted. It was subject to all the laws of the human mind. It could learn, and increase in wisdom. It had a consciousness distinct from the divine which it clothed, and this gave rise to all those expressions which seem to indicate that Jesus Christ was a distinct person from Jehovah. But, by the constant action upon it of the divine within, the imperfect organism received by incarnation was gradually put off, and replaced by a corresponding divine nature, by a process which is called by the Lord "glorification." The Lord's real death was the laying-down of this evil life, and not the crucifixion of

the material body. By this process of glorification, He ascended to the Father; that is, made his human nature one with His divine nature. In this glorified human nature He now dwells, and by means of it He exerts a more direct control over man. He can re-open the higher degrees of his mind, and keep him within the sphere of His divine influence. In this way He saved man from spiritual death, and renewed the broken covenant between the source of life and its recipients. The work of Redemption was consequently performed by one Being, in one person, according to the immutable laws of the divine order.

7. The spirit is the man himself clothed with a material body. The spirit is in the human form, organized of spiritual substances, and possesses all the organs, in general and particular, of the material body. It gives form and life to the body, which is merely an instrument the spirit uses to dwell in a material world, and gain material ideas, which are to serve as a basis and means for the development of man's spiritual faculties. The material body bears the same relation to the spiritual body that the husk does to the corn, and performs the same relative use. It serves only a temporary purpose. If man had never sinned, and disease had never attacked the material body, the real man would have cast it off when it had fulfilled its purpose. The death of the body is an orderly step in man's life, though, since sin entered the world, it is taken in a disorderly way. The death of the body is caused by the resurrection of man from it. As all its life was derived from the spirit, when that departs, it has no more power than the elements which compose it. By the death of the body, man is born into the spiritual world. His spiritual senses are opened, and he becomes conscious of spiritual objects, according to the same law that the material senses are opened by birth into this world.

8. The spiritual world is a substantial world in the true meaning of the word. It is composed of every class, degree, and form of substances and objects which are found in the three kingdoms of nature, and many besides, which cannot be formed out of the gross elements of matter. The spiritual world is the realm of causes; and the material universe, like the material body, is cast into the mould of spiritual forms. Spiritual substances, though they have form and hold relations to one another, are not material, and have nothing but form and external appearance in common with material objects. They are not created in the same way, or subject to the laws of fixed time and space. The spiritual world has three grand divisions, heaven, the world of spirits, and hell. The world of spirits is intermediate between heaven and hell. This is the world which all enter immediately after the death of the body, and where they are prepared for heaven or hell, according to their characters. It is a place of instruction, but not of probation, where every one who will receive it is taught the truth, and led into a heavenly life. It is also a state in which the spiritual faculties, freed from the incumbrance of the material body, are brought under more potent spiritual forces, which develop the ruling love with great rapidity. Every one is left in perfect freedom to go where he pleases,

and to form such associates as he chooses, though every aid is given to lead all to heaven by means of the truth. Here parents and children, husbands and wives and friends meet, and for a while live a life similar to that which they lived on the earth. But the scene gradually changes. Those who are not of homogeneous natures separate; and each one goes his own way, and joins himself with those to whom he is akin by nature. All pretence and disguises are thrown off. Every thing which is not in accordance with the ruling love is discarded; and the speech, the actions, and even the form itself, become the perfect embodiment and expression of the character. When the external becomes homogeneous with the internal, the man or woman rises to heaven, or sinks to hell, drawn by the irresistible affinities of his nature, and becomes incorporated into a society of similar character, where he remains forever. In this way, by orderly processes, in which every one is led in freedom, his judgment is effected. Every one goes where he chooses, where he can be the least miserable, or the most happy. All children and youth, and all of every age and every religion, who have not become the organized and fixed forms of evil, are instructed, and led to heaven.

9. Hell is not a state of constant punishment and suffering. Its inhabitants live in societies, where they can render to one another such services as their necessities demand. They have all the enjoyments they are capable of receiving. But as their ruling motives of life are love of self, and hatred to others, they cannot act from any affection without doing injury to others; and this always brings punishment, according to the same law which we see in universal operation in this life. When a man violates a law of his physical nature, he suffers from it. The penalty is inseparably connected with the broken law. By the action of these immutable principles the wicked are kept under constant restraint. They are not tormented by conscience, for they have none. The worm that never dies, and the fire that is never quenched, are their insane desires to subject all others to their power and their revengeful passions, which can only be repressed by suffering. In time their lusts become less active, though they are never destroyed. They submit to enforced order, become stupid, and lose all semblance of humanity.

10. On the contrary, all those in whom the love of the Lord and the neighbor has become the ruling motive of life are led by spiritual attractions to the society in heaven to which they specifically belong, and there they are welcomed by all: they find their home and the most ample field for the exercise of every faculty and the gratification of every pure desire. They find their place and their special function, and their happiness in the exercise of it. Heaven is not a state of idleness, but of glowing activities. Its rest is not repose after labor, but the free play of all the faculties. As every one is animated by love of others, each one is helped by all: as all the organic forms of their nature are in harmony with the divine forces which give them their life, they are constantly perfected. The perceptions grow keener, the understanding larger, the affections deeper and more varied and exquisite, and

this process of perfectibility will increase forever.

11. The spiritual world being the substantial world, the theatre of all causes, and the ultimate home of every human being, the Sacred Scriptures were given to man to reveal to him its laws and the principles of the divine government. They are also given according to the relation between natural and spiritual things. All material objects, natural actions, and events, are the effects of spiritual causes; and the spiritual causes are the laws of the divine order, and the embodiment of the divine character and purposes. Every natural object is consequently an exponent of some spiritual law or fact. When man had sunk into a condition which rendered it necessary that divine truth should be communicated to him by an outward way, the Lord employed those objects, relations, and human actions, which were the exponents of the truths He desired to communicate, because they were the effects of those truths, and performed the same uses on the material plane that the truths and affections serve on the spiritual plane. Every natural object and act recorded in the Word corresponds to and represents some spiritual principle or fact. While the Word in the letter is written according to the laws of human language, and treats of natural events, every sentence and word has a spiritual meaning which the natural idea represents; and this spiritual meaning is connected in the most logical manner throughout, from the beginning to the end, according to the harmonies of the Lord's nature, and the order and methods of His work. The Bible is consequently a Divine Book, written in a style impossible to a finite mind. The Lord Himself is its author; and Moses and David, the prophets and apostles, were only instruments in His hands in writing it, as the pen is an instrument in the human hand. Their minds were used, and consequently every one wrote in his own style, but stated the divine truths in correspondent natural forms. From the divine style in which the Word is written, it is adapted to all the wants of every human being in all worlds.

12. The most important service which Swedenborg has rendered to the world consists in the disclosures he has made concerning the spiritual sense of the Word and the divine method of its composition. By the opening of his spiritual senses he was admitted into the spiritual world, introduced into the societies of spirits and angels, was instructed in the laws of spiritual life; and, from his own experience of what he saw and heard, he has made known to men the nature and the reality of human life beyond the grave. His natural senses were not closed while he was in this state: he was consciously in both worlds at the same time, and could see their relations to each other. He could see the correspondence between natural and spiritual things, and was able to reveal the spiritual meaning of the Word. This opening of the genuine meaning of the Word is the means by which the Lord effects His Second Coming. He comes in the power and glory of the spiritual truths revealed to men in the writings of Swedenborg, and derived from the Word. In these truths He is effecting a more powerful influx of life into the minds of men, moving them to greater activity, and conjoining them more

closely with Him, as branches to the vine from which they derive their life.

The works of Swedenborg devoted to the exposition of the spiritual sense of the Word are *Arcana Cœlestia*, in 12 vols. octavo, *The Apocalypse Explained*, in 6 vols., and *The Apocalypse Revealed*, in 2 vols. In these works the spiritual meaning of every word in Genesis, Exodus, and the Revelation, is given, and the interpretation demonstrated by similar passages in other parts of the Word. The most important doctrinal works by Swedenborg are *Angelic Wisdom concerning Divine Love and Wisdom*, *Angelic Wisdom concerning the Divine Providence*, *Heaven and Hell*, *Conjugal Love*, and *The True Christian Religion, containing the Universal Theology of the New Church*. The collateral works are numerous, and constantly increasing. Among the most important are NOBLE'S *Appeal and Plenary Inspiration*, BARRETT'S *Lectures on the New Dispensation*, BAYLEY'S *The Divine Word opened*, BRUCE'S *Commentaries on the Gospels of Matthew and John*, CLISSOLD'S *Practical Nature of Swedenborg's Theological Writings*, *Illustrations of the End of the Church*, CLOWES'S *Four Gospels*, GILES'S *Nature of Spirit*, GOULD'S *Swedenborg and Modern Biblical Criticism*, GRINDON'S *Life, its Nature, Varieties, and Phenomena*, HAYDEN'S *Light on the Last Things*, *Dangers of Modern Spiritualism*, HINDMARSH'S *Rise and Progress of the New Church*, HOLCOMBE'S *Our Children in the Other Life*, *The Lost Truths of Christianity*, *The End of the World*, HENRY JAMES'S *Secret of Swedenborg*, PARSON'S *Essays, Three Series, Deus Homo, The Infinite and the Finite*, RENDELL'S *Antediluvian History, The Last Judgment and Second Coming of the Lord*, SILVER'S *The Symbolic Character of the Sacred Scriptures*, *The Holy Word in its own Defence*, TAFEL'S *Documents concerning Swedenborg*, WILKINSON'S *Human Body in its Relation to Man, On Human Science and Divine Revelation*. The most important biographies of Swedenborg are, *Emanuel Swedenborg, his Life and Writings*, by WILLIAM WHITE, *Swedenborg, a Biography*, by JAMES JOHN GARTH WILKINSON, *Hobart's Life of Swedenborg*, and *Worcester's Life of Swedenborg*. Swedenborg's theological works have been wholly or in part translated into English, French, German, Swedish, and Italian. There are three weekly, five monthly journals, and one quarterly published, in advocacy and exposition of the principles of the New Church; six in America, two in England, one in German, and one in Italian.

CHAUNCEY GILES

(Pastor of the New-Jerusalem Church, Philadelphia).

NEW-LIGHT ANTIBURGHERS, BURGHERS.

See SECEDERS.

NEW SOUTH WALES. See AUSTRALASIA.

NEW TESTAMENT. See BIBLE TEXT, CANON.

NEWTON, Sir Isaac, b. at Woolsthorpe, Lincolnshire, Eng., Dec. 25, 1642; d. in London, March 20, 1727. He was a posthumous child, and of very feeble health; but he early evinced great passion and great talents for the study of mathematics and mechanics. In 1660 he entered Trinity College, Cambridge, and in 1665 he took his degree as B.A. In 1667 he became a fellow, and in 1669 he succeeded Dr. Barrow as Lucasian professor of mathematics. In 1695 he was appointed warden of the mint, and in 1699, master; which position he filled with great ability, though

his health again became very poor in the last years of his life. The magnificent discoveries, mathematical and physical, by which he entirely changed the reigning conception of the world, he seems to have made at quite an early period of his life. But he was slow in publishing. His *Philosophiæ naturalis Principia mathematica* was not given to the world until 1687, and his *Analysis per Equationes numero terminorum Infinitas* not until 1711. The Cartesian vortex was at that time the commonly accepted scientific theory of the world; and, though not without difficulties, it had been explained into harmony with the views of the theologians. But this theory was completely wiped out of existence by Newton's theory of gravitation; and thus a collision with the theologians became unavoidable, the more so as Newton's whole method was an open protest against the method of scholasticism. Observation and experience were the only scientific basis he acknowledged. Metaphysics he abhorred; hypothesis he despised. No wonder, that, under such circumstances, he found one of his most zealous and most effective disciples in Voltaire. In England, however, the collision was not so very fierce. Newton's ideas were incorporated with the official system of teaching at Cambridge in 1699, at Oxford in 1704. Personally he was not orthodox: he verged towards Arianism. But he was a pious man, and his great interest in the Bible and in Bible-studies he has shown by his *Chronology of Ancient Kingdoms amended* (1728), *Observations on the Prophecies of Daniel and the Apocalypse of St. John* (1733), and *A Historical Account of Two Notable Corruptions of Scripture*, 1754. See BREWSTER: *Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton*, London, 1855, 2 vols.

NEWTON, John, b. in London, July 24, 1725; d. there Dec. 31, 1807. In early life, as a sailor (according to the account he gives in his autobiography), he ran a profligate course coupled with sad impiety, which led him to call himself, in his last days, the "old African blasphemer." In Africa he had to do with the slave-trade. But a wonderful change came over him between 1750 and 1754, accompanied by extraordinary circumstances, especially a dream he had, of a ring given to him, which he dropped into the sea, and which was restored by one who promised to keep it for him, — a beautiful parable, very interesting to thoroughly evangelical Christians. He decided on taking orders in the Church of England, and, after some difficulty, was ordained in 1764. He took a curacy at Olney in Buckinghamshire, a small town with which his name has since been identified; for there he became the intimate friend and adviser of the poet Cowper. The influence which he produced on him has led to controversy, and it has been thought that the companionship of the curate made his illustrious parishioner increasingly melancholy. But though his treatment might, in some things, be injudicious, there can be no doubt that Newton was an exceedingly cheerful man, and that his religion served to cheer his friend, rather than otherwise. After an exemplary course at Olney, Newton became rector of St. Mary Woolnoth, and lived to a great age, exercising a great influence in London and throughout the country, as well by his social habits as by his popular preaching.

He was the main pillar of the Evangelical party in the Church of England, and gathered round him at his simple re-unions in Hoxton, where he resided, Dissenting ministers as well as the Established clergy. He wrote a good deal; and, not to mention other publications included in the edition of his works (1816), his charming letters, entitled *Omicron* and *Cardiphonia*, deserve to be, as they are, favorites with the British public and with American Christians. His contributions to the *Olney Hymns* (348 in number, of which 67 were Cowper's) rank high in English psalmody, and are, some of them, exceedingly touching. The epitaph on his monument, prepared by himself, is very characteristic: "John Newton, clerk, once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long labored to destroy." JOHN STOUGHTON.

NEWTON, Robert, D.D., Wesleyan pulpit orator; b. at Roxby, Yorkshire, Sept. 8, 1780; d. April 30, 1854. He was received into the British Conference in 1799, and from that time on won reputation, and ultimately great fame, for his oratory. He was four times president of the British Conference, and in 1839 was sent as delegate to the Methodist-Episcopal Church of the United States. Everywhere he went, he was attended by crowds. The British and Foreign Bible Society and Foreign Missions were favorite themes. His *Sermons* was posthumously published, London, 1856; and his *Life* was written by Jackson, London, 1855.

NEWTON, Thomas, D.D., b. at Lichfield, Jan. 1, 1704; d. in London, Feb. 14, 1782. He studied at Trinity College, Cambridge; and, after filling several charges in London, was in 1761 appointed bishop of Bristol, and in 1768 dean of St. Paul's. He edited the first critical edition of Milton's *Poetical Works*, London, 1749-52, 3 vols.; and (very popular) *Dissertations on the Prophecies, which have been remarkably fulfilled, 1754-58*, 3 vols., 10th ed., 1804, 2 vols. His *Complete Works* appeared 1783, 3 vols., with *Memoir*.

NEWTON THEOLOGICAL INSTITUTION is located on the summit of a beautiful hill in Newton Centre, Mass., about seven miles west of Boston. A more convenient, healthful, and attractive site for a theological seminary, it would be difficult to find in New England. The institution was founded in 1825, and is the oldest seminary established by American Baptists for the purpose of providing *graduates from college* with a suitable course of theological instruction, occupying *three years*,—a course beginning with the Hebrew and Greek Scriptures, continuing with biblical theology and ecclesiastical history, and concluding with homiletics, pastoral duties, and church polity, but giving *special prominence to biblical study*. The privileges of the institution have also been offered, from the first, to candidates for the ministry whose education, however gained, was sufficient to enable them to take all the studies of the regular course in class-connection with graduates. Moreover, a few men, approved by the churches, have been received to a purely English course of two years, embracing such parts of the regular course as can be taken by one who does not read either Hebrew or Greek.

The work of the institution began in 1825, with a single professor, Rev. Irah Chase, D.D. In 1826 Rev. Henry J. Ripley, D.D., was associated with Dr. Chase; in 1834 Rev. James D. Knowles was added to the faculty; and in 1836 Rev. Barnas Sears, D.D. Professor Knowles died in 1838, after a short period of brilliant service; and in 1839 Rev. H. B. Hackett, D.D., was made professor of biblical literature and interpretation. All these were eminent scholars and teachers; and the institution, though financially weak, prospered under their care. From 1839 to 1846 the number of professors was four; from 1846 to 1868 it continued the same, with an assistant instructor in Hebrew; but since 1868 there have been five regular professors—one of them president—and a teacher of elocution.

The board of instruction is now (1882) constituted as follows: Rev. Alvah Hovey, D.D., LL.D., president, and professor of theology; Rev. Heman Lincoln, D.D., professor of church history; Rev. O. S. Stearns, D.D., professor of biblical interpretation, Old Testament; Rev. J. M. English, A.M., professor of homiletics, pastoral duties, and church polity; Rev. J. F. Moreton, A.M., professor, *pro tempore*, of biblical interpretation, New Testament; and Mr. L. A. Butterfield, Alva Woods Lecturer on Elocution. A Newton lectureship has recently been established by a friend of the institution, and it is expected that a sixth professor will soon be added to the faculty.

The institution has a well-selected library of about seventeen thousand volumes, and a commodious reading-room. The library, under the care of John B. Houser, is open to students six hours every day, except Sundays. It has the income of twelve thousand dollars for the purchase of books and reviews. To meet other expenses the institution has an endowment of more than three hundred thousand dollars, besides twenty-five scholarships of a thousand dollars each (and a bequest of ten more soon to be received) for the benefit of indigent students. It has four public buildings; viz., Colby Hall (containing chapel, reading-room, library, and president's room on the first floor, and three lecture-rooms, with a museum, on the second), Farwell Hall and Sturtevant Hall (which are heated by steam, and have rooms, comfortably furnished, for at least sixty-eight students), and a gymnasium.

About nine hundred students have been connected with the institution, though some of them have not taken the full course. Sixty-two have gone from it to be missionaries in foreign fields. Nearly as many have been made presidents or professors in colleges or theological seminaries, but most of its graduates have become pastors in America.

The institution is controlled by a board of forty-eight trustees, a part of them ministers, and a part laymen. It has had many liberal benefactors, of whom the late Gardner Colby of Newton Centre deserves honorable mention. ALVAH HOVEY.

NEW-YEAR'S CELEBRATION. The *Calendæ Januariæ*, that is Jan. 1, was celebrated in Rome, and, indeed, throughout the Roman Empire, as a feast of joy, just like the *Saturnalia*. The first day of the year should be a good omen for the whole year. In the *forum*, in the shops, and in the houses, business was begun early in

the morning in the usual way, but only *pro forma*. The first stroke of work done, the year was considered as duly inaugurated, and people gave themselves up to merry-making. The houses were hung with wreaths and draperies; everybody gave his "Happy New-Year" to everybody else; and friends presented each other with sweetmeats and old coins, as omens of a year full of enjoyment and profit. In the public squares female dancers showed their art; and the crowd made merry with games, singing, jokes, and masqueradings of all kinds. Towards this Pagan custom, and all the follies and excesses to which it gave rise, Christianity assumed a decidedly hostile attitude; and the Fathers and teachers of the church took occasion of the debaucheries of the feast to deliver severe penitence-sermons on that day. (See Ambrose, *serm.* 7; Augustine, *serm.* 2, 198; Petrus Chrysologus, *serm.* 155; Maximus Turinensis, *hom.*, 8; Chrysostom, and others.) The Council of Tours (567) forbade in its fourteenth canon all merry-making on New-Year's Day, and made the day a fast-day; and in the tenth century Bishop Atto of Vercelli renewed the decree. In the fourth century, however, Dec. 25 was fixed as the birthday of Christ; and Jan. 1, falling on the eighth day after Christmas, thus became, in accordance with Luke ii. 21, the day of the circumcision of Christ. When and by whom that event first was made the occasion for a Christian festival is not known; but the above-mentioned Council of Tours (567) ordered that on Jan. 1 a *missa circumcisionis* should be celebrated. In the beginning of the eighth century Beda Venerabilis wrote a homily on Luke ii. 21, for Jan. 1. In the Roman *Sacramentarium*, in the *Missale Gothicum*, and in many old *Calendaria*, the day is duly noted down as the *Festum circumcisionis Domini*. The rules of Chrodegang (74), the capitularies of the Frankish kings (I., c. 158), the synod of Mayence (813, *can.* 36) speak of the festival under the name of *Octava Domini*. Of course the circumstance that the festival of the circumcision also was New-Year's Day was at first completely ignored. But gradually it made itself felt even in the proceedings of the church; and it became customary for the priest to give the congregation his "Happy New-Year" from the pulpit, or even to deliver a New-Year's oration. In the *Sermonum Opus Exquisitissimum*, by Gottschalk of Osnabrück, 1517, may be found a very curious specimen of this kind of sermons, which, however, again went out of fashion with the Reformation. In the Greek Church Jan. 1 is chiefly celebrated in honor of Basil the Great. See ALT: *Der christliche Cultus*, Berlin, 1843, ii., 46, 205, 315.

H. MERZ.

NEW-YEAR, Feast of. See TRUMPETS, FEAST OF.

NEW-YORK CITY, the most populous city and chief commercial centre of the Western Hemisphere, had a population, in 1880, of 1,206,299. It was originally confined to Manhattan Island, a body of land thirteen miles and a half long, and two miles and a quarter wide at its widest point. The Dutch began the settlement of the island immediately after the discovery of Hudson, in 1609; and the town, which was built around a fort, was called New Amsterdam. In 1664 it passed into the hands of the British, who changed

the name to New York, in honor of the brother of Charles II., the Duke of York. The town remained in the hands of the British (with the exception of a short interval when it was recaptured by the Dutch, 1673) till after the surrender of Yorktown in 1783.

The first and legal church was the Reformed Church of Holland, and services were conducted both in the Dutch and the French from the beginning. The first church was organized in 1628, with fifty members (Dutch and Walloons), by Rev. Jonas Michaëlius, who had just arrived from Holland. The first edifice was built of wood, in Pearl Street, between Whitehall and Broad. The Dutch Reformed Church still holds a position of high honor and influence. The British legalized the Episcopal Church, but tolerated the Dutch Reformed denomination, as also the Lutherans, who built a church in 1669, and had for their first pastor Rev. Jacob Fabritius. They were, however, intolerant to other denominations, Lord Cornbury, especially, signaling his gubernatorial term in this regard; as, for example, when in 1707 he threw into prison the Presbyterian clergyman, Makemie, for preaching without a license in New York. The first Episcopal services were held in the church at the fort. Trinity Church was opened Feb. 6, 1697, by the Rev. William Vesey. In 1703 the King's Farm was granted by Queen Anne to the corporation of Trinity Church, which was the foundation of its great wealth, and still makes it the wealthiest religious corporation in the land. The present edifice of Trinity Church was erected in 1846. The first Baptist Church was organized in 1724, but disbanded eight years later. The so-called First Church was organized in 1745, with Jeremiah Dodge as pastor. The first Presbyterian Church was organized in 1716. The first church edifice was erected in Wall Street in 1719. The first society of the Methodist-Episcopal Church was organized with five members, in October, 1766, by Philip Embury, a local preacher; and the first church edifice, on John Street, was dedicated Oct. 30, 1768. The religious statistics of New York in 1881 were as follows:—

Baptist churches and chapels	44
Catholic Apostolic church (Irvingite)	1
Congregational churches and chapels	9
Disciples church and chapel	2
Friends churches and chapels	5
Greek church	1
Jewish synagogues	26
Lutheran churches and chapels	21
Methodist (African) churches and chapels	8
Methodist-Episcopal churches and chapels	57
Methodist (Free) church and chapel	2
Moravian churches	2
New-Jerusalem church and chapel	2
Presbyterian churches and chapels	66
Presbyterian (Reformed) churches and chapels	6
Presbyterian (United) churches and chapels	7
Presbyterian (Welsh) church	1
Protestant-Episcopal churches and chapels	80
Reformed Dutch churches and chapels	27
Reformed Episcopal church and chapel	2
Reformed German church and chapel	2
Roman-Catholic churches and chapels	58
Second Advent churches and chapels	3
Unitarian churches and chapels	3
Universalist churches and chapels	6
Union, or undenominational, churches and chapels	48

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The proportion of the churches to the population is as 1 to 2,468.

One hundred and eighteen of these organiza-

tions are Protestant missions, sustained either by individual churches, individuals, or the New-York City Mission and Tract Society (five chapels). Protestant services are held in the English, German, French, Swedish, Hungarian, Bohemian, Italian, and Chinese languages. The Protestant population of the city is estimated at about 600,000, the Jews at 70,000, and the Roman Catholics at 400,000; the average sabbath attendance upon Protestant places of worship, at 150,000. The total church accommodations are sufficient for 375,000 persons. The Roman-Catholic churches are not sufficient to accommodate the worshippers. The number of communicants in the Protestant churches has been estimated at upwards of 80,000. There are 356 Protestant sabbath schools, with an attendance of 88,237 scholars; and 418 sabbath schools of all denominations, with an attendance of 115,826 scholars. The following table gives an exhibit of the relative strength of the churches in different years:—

DENOMINATIONS.	1830.	1850.	1870.	1881.
Protestant Evangelical Churches,	99	211	380	392
Roman Catholic Churches . . .	4	19	41	58
Unitarians, Universalists, etc., and Synagogues	6	17	49	39

The following table presents the ratio of the churches to the population:—

YEARS.	Churches.	Population.
1786	9	23,614
1800	22	60,489
1820	62	123,706
1840	170	312,852
1860	347	813,669
1870	470	942,262
1880	489	1,206,299

There are three theological institutions in the city,—Union Seminary (Presbyterian), with seven professors, at 9 University Place; the General Theological Seminary (Episcopal), with seven professors, at 405 West 20th Street; and St. John's College (Roman Catholic) at Fordham.

There are five Young Men's Christian Associations, which include separate organizations for the Germans, colored people, and Chinese. The main organization, at the corner of 4th Avenue and 23d Street, sustains four branches. There is also an efficient Young Women's Christian Association at 7 East 15th Street.

There are seven free reading-rooms for seamen, fifteen for workingmen. Seven daily noon prayer-meetings are sustained in different portions of the city, of which the best known is the Business Men's Noon-day Prayer-Meeting, held on Fulton Street, from 12 to 1.

The charitable organizations of the city are very numerous, and it is estimated that at least \$4,000,000 are distributed by these bodies annually. Space permits us only to give the following figures: *Hospitals, Homes, and Asylums* (including 4 foundling-asylums), 92, all but 9 of which are sustained by religious denominations; *Fruit-Mis-*

sions, 3; *Benevolent Societies* (including societies for the suppression of vice, the prevention of cruelty to children, cruelty to animals, relief organizations, etc.), 41; *Industrial Schools*, 38; *Institutions for Children* (including 4 newsboys' lodging-houses, etc.), 48; *Dispensaries*, 30. These figures give an idea of the charitable work and the number of charitable institutions of New-York City, but do not exhaust the number. The most of the churches maintain sewing-schools, distribute alms through special committees, etc.

The American Bible Society has its headquarters in New-York City, occupying the immense building called the "Bible House." The Children's Aid Society, which gathers in destitute children, and provides homes for them in the West, etc., has, in the last twenty-eight years, provided for 59,481 children, and expended \$2,958,919.

Official statements place the number of *drinking-places* at 9,215, the money expended in which may with safety be set down at \$60,000,000 a year. There were 67,135 arrests for 1881, and 45,309 persons were held. 32,391 of these persons, or three-fourths, were of intemperate habits. Besides the work done through the churches and hospitals and temperance meetings, there is a Home for Inebriates at 48 East 78th Street.

LIT.—The history of New-York City may be found in the *Histories* of MARY L. BOOTH (rev. ed., New York, 1880) and MRS. LAMB (New York, 1881). For the statistics, see *Report of the United-States Bureau; Christian Work in New York* (published annually by the New-York City Mission and Tract Society, under the editorial care of Lewis E. Jackson, treasurer, No. 50 Bible House), etc.; BRACE: *Dangerous Classes in New York, and Twenty Years of Work among them*, New York, 1872.

D. S. SCHAFF.

NEW-YORK SABBATH COMMITTEE, The, was organized in 1857, to promote the observance of the Lord's Day, and especially to secure the enforcement of the laws which protect the quiet and order of Sunday and the right of all classes to the weekly rest. It grew out of a prevalent feeling of the need of some measures to check the growing public desecration of Sunday, and the alarming proportionate increase of drunkenness, disorder, and violent crimes, on that day. At a conference of prominent and influential citizens, after much deliberation, a permanent committee of twenty was formed, to whom the conduct of the reform was committed, with power to fill vacancies in their own number. The committee was composed of leading laymen, representing the different denominations and the various business and social interests of the community. Mr. Norman White, who had taken the chief part in initiating the movement, was made chairman, to whose eminent zeal, wisdom, and perseverance the success of the committee has been largely due; and an efficient secretary and executive officer was found in the person of Rev. R. S. Cook, who had previously been a secretary of the American Tract Society. The committee, from the beginning, secured the hearty moral and financial support of the Christian community. It adopted, and has always adhered to, these principles in its work: viz., clearly to discriminate between the sabbath as a religious and as a civil institution,

and carefully to respect the proper limitations of civil intervention in guarding the weekly rest; to keep the one issue distinct from all other measures of reform; to avoid all impracticable measures; to recognize the controlling power of public sentiment, and to take no step until the way should be prepared for it; to advance one step at a time; to work through the constituted authorities, giving as little prominence as possible to its own agency; and to conduct its work on such broad and just grounds as to secure the co-operation of the widest possible constituency.

The committee undertook successively the suppressing of the noisy crying of newspapers on Sunday, the Sunday selling of liquor, Sunday theatrical entertainments, noisy processions and parades on Sunday, unnecessary work upon the public streets, and the encroachments incident to such a city (public and private) upon the rest and quiet of the day. To accomplish these measures new legislation has been found necessary, and has been secured from time to time; notably, the Sunday Theatre Law of 1860, the Excise Law of 1866, important amendments to the Excise Law in 1873, the Processions Law of 1872, and the modification and re-enactment of the Sunday statute in the Penal Code of 1882. The committee has also successfully opposed numerous attempts to pass laws hostile to the sabbath. Beside its work in this city, the influence of the committee has been widely exerted throughout the State and in other parts of the country. It acted effectively in behalf of the sabbath during the late war, and secured the issue of President Lincoln's sabbath order to the army and navy in 1862. It aided the closing of the Centennial Exposition at Philadelphia on Sundays, and has secured governmental recognition of Sunday in various instances, especially in the International Electrical Exposition at Paris in 1881. It has assisted in the formation of similar associations. In addition to the personal efforts of the officers and members of the committee, it has secured the preaching of sermons on the sabbath, by eminent clergymen, many of which have been published; it has contributed very largely to the discussion of the subject in the secular and religious journals; and especially has issued a series of carefully prepared original documents, fifty in number, discussing the various aspects of the Sunday question. Of these documents, and of occasional fly-leaves, circulars, etc., several millions of pages have been printed and distributed in English and other languages. Some of the documents have been reprinted in Europe. Six of the original members of the committee, including the chairman, Mr. Norman White, still remain (1883) in connection with the committee, after the lapse of twenty-five years, though no longer able to participate actively in its work. Mr. Cook, on his death (in 1864), was succeeded in office by the Rev. Dr. Philip Schaff, whose services were especially valuable in securing the sympathy and co-operation of German ministers and citizens in the work of the committee at home and abroad. Dr. Schaff resigned his position in 1869, and was followed by the Rev. W. W. Atterbury, who has since continued to hold this office.

W. W. ATTERBURY.

NEW ZEALAND. The Colony of New Zealand

consists of three islands, known as North, South, and Stewart's Islands, together with the small adjacent islands. The North, called by the Maoris *Te Ika a Māui*, is 500 miles in length and 250 miles at its greatest breadth. The South or Middle Island, called by the Maoris *Te Wahi Pounamu*, is the same length, but not nearly so broad. Stewart's Island, the Maori name of which is *Rakiura*, is 30 miles long and 25 miles broad. The area of the group is 105,000 square miles, being approximately the size of Great Britain and Ireland. It is situated in the South Pacific Ocean, 1,200 miles south-east of the Australian Continent, between 34° and 48° south latitude, and between 166° and 178° east longitude.

The earliest inhabitants of the country seem to have been the Maoris, a people believed to be of Malay origin. The first European discoverer was Abel Tasman, the Dutch navigator, who visited it in 1642, after his discovery of Tasmania; but it is not known to have been again visited till 1769, when Capt. Cook landed on it. A few years later, whaling-ships began to call occasionally; and in 1814 the Church Missionary Society established a mission at the Bay of Islands, among the Ngāpuhi tribe, whose chiefs in 1840 were the first to sign the treaty acknowledging British supremacy. Other missions speedily followed. The colonization of the country may be said to have begun in 1840, when Wellington was settled by the New-Zealand Land Company, who had obtained authority for the purpose from the British Government. Auckland was established the same year, and the year following New Plymouth and Nelson were founded. The most important settlements politically and ecclesiastically were those of Otago and Canterbury. The former took place in 1848, under the auspices of the Free Church of Scotland; and the latter, under the auspices of the Church of England, in 1850.

The country is of volcanic origin, and very mountainous. Some of the heights are covered with perpetual snow, notably Mount Egmont in the North Island, and Mount Cook, which is the highest peak in the southern Alps, and rises to the height of 13,200 feet. The climate, while varying greatly in the different latitudes, is, on the whole, free from extremes. The climate of the North Island has been compared to that of Italy, and the South Island has been compared in this respect to Jersey. New Zealand is rich in minerals. The cereals, fruits, and flowers of temperate climes, grow in abundance, and of good quality. Neither marsupials nor snakes, both of which are common on the mainland of Australia, are found in New Zealand.

The provincial system of government was established in 1852, and continued till 1875, when it was abolished, and the country divided into counties. The constitution is substantially the same as in the other British colonies, and consists of a governor, a legislative council, and a house of representatives. In the latter there are usually several Maori members. The system of education is regulated by the Act of 1877. It is secular and free. The University of New Zealand grants degrees.

The population, according to the census of March, 1878, was 414,412, including 4,433 Chinese, but exclusive of the Maoris. Perhaps it may now be put at approximately half a million, including

all races. In 1878 the Maoris numbered 43,000. Although a powerful race physically and mentally, they are evidently passing away gradually but surely. The number was estimated at 2,000,000 in 1835. Their children are taught in native schools under the government; and the Presbyterians, Episcopalians, and other denominations, have diligently carried on mission-work among them. In 1878 the population of the principal cities of New Zealand was as follows:—

Auckland	39,401
Dunedin	34,674
Christ Church	29,029
Wellington	21,005

Wellington is the capital, and seat of government.

There is no state church in New Zealand. The Church of England has six bishops,—at Auckland, Napier, Wellington, Nelson, Christ Church, and Dunedin. In this denomination there were, by the census of 1874, 172 churches and an attendance of 19,916. The Presbyterians had at that time 125 churches and an attendance of 18,541. By the circumstances of their settlement thirty years ago (1850), the provinces of Otago and Canterbury have had a distinctive ecclesiastical character, the Presbyterians being predominant in the former, and the Episcopalians in the latter; but this is becoming gradually less marked. The other sects, at the time of the above census, were as follows: Wesleyans, 105 chapels, in attendance, 12,723; Roman Catholics, 86 chapels, in attendance, 10,967. Baptists, Free Methodists, and Congregationalists were nearly equal, with an attendance each of about 3,000.

By the census of 1878 the population was divided, according to nominal church connection, as follows:—

Episcopalians	173,734
Presbyterians	95,103
Methodists	37,879
Baptists	9,159
Congregationalists	5,555
Lutherans	5,643
Roman Catholics	58,881

Then follow various smaller sects, of which the Unitarians number 432; while 10,664 do not state their religion.

R. S. DUFF.

NIBHAZ is mentioned in 2 Kings xvii. 31 as a deity worshipped by the Avites, who had been transplanted by the Assyrians, and settled in Ephraim. Whence they came is not known, but it must have been from some place in Syria or Mesopotamia. The derivation of the word “Nibhaz” is very uncertain. Whether that deity was identical with the Nebaz of the Mendæans, the demon of the uttermost darkness, has not been decided. The rabbins derive the name from a Hebrew root, “to bark;” but though there was an Egyptian deity with a dog’s head, Anubis, and though by the Persians the dog was represented as following Mithras, nothing is known of sacred dogs or dog’s worship on Assyro-Babylonian soil.

W. BAUDISSIN.

NICÆA, Councils of: I. The first council of Nicæa opens the series of œcumenical councils, and defined the church doctrine of the divinity of Christ, that he is co-essential with the Father. Very properly has a world-wide importance been attached to it, both on account of the profound metaphysical question it discussed and the influence of its decision upon the doctrinal system of

many after-centuries. The council is also very important on account of its other decrees, and the epoch it marks in the relations of the State to the doctrines and polity of the Church. In contrast to many later councils, the first council of Nicæa has no intricate and tedious secret history. Our sources are the creed, canons, a synodal brief, a number of imperial letters, and various accounts by members of the council or later writers. The principal description is given by Eusebius of Cæsarea, in his *Life of Constantine* (*Vita Constant.*, iii. 6 sqq.), which, however, seeks unduly to make prominent the services and magnanimity of the emperor. He also gives an account in his letter to the Church of Cæsarea (*Ep. ad Cæsar.*, in Theodoret, I. 11). Athanasius is our next most valuable authority (*De decretis synodi Nic.* and *Ep. ad Afros.*); but, while he speaks from personal observation, he is a partial judge. A third eyewitness of whom something is preserved is Eustathius of Antioch (see Theodoret, c. 7). The later historians, Socrates (i. 8 sqq.) and Sozomen (i. 17 sqq.), draw from Eusebius, and give credible though not detailed accounts; while Theodoret (i. 6 sqq.; compare Rufinus: *Hist. Eccl.*, i. 1 sqq.) is quite full in his notices of the acts of the council, but admits some doubtful details. The creed is given both by him and Socrates. The Arian position is represented by Philostorgius (i. 7; ii. 14), and the work of Gelasius of Cyzicum (ab. 476), which is of inconsiderable value. Marutha’s history of the council, written near the close of the fourth century, is lost. Later documents are without value; but of interest are the two works, *Analecta Nicæna* (*Fragments relating to the Council of Nice; the Syriac Text from an Ancient Manuscript*, by H. Cowper, London, 1857), and *Le concile de Nicée d’après les textes coptes et les diverses collections canoniques*, by E. Revillout, Paris, 1881. For the circumstances forming the occasion of the council, see **ARIANISM**.

After Constantine had in vain endeavored to quietly settle the doctrinal dispute at Alexandria, he summoned by letter, in the year 325, the bishops of his empire to Nicæa in Bithynia [then the second city of that province, but now represented by a Turkish village, Isnik, with a population of fifteen hundred], offering them money to defray the expenses of the journey, and free conveyance. Syria, Arabia, Phœnicia, Persia, Libya, Mesopotamia, Asia Minor, Egypt and North Africa, Greece, Pannonia, and Spain (with one bishop, Hosius), were represented by three hundred and eighteen bishops (Athanasius, Theodoret), or two hundred and fifty according to Eusebius, or three hundred according to Socrates. To this number were added many presbyters and acolyths. The delegation from the East was in an overwhelming majority. The bishop of Rome, Sylvester I., was prevented from attending by the feebleness of age, and was represented by two presbyters, Vitus and Vicentius. The more prominent members were Macarius of Jerusalem, Eustathius of Antioch, Alexander of Alexandria, and his deacon Athanasius, Spyridion of Cyprus, Arius, Eusebius of Nicomedia, Theognis of Nicæa, Secundus of Ptolemais,—the last four belonging to the Arian wing. The worker of miracles, Jacob of Nisibis, was also present; and many confessors who bore in their bodies the

marks of persecution. The month of the year in which the council met is not definitely known, although June or July are usually agreed upon. Sozomen relates that many of the bishops wished to avail themselves of the occasion to settle private disputes, and presented many complaints to the emperor. Constantine, however, conducted himself with much prudence, directed the complainants to the higher and all-wise Judge, and burned the documents. Private discussions were held with Arius, and these revealed the eloquence and intellect of Athanasius. On the day appointed for opening the convention, the bishops received the emperor standing. He appeared with a commanding yet humble mien, was welcomed by Eustathius, and, after delivering a brief address in Latin (which was interpreted in Greek), gave the assembly into the hands of the presidents (*πρόεδροι*). Their names are not known. The suggestion of Schroeckh and Ernesti, who mention Eustathius and Alexander, is much more worthy of confidence than that of Hefele, who, following Gelasius, advocates the claims of Hosius of Cordova.

The great subject of debate in the council was the relation of the Son to the Father. Here we have the accounts of Athanasius, who speaks of two sharply opposed parties, and Eusebius, who speaks of three varieties of opinion. Combining them, we find that there were three wings in the council and three stages in the progress of the debate. In the first stage, the council proposed to define the relation of the Son to the Father by the simple biblical predicates, such as *εἰκὼν* ("image of God") and *ἐκ τοῦ θεοῦ εἶναι* ("to be or come from God"); but when the Arian party assented, defining these predicates to suit themselves, the majority of the council receded. In the second stage, Eusebius of Cæsarea and his friends, who, without being Arians, avoided the term of the strict trinitarian wing, *ὁμοούσιος* ("of the same substance"), fearful of running into Sabellianism. Their proposition met with temporary favor, but was finally rejected, and the much-debated word inserted in the definition. The name of Hosius of Cordova was the first signature appended to the confession. Arius and five others — Eusebius of Nicomedia, Theognis of Nicæa, Maris, Theonas of Marmarica, and Secundus of Ptolemais — refused to sign, and were anathematized. Eusebius, Theognis, and Maris changed their minds. The first two, however, refusing to sign the articles of condemnation, were banished to Gaul. Arius, Theonas, and Secundus were exiled to Illyria. Constantine sanctioned the decisions of the council, and made the diffusion of Arian writings a capital offence. The council itself prepared an encyclical, communicating its decision to the churches, and enjoining obedience.

In addition to this principal doctrinal question, the council made deliverances upon the Meletian and Passover controversies; the latter being settled by fixing the Roman practice (See MELETIAN and PASCHAL CONTROVERSIES.) It also passed twenty canons. To this number were added, in the course of time, many others, till it reached eighty or eighty-four in the Arabic collections of Turrianus and Echellensis, which were brought to light in the sixteenth century. These canons deal with clerical self-mutilation, the relations of the clergy to women, the process of excommuni-

cation, the Novatians, heretical baptism, etc. The third canon forbids clergymen to have strange women in their houses, but does not forbid their marriage. The council wanted to pass a law requiring the three higher orders of the clergy to put away their wives after ordination; but the venerable confessor Paphnutius earnestly protested, declaring that no rule was needed which went beyond the old custom that the clergyman should not enter into a marriage-engagement after his ordination. The council was brought to a close by a magnificent entertainment by the emperor, who distributed handsome gifts among the bishops, the city, and the adjoining country.

It is proper to notice, that the Bishop of Rome did not exert any considerable influence upon the council, in spite of the statement of the Trullan Synod of 680, that Sylvester joined with Constantine in calling it, and Hefele, who even dares to hold that the proceedings of the council were sent to Sylvester for his confirmation. See ITTIGIUS: *Hist. Conc. Nicæni*, Lips., 1712; RICHERIUS: *Hist. Concil. General.*; WALCH: *Concilien-geschichte*; MANSI; HEFELE; [Is. BOYLE: *A Hist. View of the Council of Nice, with a Translation of Documents*, New York, 1856; and the Church Histories of Gieseler, Neander, Schaff, etc.].

II. The second council of Nicæa, usually reckoned as the seventh œcumenical council, decreed the use of images in the church, and anathematized all who taught otherwise. The regent Irene favored the use of images, and with her the oppressed party came into power. Paul, the patriarch of Constantinople, withdrew; and Tarasius was put in his place. A synod met at Constantinople Aug. 1, 786. It had the consent of Hadrian I., Bishop of Rome, and two monks who were chosen to represent the patriarchs of Jerusalem, Antioch, and Alexandria, with whom it was not possible to have communication, on account of the Saracenic invasion. The synod was at once interrupted by the opponents of the use of images, many of whom were in the army, and belonged to the guard of the palace. It was again convened at Nicæa, Sept. 24, 787, and adjourned Oct. 13, after seven sittings. The members numbered three hundred and fifty. There was no freedom of discussion. The result was determined upon before the council opened. Biblical and patristic testimonies, legends of the saints, — such as the miracles of Simon Stylites and the sacredness of the painter's art, — were urged in advocacy of the use of images. The synod of 754, convened by Constantine Copronymus (Irene's predecessor), was declared heretical. Decrees were passed, admitting images and pictures of Christ, Mary, and the saints, and pictures of the cross, into the churches, and demanding for them, not the worship, it is true, which is offered to God (*λατρεία*), but a due reverence and prostration of the body (*ὑποστάσις καὶ τιμητικὴ προσκύνησις*). These decrees were unanimously adopted, and at an eighth sitting in Constantinople (Oct. 23) they received Irene's signature. Hadrian, whose delegates likewise gave their assent, lived to receive Charlemagne's sharp criticism of them in the *Libri Carolini*, and the condemnation, by the Synod of Frankfurt (794), of the worship of images (not the use of them in the churches).

The twenty-two canons of the council concern the election of bishops, the convention of general provincial synods, the use of relics in the churches, etc. The first council of Nicæa contributed to establish the unity of Christendom. The second belongs to a period when that unity was already threatened. It had only the semblance of an œcumenical character. Among the Greeks it is reckoned as the seventh and last œcumenical council. For literature, see above. GASS.

NICÆNO-CONSTANTINOPOLITAN CREED, **The**, used in all the Greek and Roman churches, and recognized by most of the denominations of Protestantism, is, according to the generally received opinion, a recension, made at the Council of Constantinople in 381, of the creed formulated by the Council of Nicæa in 325. In the present article we shall discuss, (1) the authentic text of the Constantinopolitan (or Nicæno-Constantinopolitan) Creed, (2) the Nicene Creed, (3) the origin of the Constantinopolitan and its relation to the Nicene, (4) the history of the Constantinopolitan. Some of these questions cannot be answered exhaustively as yet; but the investigations of Caspari, Lumby, Swainson, and Hort, have established the main points.

I. TEXT OF THE CONSTANTINOPOLITAN.—The three principal texts of the Constantinopolitan are, (1) The Greek text as it is found in the Acts of the 2d, 4th, and 6th œcumenical councils, in the works of the later Greek Fathers, and in the liturgies; (2) The Latin texts (translation) of Dionysius Exiguus, in the Acts of the Synod of Toledo (589), and of the Synod of Forum Julii (796), and that of Paul III.; (3) The Greek text used in the West, as it is found in several manuscripts of the ninth and tenth centuries. In addition, we have Syriac (of the year 562, in the British Museum), Coptic, two Anglo-Saxon (eleventh and thirteenth centuries, at Cambridge and Oxford), and other translations. The Latin text differs from the Greek in three main particulars: (1) The addition of *Filioque* ("and the Son"); (2) The omission of the preposition *εις* ("in") before the clause "one Holy . . . church;" (3) The substitution of the singular *Credo* ("I believe"), etc., for the plural. The text of Dionysius Exiguus differs in other particulars. The addition of the clause *Filioque* ("and the Son") was first introduced by the Council of Toledo in 589; and the doctrine of the double procession of the Holy Ghost was worked out by Augustine, emphasized in Spain in opposition to the Arianism of the West Goths, but was not yet adopted in Rome at the beginning of the ninth century, when Leo III., in answer to a request of Charlemagne (809), refused to incorporate it. The omission of the preposition *in* before *ecclesiam* (church) was not accidental, and is found in the oldest Latin texts (Dionysius Exiguus, Synod of Toledo, Mozarabic Liturgy, etc.). This variation likewise goes back to the theology of Augustine, who made a distinction between *credere aliquid* (believing something), *alicui* (somebody), and *in aliquem* (in somebody).

The Greek texts of the West in part contain the divergences of the Latin text; but the Greek text written in Latin letters, in the *Sacramentarium Gelasianum*, agrees with the Greek texts of the East.

II. NICENE CREED.—The Nicene Creed, with

which the Constantinopolitan is often identified, or of which it is regarded as a recension, was formulated at the Council of Nicæa as the first authoritative conclusion of the Trinitarian controversy. The events leading to the triumph of the Alexandrian party at the Council, and the formulation of the creed, are obscure. But Eusebius is certainly right when he affirms that the Nicene Creed was formed on the basis of the baptismal formula of Cæsarea, which he himself presented. This is confirmed by an investigation of the creed, and the merit of having properly apprehended this point belongs to Hort. The main points with reference to the composition of the Nicene Creed are, that it rests upon the baptismal formula of Cæsarea; differs from it by, (1) omissions and small changes, (2) the introduction of Christological clauses of the Alexandrian Church, and (3) by a revision based upon a comparison with the baptismal formulas of the churches of Jerusalem and Antioch; and that it was promulgated, not as a baptismal formula, but as a rule of faith in Christology. The expressions it omits, compared with the baptismal formula of Cæsarea, are, *τὸν τοῦ θεοῦ λόγον* ("the Word of God," *τὸν υἱὸν τοῦ θεοῦ* being substituted), *πρωτότοκον πάσης κτίσεως* ("the first-born of every creature"), *πρὸ πάντων τῶν αἰώνων ἐκ τοῦ πατρὸς γεγεννημένον* ("begotten of the Father before all worlds," *γεννηθέντα ἐκ τοῦ πατρὸς* being substituted). These omissions are of the greatest significance, as they prove that the triumphant Alexandrian party would allow no compromise, and was bent on avoiding all misunderstanding. The omitted clauses were biblical, but such as were in the mouths of partial or acknowledged opponents. The creed introduces the Alexandrian clauses *τοῦτ' ἐστὶν ἐκ τῆς οὐσίας τοῦ πατρὸς; γεννηθέντα οὐ ποιηθέντα; ὁμοούσιον τῷ πατρί*, and the six anathemas at the close. The other variations of the Nicene Creed from the Cæsarean formula are not of a theological character, and, as they agree with the phraseology of the baptismal formulas of the Jerusalem and Antiochian churches, are to be put down as due to the influence of the patriarchs of Jerusalem and Antioch. They are *πάντων* for *ἀπάντων*, the sequence of the words *ὃς οὐ τὰ πάντα ἐγένετο*, the addition *τά τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ*, the addition *ὃς ἡμᾶς τοὺς ἀνθρώπους*, the addition *κατελθόντα, ἐνανθρωπήσαντα* for *ἐν ἀνθρώποις πολιτευσάμενον*, *εἰς τοὺς οὐρανοὺς* for *πρὸς τὸν πατέρα, ἐρχόμενον* for *ἦζοντα πάλιν* and the prefix of *ἁγίου* to *πνεῦμα*.

The proof that the Nicene Creed was not meant to be a baptismal formula is found in the abbreviation of the third article—where all mention of the church, the forgiveness of sins, the resurrection of the body, and the life everlasting, is wanting—and the addition of the anathemas. If we consider the positiveness with which the Nicene Creed excludes all Arianism, and its promulgation as the law of the church, we get some conception of the strength and energy of the Alexandrian party at the council. In the twenty or thirty years immediately succeeding its promulgation a number of creeds were issued by its opponents. The battle was about the Nicene symbol; and in the battle its advocates became attached to the very words, so that they not only refused to give up a single letter, but to add clauses explanatory of the orthodox view. (See Athanasius; Hilary,

Ad Constant. Aug., II. 5; Jerome, *Ep. ad Damas.*; Amphilochius, in Migne xxxix. p. 93.) It was re-affirmed at the Council of Sardica in 344; and it is possible to adduce dozens of passages from the acts of councils and the works of the Fathers, between 350 and 450, showing the intense reverence in which the creed was held as an exposition of apostolical teaching, given under the most glorious emperor Constantine, etc.

It remained to employ the Nicene Creed at the rite of baptism. Up to 361, there is no evidence of its having been so used; but after the victory of orthodoxy, with Julian's accession to power, this was accomplished. There were three possible ways by which the Nicene Creed could be utilized for this purpose,—by introducing its emphatic expressions into the old provincial baptismal formulas, by enlarging it, or by using it without change. All of these ways were followed before the Council of Chalcedon, as will be shown in the next section. Among these attempts belongs the creed which is called the Constantinopolitan, or Nicæno-Constantinopolitan.

III. ORIGIN OF THE CONSTANTINOPOLITAN, AND ITS RELATION TO THE NICENE CREED.—According to the traditional view which has prevailed from the sixth century, the Constantinopolitan Creed was formulated at the Council of Constantinople in 381 (called by Theodosius I.) by enlarging the third article of the Nicene Creed, in opposition to the Pneumatomachians: hence it received the name Nicæno-Constantinopolitan. The first thing to shake the confidence of scholars in this tradition was the fact, that the creed given in the *Ancoratus* of Epiphanius, dated 373-374, is identical with the Constantinopolitan, except in the two clauses *τοὺ ἐστὶν ἐκ τῆς οὐσίας τοῦ πατρὸς* and *τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐν τῇ γῇ*. (See Hort, p. 83, etc.) Different explanations have been given of this fact; and Hefele, following Tillemont and Ceillier (*Hist. des aut. sacr.*, v. p. 616), has advocated the view that the Council of Constantinople did not originate the revision of the Nicene Creed, but adopted one already in use; that is, the one which Epiphanius gives. Caspari has advocated this view with his well-known learning, and advances the extraordinary regard in which Epiphanius was held as the reason for the Constantinopolitan Council adopting his creed. But there is no documentary notice that Epiphanius played an important part at the council, much less that a creed proposed by him was received. We believe the traditional view of the origin of the Constantinopolitan Creed at the Council of Constantinople untenable, for reasons independent of all considerations concerning the symbol of Epiphanius. (1) The Council of Constantinople had not an œcumenical character, the Orient alone being represented. (2) The canons of the council are not found in the oldest Greek collections, as the Ballerini have properly inferred from the oldest Latin translation (the Prisca, about 450-500), in which the canons follow those of the fourth œcumenical council. The conclusion is very properly drawn, that the decrees of 381 were not generally received in the Orient till after 451 [the date of the fourth œcumenical council]. (3) The Constantinopolitan Creed is not among the documents which are preserved as the Acts of the so-called "second œcumenical

Council of Constantinople" (381), but was pushed into the Acts at a later date, and stands there *without any historical introduction whatever*. (4) Socrates (v. 8) only states that the council, after the departure of the Macedonian bishops, confirmed the Nicene faith; and Sozomen and Theodoret know nothing different. More important is the fact, that, in his Letter to Cledonius, Gregory Nazianzen, who was present at the council, only mentions the Nicene Creed, and does not speak of any enlargement of the same, or of any new creed. This *argumentum e silentio* is fatal to the traditional view, from the fact that Gregory, in the same letter, speaks of the incompleteness of the Nicene Creed in its statement of the doctrine of the Holy Ghost. (5) The Latin Fathers condemned some of the proceedings of the council, but do not speak either of the adoption of a new creed, or the enlargement of an old one, before the middle of the fifth century. The same is true of the East. The Council of Constantinople in 382 only refers to the Nicene Creed; and the third œcumenical council at Ephesus (431) listened to the reading of it at its first session, but is silent about a Constantinopolitan revision. Likewise the Robber Council of Ephesus (449) speaks of the Nicene Creed as the only and immutable foundation of orthodox doctrine. Following the investigations of Caspari and Hort, we may say in one word, *There is no certain vestige from 381 to 451 in the synodal Acts or Church Fathers, orthodox or heterodox, in the East or the West, of the existence of the Constantinopolitan Creed; and it is impossible to adduce proof from any source, that, in this period, it was regarded as having originated in the Constantinopolitan Council, or as being the official baptismal formula. On the contrary, the Nicene Creed during this period was pushing out of doors in most churches, especially the Eastern, the old baptismal formulas, and growing, if possible, in general esteem, and every alteration was rejected with indignation.* The assumption that the so-called "Constantinopolitan" was meant when the Nicene Creed was spoken of is purely arbitrary: for, in the passages where the Nicene is literally cited, the text of the so-called "Constantinopolitan" is never given. (6) There is but one reliable testimony for the so-called "Constantinopolitan Creed" before the beginning of the sixth century,—the Acts of the Council of Chalcedon (451), which designated it as the "Creed of the Council of Constantinople of 381," and adopted it as the title of the Nicene Creed.

The *internal* reasons against the traditional view are still stronger. It can be shown that the Constantinopolitan is not an enlarged copy of the Nicene Creed, and that it would have been impossible for the Council of Constantinople to make such a recension as the so-called "Constantinopolitan Creed" offers. The Constantinopolitan not only differs from the Nicene Creed by the additions in the third article, but differs also in other respects, which point back to another original. This is plain from the four omissions of words, the omission of the anathemas, the addition of ten clauses, and the five differences in the location of words. In other words, a comparison of the two creeds shows (to follow Hort), that, of the hundred and seventy-eight words in the Constantinopolitan, only thirty-three, or one-fifth, are to

be found beyond a peradventure in the Nicene Creed. The conclusion is inevitable, that the so-called "Constantinopolitan" is an independent creed, with sundry insertions from the Nicene, or that it is based upon some other older formula of baptism. The two creeds have in general only that in common which was common to *all* the formulas of baptism in the early church. Such omissions as the two clauses, *τοῦτ' ἐστὶν ἐκ τῆς οὐσίας τοῦ πατρὸς* and *θεὸν ἐκ θεοῦ*, are inconceivable on the supposition that the creed was made in 381, on the basis of the Nicene, and by more than a hundred bishops in full sympathy with the Nicene doctrine, and at a time when Arianism was still a power. The same result is arrived at by a consideration of the two additions, *πρὸ πάντων τῶν αἰώνων* and *κατὰ τὰς γραφάς*. As for the first clause, it is well known how the Nicene Fathers shunned ascribing any point of time to the generation of the Son, for fear of its being misconstrued, and expressly passed it by as they looked over the baptismal formula of Cæsarea. As for the second clause, the words were regarded, after a long conflict, as so suspicious, that no follower of the Nicene theology would have had reasons for adding them. Both these clauses are irreconcilable with the theory of the Nicene basis of the so-called "Constantinopolitan Creed."

From what has already been said, it follows that the so-called "Constantinopolitan Creed" is not an enlarged form of the Nicene. It is a revision of some old formula of baptism which was not made at Constantinople in 381, for it is stated that that council confirmed the Nicene Creed. This becomes evident by a study of the third article on the Holy Ghost, which was for the large part original, so it is said. It is beyond dispute, that the Council of Constantinople in 381 opposed the Pneumatomachians, whose definite exclusion from the orthodox church dates from that time. What, however, are the predicates attributed to the Holy Ghost in the so-called "Constantinopolitan Creed"? His equality with the Father and Son (*homoousia*) is not expressly confessed; but it was considered sufficient to acknowledge him as the "Lord, the Giver of life, who proceedeth from the Father," etc. Such epithets do not suffice to express the energetic advocacy of the divinity of the Spirit about 380, and point back to a date earlier than 381, and probably later than 362.

What, then, are the origin and history of the so-called "Constantinopolitan Creed"? Thus much we can regard as established: it was prepared before the Council of Constantinople in 381, and it is found substantially in the *Anchoratus* of Epiphanius, written eight years before the council. Epiphanius did not originate the creed, as Caspari has well shown. He himself speaks of it as a venerable confession, and says, *αὕτη μὲν ἡ πίστις παρεδόθη ἀπὸ τῶν ἁγίων ἐπισκόπων, καὶ ἐν ἐκκλησίᾳ τῇ ἁγίᾳ πόλει ἀπὸ πάντων ὁμοῦ τῶν ἁγίων ἐπισκόπων ὑπὲρ τριακοσίων δέκα τὸν ἡριθμὸν*. Although these words are not very clear, it is evident that Epiphanius communicates the creed to the Church of Pamphylia as the Apostolic and Nicene. Where did he get it? Gerhard Vossius long ago detected the similarity between it and the creed of the church at Jerusalem. Hort has followed up the idea, and has proved that the so-called "Constantino-

politan Creed" is nothing more than a revision of the baptismal formula of the Jerusalem Church, in which the most important Nicene catch-words, and the statements concerning the Holy Ghost, have been inserted. The entire first article, and the second down to the words *τῶν αἰώνων*, are identical with that baptismal formula of Jerusalem; and the skeleton of the second is found in it. The third article ran in the form of Jerusalem, *καὶ εἰς ἓν ἅγιον πνεῦμα τὸν παράκλητον, τὸ λαλήσαν ἐν τοῖς προφήταις* ("And in one Holy Spirit, the paraclete, who spoke by the prophets"). Although very considerable changes have been made in this article and in those about the church, etc., yet the foundation is the same. The new predicates of the Holy Spirit are best explained by a reference to the letters of Athanasius to Serapion, written 356-362. (See Hort, p. 85 sq.)

The Constantinopolitan symbol is, therefore, a revision of the baptismal formula of Jerusalem perfected between 362 and 373. In the latter year it was in use in Jerusalem, probably in Cyprus, and prospectively in Pamphylia. There can be little doubt that Cyril of Jerusalem (351-386) was the reviser. By a careful analysis of his theology, and a comparison of it with the new clauses in the Constantinopolitan Creed, Hort raises this hypothesis to a reasonable certainty. The revision of the baptismal formula of Jerusalem was not a solitary instance of its kind. The Antiochian was, as Hort has shown, also revised after the Nicene Creed as a model, and probably by Meletius. The Nestorian Creed published by Caspari (i., p. 116 sq.) is a second revision of the Antiochian baptismal formula made in 366; and the baptismal formula of the church at Philadelphia, presented to the Council of Ephesus, is a revision of an early one after the model of the Nicene Creed. The Pseudo-Athanasian *Ἐρμηνεία* (Caspari, i.; Hahn, § 66), the longer *Anchoratus* (Caspari; Hahn, § 68), the Cappadocian formula of baptism (Caspari, ii.; Hahn, § 70), and the Pseudo-Basilian *Ἐρμηνεία* (Caspari, ii.; Hahn, § 140), are all closely related, derived from one source, are furnished with phraseology from the Nicene Creed and have nothing to do with the Constantinopolitan Creed, as Hort has proved against Caspari. All these seven creeds belong to the third quarter of the fourth century, as is evident from the absence of all reference to the later christological controversies, and from the fact that the growing popularity of the Nicene Creed from the beginning of the fifth century left no room for the preparation of baptismal formulas. The years between 360 and 400 form, therefore, the second period in the formation of baptismal formulas. Here the so-called "Constantinopolitan Creed," based upon the old baptismal formula of the church at Jerusalem, belongs.

IV HISTORY OF THE CONSTANTINOPOLITAN CREED. — This is a singularly difficult problem. 1. The creed could not be held in general regard until the council of 381, to which it was ascribed, had come to be regarded as having an œcumenical character. This was not the case in the Orient till after the Council of Chalcedon (451), and in the West not till a century later. Until the middle of the fifth century, only two councils were regarded as œcumenical; the term being applied in a loose sense, by the Council of Constantinople of

382, to the one held there in 381, as Hefele admits. But, when the patriarchate of Constantinople secured in 451 the supremacy, it considered it to its interest to declare the council of 381, like the Nicene Council, an œcumenical council, because, (1) it was held in the imperial city, (2) called by the second Constantine, Theodosius I., and (3) had accorded the precedence of honor, after the bishop of Rome, to the bishop of Constantinople. In the West, however, the œcumenical character of this council was not admitted till the Roman bishop passed into servile dependence to the Byzantine emperor. Vigilius (538–555) was the first to call it an œcumenical synod. (See on these points Vincenzi, Caspari, and Hort, p. 101 sq.).

2. The date of the recognition of the creed in the West can be pretty accurately established as identical with the recognition of the œcumenical character of the council of 381; that is, about 530. Perhaps Dionysius Exiguus was the first to introduce it from the East, but there is no record of its being held in esteem in the West before the middle of the sixth century. From that time, however, it was rapidly introduced as a formula of baptism in Rome and Spain, where, at the Council of Toledo (539), it received the fatal addition, *Filioque*, and has been put on a level with the Apostles' Creed; yea, was even designated by this name. (For proofs see Caspari, i. p. 242, etc.) The Reformers usually call it simply the Nicene Creed. The Arminians, Socinians, and Unitarians have expressly rejected it. The Roman Church confirmed it at the Council of Trent. Its later history in the churches of the Reformation begins with the Calixtine controversies.

3. The facts just brought out indicate that the creed must have been regarded, already in 500, in a part of the East at least, as a revision of the Nicene Creed, made at Constantinople 381. But its position after the canons, instead of before, in the collection of Dionysius Exiguus, proves that it was inserted into the Acts of the council not later than the latter half of the fifth century; but it is probable, though not beyond doubt, that it was first read at the Council of Chalcedon (451) as a product of the Council of Constantinople. It was a Constantinopolitan deacon, who, according to the report, read it on that occasion. Hort has traced indications of a relation between the baptismal formula of Jerusalem, the symbol of Cyril, and the council of 381. Cyril attended this council; but his orthodoxy was not above suspicion, and it is not unlikely that he laid down a confession in order to place this orthodoxy above the reach of reproach. This would naturally be the baptismal formula of his provincial church. It was accepted, and put amongst the Acts of the synod, as the formula of Casarea had before been put amongst those of the Council of Nicæa, or that of Philadelphia amongst those of the Council of Ephesus (431). Now, when the Church of Constantinople began to look around for a fuller statement of doctrine than the Nicene Creed offered, it found this baptismal formula of Jerusalem, announced it as the Constantinopolitan Creed, and so used it. Whether these hypotheses be regarded as well founded or not, it remains certain that the so-called "Constantinopolitan Creed" is the revised

symbol of Jerusalem, made about 363; that the council of 381 gave official confirmation only to the Nicene Creed; and that the thought of passing off the so-called "Constantinopolitan" as the work of the council of 381 was not put into execution till about 450. By 500 it had secured a place at the side of the Nicene Creed, and soon after was employed as a formula of baptism, and began to supplant the Nicene.

Finally, we may mention the radical hypothesis of the Roman theologian Vincenzi (*De process. Sp. Sancti*, Rome, 1878), who seeks to prove that the Constantinopolitan Creed is a Greek fabrication of the seventh century, for the purpose of dating back the erroneous doctrine of the single procession of the Holy Spirit to the fourth century. It is not necessary to refute this theory; for its author not only starts out with the purpose of proving the antiquity of the doctrine of the double procession of the Holy Spirit, but has overlooked many of the most important testimonies, and does violence to others.

The Constantinopolitan Creed is, therefore, an apocryphal work, like the Apostles' Creed and the Athanasian. It is at once older and younger than the council of 381. The historical student will compare its contents with the theology of Cyril and Athanasius. After the middle of the fifth century, the Fathers regarded it as an enlarged form of the Nicene, and used it against Apollinarius, Nestorius, and Eutyches. See CASPARI: *Quellen zur Gesch. d. Taufsymbols* (especially vol. i. pp. 1 sq., 100 sqq., 113 sqq., 213 sqq.); SWAINSON: *The Nicene and the Apostles' Creeds*, etc., London, 1875; LUMBY: *Hist. of the Creeds*, 2d ed., 1880; HORT: *Two Dissertations, II., On the Constantinopolitan Creed and other Eastern Creeds of the Fourth Century*, Lond., 1876; [HEFELE: *Koncilien-gesch.*, i. 314 sqq.; SCHAFF: *Creeds of Christendom*, vols. i., ii., N. Y., 1877]. ADOLF HARNACK.

NICE. See NICEÆA.

NICENE CREED. See NICÆNO-CONSTANTINOPOLITAN CREED.

NICEPHORUS, b. 758; d. 828; a celebrated Byzantine writer, and patriarch of Constantinople; descended from a distinguished family, strictly orthodox, and ardently devoted to the worship of images. His father, Theodorus, lost his office, and was exiled, for that very reason; but the son saw the complete reversion of affairs, when, under Irene, after the synod of Nicæa (787), the image-worshippers came into power. He did not feel at home, however, in court circles, and retired to a monastery on the Thracian Bosphorus; but in 806 he was recalled to the metropolis, and, though only a monk, elevated to the patriarchal see. Once more, however, he experienced a complete change in the course of affairs, when Leo Armenius ascended the throne in 813, and the iconoclasts came into power: he was deposed, and retired to the monastery of St. Theodorus. His writings are partly historical, — *Breviarium Historicum*, from 602 to 770, first printed in 1616, and then incorporated in the edition of the Byzantine historians, Venice, 1729; *Chronologia compendiarie tripartita*, translated into Latin by Anastasius Bibliothecarius, printed in Paris 1648. — partly philosophical, in defence and explanation of image worship: *Antirrhetici libri adversus Ikonomachos*, in *Bibl. Patr. Lugd.*, xiv.; *Disputatio de imaginibus*,

edited by Combefis, Paris, 1664; *Confessio Fidei*, in BARONIUS, *Ann. ad a. 811*, etc. GASS.

NICEPHORUS, Callisti, flourished about 1330, was a monk in the monastery attached to the Church of St. Sophia in Constantinople, and wrote a church history (ending 610), which contains some valuable information. He closes the series of mediæval Greek church-historians, and is one of the best of them. His work, which exists only in one manuscript, in the Imperial Library in Vienna, was first printed in a Latin translation by Johann Lange, Basel, 1553 (often reprinted); and his Greek text was edited by Fronto Ducæus, Paris, 1630, 2 vols. GASS.

NICERON, Jean Pierre, b. in Paris, March 11, 1685; d. there July 8, 1738; entered the Society of the Jesuits in 1702, and published *Mémoires pour servir à l'histoire des Hommes illustres dans la république des Lettres*, Paris, 1729-45, 43 vols.

NICÉTAS ACOMINATOS (also called **Choniatēs**, after his native place, Chonæ, the old Colossæ), studied theology and jurisprudence in Constantinople; entered the civil service of the Byzantine Empire, and was governor of the province of Philippopolis when the Latins conquered Constantinople, in 1203. He fled to Nicæa, and died there a few years afterwards. His *Byzantine History* treats the period from 1118 to 1205, and is an able and reliable work in spite of its turgid style. His *Θησαυρὸς ὀρθοδοξίας*, in twenty-seven books, is, like the *Πανορθία* of Euthymius, a learned refutation of all heresies, but more original, and less monkish. Only the five first books, however, have been published in a Latin translation by Petrus Morellus (Paris, 1561), and in *Bibl. Patr. Lugd.*, XXV. See ULLMANN: *Die Dogmatik der griechischen Kirche im 12. Jahrhundert*, 1833. GASS.

NICETAS, David (generally surnamed **Paphlago**, because he was born in Paphlagonia, and afterwards became bishop there), flourished about 880, and wrote a life of the patriarch Ignatius, which is much praised by Roman-Catholic writers, because it is exceedingly partial against Photius. It was first edited, Greek and Latin, by Matth. Raderus, Ingolstadt, 1604, afterwards often. Many other works, not published, are ascribed to him.

NICETAS PECTORATUS, monk and presbyter in the monastery of the Studium, near Constantinople; flourished in the middle of the eleventh century; a contemporary of Michael Cærularius, and wrote a violent work against the Church of Rome, of which a Latin translation, *Liber adv. Latinos*, is found in Canisius: *Lect. Antiq.*, iii. But when the papal legates, shortly after, arrived at Constantinople, it came to a disputation between him and Cardinal Umberto, in which he was so completely defeated, that he recanted, and consented to the burning of his books,—a circumstance, however, which the Greek sources do not mention. See GFRÖRER: *Byzantinische Geschichte*, Graz, 1877, iii., 529 sq.

NICHE, an architectural term denoting a recess in a wall, generally used as a receptacle for some ornament,—a picture or statuary. Niches are sometimes square, and sometimes semicircular at the back, sometimes perfectly plain, or adorned only with a few mouldings at the front, but sometimes provided with pedestals, canopies, and exceedingly elaborate mouldings.

NICHOLAS is the name of five popes and an antipope. — **Nicholas I.** (858-867) stands in the history of the Church as a powerful representative of that tendency which developed in the Roman curia after the death of Charlemagne,—to throw off the yoke of the imperial authority. The ideas of the unity of Church and State, and of the unity of the Christian world, were vividly present to his mind; and he labored with energy and success for their realization. The arbitrary measures of Archbishop Johannes of Ravenna had produced much ill feeling in his diocese, and complaints were made against him in Rome. As from of old the Archbishop of Ravenna was the rival of the Bishop of Rome, Nicholas seized with eagerness the opportunity of humiliating that rival; and Johannes was finally compelled to submit to the papal demands,—that no bishop should be appointed in the province of Æmilia without the assent of Rome, and that every bishop should have a right to appeal to Rome. Of still greater importance was his contest with Archbishop Hincmar of Rheims. It was Hincmar's dream to elevate his see to the primacy of the entire Frankish Church; and the opposition he met with from below—as, for instance, from Rothad, bishop of Soissons—he attempted to break by means of local synods. In 861 Rothad was deposed by the synod of Soissons, but in 865 he repaired to Rome. Nicholas declared in his favor, cancelled the decisions of the synod of Soissons, and re-invested him with his episcopal rights. In the same year he was formally re-installed in his office by the papal legate Arsenius. Hincmar was threatened into compliance; and the startling propositions, drawn from the Pseudo-Isidorian decretals,—that no synod could be convened except by the Pope, that every bishop had a right to appeal from his metropolitan to the Pope, etc.,—obtained, if not formal acceptance, at least practical efficiency, in the Frankish Church. Equally successful was his interference in the affairs of the Greek Church. He sided with Ignatius, whose deposition he refused to recognize; and in 863 a synod of Rome deposed and anathematized Photius. At that very moment Christianity was successfully introduced among the Bulgarians by Greek missionaries. But Prince Bogoris, suspecting that too close an ecclesiastical connection with Constantinople might endanger the political independence of the country, opened negotiations with Rome. Nicholas immediately sent Bishop Dominicus of Trivento and Bishop Grimoald of Bomarzo to Bogoris; and in spite of the exertions of Photius and the synod of Constantinople (867), which even went so far as to depose Nicholas, the Bulgarian Church became Latin, and not Greek. The Moravian Church, though likewise established by Greek missionaries (Cyrillus and Methodius), also acknowledged the authority of Rome. But the master-stroke of Nicholas's policy was his interference in the matrimonial affairs of Lothair II. A synod of Metz (862) allowed the king to send away his legitimate wife, Thietberga, and marry his mistress, Waldrada. But Nicholas, who knew that Thietberga was innocent, and the transactions of Metz fraudulent, cancelled the decrees, deposed the archbishops of Cologne and Treves, who had managed the synod, and finally compelled Lothair, supported by the moral indignation of

the whole world, and the threats of Charles the Bald and Louis the German, to submit unconditionally to his decision. See ANDR. THIEL: *De Nicolas papa I.*, Brunsb., 1856, and *Nicolai papæ idea de papatu*, Brunsb., 1859; HUGO LÄMMER: *Nikolaus I. u. d. byzantin. Kirche*, Berlin, 1857; FRAUTIN: *Nicolas I. et le jeune roi Lothaire*, Dijon, 1862; ERNST DÜMMLER: *Gesch. des ostfränkischen Reichs*, Berlin, 1862. JULIUS WEIZSÄCKER.

Nicholas II. (Dec. 28, 1058–July 27, 1061). Immediately after the death of Stephen X., the nobility of Rome, with the Count of Tusculum at their head, enthroned, by force, Benedict X. in the night between April 4 and 5, 1058. Hildebrand, however, supported by Gotfred II., Duke of Lorraine, and Margrave of Tuscany, obtained the assent of the regent, the Empress Agnes, and gathered the cardinals, who had fled from Rome, to a regular election at Siena. Gerhard, a native of Burgundy, a member of the ecclesiastical reform party, who, as bishop of Florence, had introduced the *vita canonica* in his diocese, was elected, and assumed the name of Nicholas II. A few months later on, Benedict was compelled to submit, and renounce his office. At the celebrated Easter Council in Rome (1059), the decree was issued which laid the papal election exclusively into the hands of the cardinals. From the emperor's side, only a kind of confirmation was necessary. At the same council, Berengarius of Tours retracted his doctrines on the Lord's Supper; and it is probable that also the decrees against simony and the marriage of the priest were published at that occasion. See JAFFÉ: *Regesta Pontificum Roman.*, Berlin, 1851; PFUGK-HARTTUNG: *Acta Pont. Roman.*, Tübingen, 1880; WATTERICH: *Vitæ Pont. Rom.*, Leipzig, 1862. — **Nicholas III.** (Nov. 25, 1277–Aug. 22, 1280) was an able diplomat, and compelled Rudolph of Hapsburg to cede the pentapolis and the exarchate of Ravenna to the papal see, and Charles of Anjou to renounce the regency in Tuscany and the dignity as a Roman senator. By a constitution of July 18, 1278, it was decreed that only a citizen of Rome, but neither a king nor an emperor, could hold the senatorial power. In the controversy between the stricter and laxer parties in the Franciscan order, he decided in favor of the former, in spite of his own passion for magnificent display. See *Annales Placentini Gibellini*, *Annales Parmenses*, and *Continuatio Martini Poloni*, in PERTZ: *Mon. Germ. Hist.*, xviii. and xxii.; *Vita Nicolai III.*, in MURATORI: *Rer. Ital. Scr.*, iii.; WERTSCH: *Die Beziehungen Rudolfs von Habsburg zur röm. Kurie*, Boehm., 1880. — **Nicholas IV.** (Feb. 22, 1283–April 4, 1292) was the first Franciscan who ascended the papal throne; but he was a weak man, who timidly sought his way through the contest of the two rival families of Orsini and Colonna. See *Vita Nicolai IV.*, in MURATORI: *Rer. Ital. Scr.*, iii. — **Nicholas V.**, antipope to John XXII. (1328–30). In 1310 he separated from his wife, and entered the order of the Minorites. In Rome, where he lived in the monastery of Ara Cœli, he acquired some reputation as a preacher; and May 12, 1328, Louis the Bavarian had him elected antipope by a popular assembly in the St. Peter's Square in Rome. But as Louis the Bavarian could not maintain himself, and finally was compelled to leave Italy,

Nicholas found himself in a miserable plight. At last he surrendered unconditionally to John XXII., and was kept in prison for the rest of his life. See RAYNALDUS: *Annales eccles. ad annos 1328–30*, and other sources, in BÖHMER: *Fontes Rer. Germ.*, vols. i and iv. — **Nicholas V.** (March 6, 1447–March 24, 1455) distinguished himself in politics, in science, and in art. With Friedrich III. he concluded the concordat of Aschaffenburg, or Vienna, Feb. 17, 1448, by which Germany lost nearly all the advantages which it might have derived from the Council of Basel. The annats, the reservations, the *menses papales*, were consented to by the king. He was equally successful in healing the papal schism, and winding up the affairs of the Council of Basel. April 7, 1449, Felix V. resigned the office; and in 1450 Nicholas V. could celebrate the semi-centennial in Rome with great magnificence and proper dignity. He was a scholar himself, a worthy member of the Humanist camp, and encouraged scholarship. He laid the foundation to the Vatican Library, and offered a prize of ten thousand gold-pieces for a translation of Homer into Latin verses. He restored the walls of Rome and many of her churches, and entertained an idea of rebuilding the Vatican and the Church of St. Peter. By the Romans, however, he was not appreciated. His last days were saddened by the conspiracy of Porcaro, and still more by the fall of Constantinople. He formed the League of Lodi between the Italian States for the defence of Italy, but his attempt to rouse Europe to a new crusade was a failure. See his biographies by MANETTI, and *Vespasianus Florentinus*, in MURATORI: *Rer. Ital. Script.*, iii. and xxv.; PIETRO DE GODI: *Dialogon de conjuratione Porcaria*, edited by Perlbach, Greifswald, 1879. R. ZOEPFFEL.

NICHOLAS OF BASEL. See JOHN OF CHUR, and FRIENDS OF GOD.

NICHOLAS, Bishop of Methone, the present Modon, in Messenia, flourished during the reign of Manuel Comnenus, 1143–80, and left a number of works on the presence of Christ in the Lord's Supper, on the use of unleavened bread, on the procession of the Holy Spirit, on the primacy of the pope, on the Pagan Platonism of Proclus, etc., which belong to the most characteristic productions of Greek theology during the twelfth century. Printed are the work against Proclus (*Ἀνὰπτύξις*), edited by J. Th. Voemel, Francfort, 1825, and two essays against trinitarian heresies (*Δόγοι θύοι*), edited by the archimandrite Demetracopulos, Leipzig, 1865. See ULLMANN: *Die Dogmatik der griechischen Kirche im 12. Jahrhundert*, 1833. GASS.

NICHOLAS, Bishop of Myra in Lycia, a sacred name in the tradition of the Latin as well as the Greek Church, but hardly any thing more. The reports of his life are confused, and full of legendary elements. According to Metaphrastes, he was imprisoned during the persecution of Diocletian, and not released until the time of Constantine; but he was present at the Council of Nicea (325). His name, however, is not mentioned by any contemporary historian. By Metaphrastes and the *Menologium Græcum* a great number of miracles are ascribed to him,—allaying storms, liberating captive soldiers, etc. Balsam flowed from his grave when he was buried, and again,

when, in the twelfth century, his remains were exhumed, and transferred to Bari in Apulia. Many churches were dedicated to him. See his *Vita e Metaphraste et aliis collecta*, in Surius (Dec. 6), and FABRICIUS: *Bibl. Græca*, x., and TILLEMONT: *Memoires*, vi. GASS.

NICHOLAS, Henry. See FAMILISTS.

NICHOLAS OF STRASSBURG was lector in the Dominican monastery in Cologne in the beginning of the fourteenth century, and was in 1326 made a kind of inspector of all Dominican monasteries in Germany. Thirteen sermons by him have been published by Franz Pfeiffer in the first volume of his *Deutsche Mystiker*, and he is generally reckoned among the older German mystics, though his sermons show no talent for, nor any inclination towards, mystical speculation. A larger work, *De adventu Christi*, dedicated to John XXII., has not been published. Not to be confounded with him is another Nicholas of Strassburg, or rather *Nicholas Kemp de Argentina*, monk in a Carthusian monastery in Chemnitz, where he died, a centenary, in 1497. A treatise by him, *Dialogus de recto studiorum fine ac ordine*, has been published by Pez in his *Bibliotheca ascetica*, vol. iv., Regensburg, 1724. C. SCHMIDT.

NICODEMUS, a Pharisee, and teacher of the law, the nocturnal disciple of the Church Fathers (νυκτηρινὸς μαθητής), who became the open disciple (ἡμερινός), was one of the few, who, like Paul, made the transition from the Pharisaic righteousness of works to faith in Christ. We meet him three times in John's Gospel, and these three passages describe as many phases in the development of his faith. He came to Christ, in the early part of his ministry, by night (John iii. 1-21), aroused by the miracles, and seeking instruction. The conversation which ensued, upon the necessity of the new birth, is one of the richest pearls of the Gospel, full of inexhaustible spiritual import. The second meeting with Christ occurred two years and a half later, when Christ's conflict with the hostile forces was rapidly nearing its crisis (John vii. 45 sqq.), and with more boldness demanded that Jesus should be accorded the privileges of the law. A half-year later he appears again, a firm and open disciple, helping Joseph of Arimathea to bury the body of our Lord (John xix. 38-42). The crucifixion had burst the remaining bonds of his heart, and led him to sacrifice all temporal interests. According to the tradition, Nicodemus was baptized by John and Peter, and excluded from the Sanhedrin. The apocryphal Gospel of Nicodemus (see the text in Fabricius and Thilo, and a translation in Cowper's *The Apocryphal Gospels*), which is reported to have been written by Nicodemus in Hebrew, at least attests the high esteem in which he was held from the beginning. GÜDER.

NICOLAI, Philip, Lutheran theologian, preacher, and hymn-writer; b. Aug. 10, 1556, in Mengeringhausen; d. Oct. 26, 1608, in Hamburg. His father, who was a clergyman, dedicated him early "to God and his church." After studying theology at the universities of Erfurt and Wittenberg, he became in 1583 pastor at Herdecke, Westphalia; from which he was obliged to flee at the invasion of the Spanish troops. Finding on his return that the mass had been introduced again in his church, he became pastor of a secret

congregation of Lutherans in Cologne, and afterwards at Nieder-Wildungen. He was made doctor of divinity by the university of Marburg; in 1596 was called to Unna in Westphalia, where the Lutheran clergy expected him to take the lead in the discussions with the Calvinists; and in 1601 he accepted a call to Hamburg. Here he exerted an extensive influence, preaching, like "another Chrysostom," on Sundays and Thursdays to a crowded church, and commending himself as a faithful pastor and pious man.

Nicolai was a zealous Lutheran, and advocate of the doctrine of ubiquity. He entered with all his soul into the theological controversies of the day against the Calvinists, and sent forth many contributions through the press. Amongst these were the *Fundamentorum Calvinianæ Sectæ Detectio* (Tübingen, 1586), the *De Controversia ubiquitaria* (1590), *De duobus Antichristis* (1590), and *Kurzer Bericht von d. Calvinisten Gott u. ihrer Religion* (1598). The last work was one of the coarsest of all the anti-Calvinistic writings of its author, and in general one of the most notorious of the polemical writings of the sixteenth century, verging close to the blasphemous tone of polemics. It is pleasant to turn away to another work, the *Freudenspiegel d. ewigen Lebens* (Frankfurt, 1599, 1617, 1633, etc., 1854), which was fragrant with the odor of heavenly flowers, and suggested by a terrible pestilence which raged in Unna, where he was pastor. He also published a *Commentariorum de regno Christi libb. II.* (Frankfurt, 1597), a remarkable work, full of chiliastic speculations, and in which he predicted the world's dissolution in 1670. His most important theological work was the *Sacrosanctum omnipræsentiae J. Chr. mysterium libris II. solide et perspicue explicatum* (1602), in which he seeks to prove the doctrine of Christ's omnipresence, both from his divine and human nature. Attention has recently been called to his Christology again by Thomasius, Dorner, and others.

That which has given Nicolai a permanent claim to honor and fame in the Protestant Church is his four hymns, especially the bridal song of the Church to her heavenly Bridegroom on Ps. xlv., *Wie schön leucht' uns der Morgenstern* ("How lovely shines the morning star," by Dr. H. Harbaugh), and a spirited song of the midnight voice and the wise virgins (Matt. xxv.), *Wachet auf, ruft uns die Stimme* ("Wake, awake, for night is flying," Miss Catherine Winkworth). These two hymns, which were written in Unna at the time of the pestilence (1599), are among the jewels of German hymnody, and mark an epoch in hymn-composition by their fervor of personal faith and love and their poetic and musical rhythm, characteristics which are foreign to the hymns of the Reformation period. These wonderful songs exercised a powerful influence upon that generation, and were soon adopted far and near. The melody of *Wachet auf, ruft uns die Stimme*, was composed by Nicolai himself, who perhaps got his idea of the tune from the horn of the night watchman.

Nicolai's works were edited by DEDEKEN, in 2 Latin and 4 German vols., Hamburg, 1611-17. For his life, see CURTZE: *P. Nicolai's Leben u. Lieder*, Halle, 1859; KOCH: *Kirchenlied*, ii. 324 sqq. WAGENMANN.

NICOLA'ITANS, a party which had some fol-

lowing in some of the churches of Asia addressed in the Apocalypse. They are twice mentioned by name, in the Epistles to Ephesus and Pergamos (Rev. ii. 6, 15). In the second epistle they are compared to those who "hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." The vices of the Nicolaitans are, therefore, not to be explained figuratively (Herder), nor are they to be regarded merely as libertines (Vitringa), but as committing the sins attributed to the Israelites, and as holding principles justifying such practices. This conclusion puts it beyond dispute that the Nicolaitans are likewise meant in the description in the Epistle to the Church of Thyatira (ii. 20 sqq.), where fornication, and eating things sacrificed to idols, are referred to. Here the woman Jezebel does not mean a special individual in the Church of Thyatira. She is the representative of a certain school whose doctrines and practices seem to have met with less resistance at Thyatira than at Ephesus and Pergamos. It may also be regarded as certain that the "evil men" and the "false apostles" referred to in the Epistle to Ephesus (ii. 2) were Nicolaitans, and not Judaizing teachers (Züllig). One might be more apt to think of Jewish Christians such as gave Paul trouble in his congregations (Ewald, Gebhardt); but there are none of the peculiar marks of the Judaizing tendency.

The Nicolaitans are to be compared with the Antinomian libertines of the Church of Corinth. Antinomianism had spread in this congregation, in contrast to the narrow legalism of Jewish Christianity, as we learn from Paul's Epistles to the Corinthians. They seem to have questioned the resurrection (1 Cor. xv. 13 sqq.), desecrated the table of the Lord (xi. 18), grossly abused Paul's principle, that "all things are lawful" (vi. 12, x. 23), by eating flesh offered to idols, etc. The similarity of Nicolaitanism and the Antinomianism of Corinth renders it certain that the two stand in an intimate historical relation. The difference lies here, that the Nicolaitans were an organized party. Such a party might well have developed in these Asiatic churches, as it did in Corinth, by the time the Apocalypse was written (68 or 69 A.D.).

The Nicolaitans were, then, Gentile Christian Antinomians, who abused Paul's doctrine of freedom. But it is not the apostle Paul and his helpers that the rebukes are directed against (Baur, Schwegler, Volkmar, Holtzmann, Renan). Those who hold this view refer to Rev. ii. 9, which speaks of those who say they are Jews, and are not, but are a synagogue of Satan; but these parties are not the Nicolaitans, nor a heretical party within the church, but enemies and persecutors of the Christians. They were Jews who were hostile to the gospel, and unworthy of their name. Nor can the words of Rev. ii. 2 be applied to Paul, for he was already dead, and would no longer be an object of hatred; nor did his co-laborers desire to be called "apostles." Moreover, the vicious practices attributed to the Nicolaitans are the very ones that Paul himself likewise deprecated (1 Cor. v. 1 sqq., vi. 12 sqq., etc.). Wholly without foundation is the further opinion, recently advanced by Völter, that the false apos-

ties (Rev. ii. 2), Balaamites (ii. 14), and Jezebel were Montanists, and the Nicolaitans (ii. 6, 15) Gnostics (Ophites) of the year 160-170 (explanations which are then used to prove that the epistles to the seven churches were inserted in the Book of Revelation in the second part of the second century).

The Nicolaitans are not mentioned by the Church Fathers until Irenæus, who speaks of them as the followers of Nicolas, one of the seven deacons mentioned in Acts vi. 5 (I. 26, 3). This is to be explained by the fact, that, at an earlier time, not so much stress was laid upon a complete list of the heresies, and by no means proves that the sect had grown up after Justin Martyr and Hegesippus wrote. The order in which Irenæus treats them (I. 26, 3; comp. III. 11, 1) indicates that they flourished before Cerinthus, while they anticipated his doctrines. He, however, does not know of any Nicolaitans of his own day; for he does not bring them into connection with any of the heresies he mentions after Basilides (I. 28, 2). What Tertullian says about them (*Præscrip.*, 33; *Adv. Marc.*, i. 29; *De Pudic.*, 19) is evidently taken from the Apocalypse. The statements of Hippolytus (*Philos.*, 7, 36) are based upon those of Irenæus. He adds, that the fall of Nicolas (the supposed founder of the sect) was occasioned by his jealousy of his beautiful wife. This is the only tradition found in the writings of the Fathers which is independent of the statements of the Apocalypse, and may well be considered unhistorical.

The statement of the Fathers, as well as the evident presumption of the Apocalypse, that the name was well known, indicate that Nicolas was the founder of the sect, and that the name (from *νικῶ*, "to rule," and *λαός*, "people") was not a symbolical imitation of the Hebrew Balaamite (*בַּלָּאִים*, "to take possession," and *בְּנֵי*, "people"), as Vitringa, Herder, Hengstenberg, Düsterdieck, and others have held.

LIT. — The Commentaries on the Revelation, and the Church Histories. — JANUS: *Diss. de Nicolaitis*, 1723; WALCH: *Hist. der Ketzereien*, 1762 (giving an exhaustive summary of the ancient views); RENAN: *St. Paul*; GEBHARDT: *Lehrbegriff d. Apocalypse*, Gotha, 1873, pp. 217 sqq.; VÖLTER: *Entstehung d. Apocalypse*, Freiburg i. Br., 1882, pp. 10 sqq. SIEFFERT.

NICOLAS. See preceding article.

NICOLAS DE CLEMANGES. See CLEMANGES.

NICOLAS DE CUSA. See CUSA.

NICOLE, Pierre, b. at Chartres, Oct. 13, 1625; d. in Paris, Nov. 16, 1695; received a very careful education, first at home, by his father, who was a parliamentary advocate; afterwards, in the College d'Harcourt, where he studied philosophy. Finally he determined to devote himself exclusively to theology, and it was his great aim to become a doctor and professor at the Sorbonne. Meanwhile, his connections with the Port-Royal, through his aunt, Mother Marie de Saint-Anges Suireau, and the furious controversy concerning the five propositions of Jansenius, drew him away from the university. In Port-Royal he never rose above the rank of a *clerc tonsuré*, but he soon became one of the most celebrated teachers of that institution, and one of the most promi-

nent representatives of Jansenism. He translated Pascal's *Provinciales* into Latin, and accompanied the text with very sharp notes and commentaries (1658). In connection with Arnaud he wrote *Logique de Port-Royal*, 1659. Among his original works are the so-called *Petite perpétuité* (1664) and *Grande perpétuité* (1669–76, 3 vols., in defence of Jansenism), the *Imaginaires* (1664) and *Visioinaires* (1665–66, a kind of imitation of Pascal's *Provinciales*), *Essais de Morale* (1671, 14 vols.), several polemical treatises against Calvinism, etc. His *Life*, by Goujet, is found in the last volume of his *Essais de Morale*. See also the histories of Port-Royal by BESOIGNE, DOM CLÉMENTET, and SAINTE-BEUVE. C. PFENDER.

NICOPOLIS was the name of several cities in Asia, Africa, and Europe. That Nicopolis in which Paul determined to winter (Tit. iii. 12) must have been either that of Thrace or that of Epirus. The subscription to the Epistle, which, however, is a later addition, decides for the former, having "Nicopolis of Macedonia;" but most commentators have, with Jerome, decided for the latter, as best agreeing with the travelling-plan of the apostle. The Nicopolis of Epirus was built by Augustus, in commemoration of his victory at Actium, B.C. 31.

NIEBUHR, Carsten, b. in Hanover, March 17, 1733; d. at Meldorf in Holstein, April 26, 1815; studied mathematics at Göttingen; entered the Danish service, and accompanied a Danish expedition to Arabia in 1761. The other members of the expedition died: but Niebuhr carried out its plan with great energy and success; and after his return to Copenhagen, in 1767, he published his *Beschreibung von Arabien* (1772) and *Reisen in Arabien* (1774–78), which are still of value. He is the father of the great historian of Rome, BARTHOLOMÆUS GEORG NIEBUHR (1776–1831).

NIEDNER, Christian Wilhelm, one of the most distinguished modern church historians, son of a minister; was b. in Oberwinkel, Saxony, Aug. 9, 1797; d. in Berlin, Aug. 13, 1865. He studied theology in Leipzig; became *privatdocent* there with Theile and Hase, professor extraordinarius in 1829, and doctor of theology and ordinary professor in 1838. The same year appeared his work on Hermes, *Philosophie Hermesi Bonnensis novarum in theologia exordium explicatio et existimatio*. He combined an interest for philosophy and theology, and his lectures on church history were pervaded with the philosophical spirit. After Illgen's death (1844) he undertook the presidency of the historical and theological society, founded in 1814, and the editorial care of the *Zeitschrift für die hist. Theologie*. After much hesitation he published a manual of church history, *Geschichte der christlichen Kirche* (1 vol., Leipzig, 1846, 2d ed., Berlin, 1866). Baur very properly praised the comprehensiveness of this work, the careful investigations of the author, and the clear selection of his material, but deplores the scholastic and ponderous style. Niedner at once took a place at the side of Neander, Gieseler, and Hase, and is distinguished by his philosophical treatment of the details, but falls behind them in the vivid portrayal of character, clear summarization, and skill of arrangement. Niedner held a middle position in theology, and had as little sympathy with Strauss and Baur as with strict confessional

orthodoxy. His last published work during his Leipzig residence was *De subsistentia τῷ θεῷ λόγῳ apud Philonem tributa* (Leipzig, 1849). After the revolution of 1848 he resigned his professorship, retired to Wittenberg, where he remained till 1859, when he followed a call to Berlin as professor and *Consistorialrath*. He was one of those who protested against Schenkel's *Charakterbild Jesu*. At his death the editorial supervision of the *Zeitschrift für d. hist. Theologie* passed into the hands of Kahnis, who retained it till 1875, when the periodical was superseded by Brieger's *Zeitschrift*. [There was privately printed his *Einleitung in die Geschichte der Philosophie u. Theologie christlicher Zeit, als Wissenschaft u. Lehre*.]

Niedner was a man of almost childlike piety, humble and modest, and thankful for the least attention. He possessed a remarkable industry, at times allowed himself sleep only every other night, seldom took a walk, and "had no time" to get married. In spite of all his immense book knowledge, however, he knew little about the real world, and took no interest in art. He was a great historical investigator, but no writer of history. P. M. TZSCHIRNER.

NIEMEYER, August Hermann, b. at Halle, Sept. 1, 1754; d. there June 7, 1828. He studied theology in his native city, and was appointed professor there in 1779, and director of all the Francke institutions in 1799. He was a very prolific writer on practical theology and education: *Christliche Religionslehre* (1790), *Grundsätze der Erziehung* (1796), etc. His stand-point was that of a mild rationalism. His son, **H. A. Niemeyer**, edited the symbolical books of the Reformed churches: *Collectio Confessionum in ecclesiis reformatis publicatarum*, Lipsiae, 1840. The Westminster standards were first overlooked, but afterwards published in an appendix (the Latin version, but not the English original).

NIHILISM (from *nihil*, "nothing") denotes in theology the view that the human nature of Christ had no independence, no individuality, no true subsistence; that, indeed, the human nature of Christ was *nihil*. By a mistake the view was ascribed to Petrus Lombardus. It was condemned in 1179 by Alexander III.

NIKON, b. in a village near Nizhnei-Novgorod, 1605; d. Aug. 17, 1681; was educated in a monastery, and ordained priest; married (which is not against the order of the Russian Church), but separated from his wife after ten years, and lived for some time as a hermit in an island of the White Sea. Appointed archimandrite of the monastery of Novazaskoi by the Czar Alexei Michaelovitch, he was, in 1647, made metropolitan of Novgorod, and in 1652 patriarch of Moscow. He was a man of great practical ability, and occupies a prominent place in the history of the Russian Church. Among his principal reforms are the introduction of the Greek Church music, and the revision of the Russian Liturgy, Prayer-Book, and Confession of Faith. Originally adopted from the Greek Church, and simply translated into Old Russian, the very translation was not perfect; and in the course of time a great number of deviations had crept in by the carelessness of copyists, by arbitrary changes, etc. In 1654 Nikon induced the Russian clergy to undertake a revision. The learned apparatus was gathered,

a committee appointed, etc. The work, however, did not meet with universal favor, but gave rise to the sect of the Raskolniks, or Old Believers. In 1658 Nikon fell into disgrace, and retired to the monastery of Woskresensk. In 1666 he was summoned before a synod in Moscow, and formally condemned and deposed. Shortly before his death, a new czar, Fedor Alexigevitch, cancelled the verdict of the synod, and recalled Nikon; but he died on his way to the capital. See J. BACKMEISTER: *Beiträge zur Lebensgeschichte des P. N.*, Riga, 1788. [See the graphic account in STANLEY: *Lectures on the History of the Eastern Church*, London, 1861, 2d ed., 1862, reprinted New York, 1862, pp. 457-490; also W. PALMER: *The Patriarch and the Tsar: Replies of the humble Nikon, by the mercy of God, Patriarch, against the questions of the Boyar Simeon Streshneff; and the answers of the Metropolitan of Gaza Paisius Ligarides*, translated from the Russian, London, 1871-76, 6 vols.] GASS.

NILE, *The*, is not mentioned in the New Testament, but often in the Old Testament, though not under its native name. It is called *Sihor*, or *Shihor*, "the black stream" (Josh. xiii. 3; Isa. xxiii. 3; Jer. ii. 18; 1 Chron. xiii. 5); or *Year*, which in plural form means, not only the river itself, but also its affluents, arms, canals, etc. (Ps. lxxviii. 44; Ezek. xxix. 3, xxx. 12); or "the flood of Egypt" (Amos viii. 8, ix. 5); or simply "the river" (Gen. xli. 1; Exod. i. 22, ii. 3). Though intimately connected with the earlier history of the Hebrews (Exod. ii. 3, vii. 20; Num. xi. 5; Ps. cv. 29; Jer. xlv. 7; Zech. xiv. 17), the Nile does not seem to have made so deep an impression on them as the Euphrates.

The Nile proper is formed by the junction of Bahr-el-Azrek, or the Blue Nile, and Bahr-el-Abiad or the White Nile, at Khartoom, in Lat. 15° 35' N., at an elevation of 1,188 feet above the level of the sea. The White Nile, which is the true Nile, comes from Victoria Nyanza, a large lake situated under the equator, at an elevation of 3,740 feet. The Blue Nile has its sources in the alpine regions of Abyssinia, at an elevation of 9,000 feet. After receiving its last tributary, the Atbara or the Black Nile, at El Damer, in Lat. 17° 45' N., the Nile descends the Nubian terraces in a very rapid course, forming its last cataract at Assouan, in Lat. 24° 10' N., on the boundary between Nubia and Egypt. With an average fall of two inches to a mile, and a mean velocity of three miles an hour, it then flows through Egypt to the Mediterranean, separating, in Lat. 9° 1' N. into two arms, Rosetta and Damietta, and forming a delta a hundred and fifty miles broad at the sea.

The most prominent feature in the natural history of this famous river is its annual inundation, by which the arid and barren valley through which it flows is transformed into one of the most productive countries on the globe. June 25 the water begins to rise, and it continues rising until Sept. 21. At Thebes the flood reaches forty feet, at Cairo twenty-seven feet, and at Rosetta four feet; and comparatively small changes in these figures cause great calamities. When the water retreats, it has not only furnished the soil with the necessary moisture, but it leaves a black mud, which acts as a powerful fertilizer.

NILES. — I. **Nathaniel**, Congregational clergyman; was b. at South Kingston, R.I., April 3, 1741; d. at West Fairlee, Vt., Oct. 31, 1828. Graduating at Princeton in 1766, he studied theology under Dr. Bellamy, and, after preaching for a while, his health failed, and he settled at Norwich, but not as pastor. Here he invented the method of making wire from a bar of iron by water-power; represented his district in the Legislature of Connecticut, and, on removing to Vermont, became speaker of the House of Representatives in 1784; and was for many years judge of the Supreme Court of the state. He was an able metaphysician, and for many years held a preaching service in his own house. He published *Discourses on Secret Prayer*, 1773, *Discourses on Sin and Forgiveness*, 1773, *Sermons—the Perfection of God, the Fountain of Good*, 1777, etc. — II. **Samuel**, a Congregational minister; b. on Block Island, May 1, 1674; d. May 1, 1762. He graduated at Harvard, preached at Kingston, R.I., 1702-10, and was installed pastor at Braintree in 1711. He published *A Brief and Sorrowful Account of the Present Churches in New England*, 1745; *Scripture Doctrine of Original Sin*, 1757, etc. — III. **Samuel**, son of the former; b. at Braintree, Mass., Dec. 14, 1743; d. at Abington, Jan. 16, 1814. Graduating at Princeton in 1769, he studied theology with Rev. Ezekiel Dodge of Abington, and Dr. Bellamy of Bethlehem, Conn., and in February, 1771, was called to the Congregational Church in Abington. He was esteemed an able thinker. He published several sermons, *On the Death of Washington* (1800) and other topics.

NILUS is a name of frequent occurrence in the history of the Greek Church, and forms in its literature a centre around which, at various epochs, a great number of writings has agglomerated. Leo Allatius was the first to investigate the subject, in his *Diatriba de Nili et Psellis*; and he distinguishes no less than twenty-one different authors of the name. Later investigations have been made by Fabricius and Harles.

The Elder Nilus, the pupil and friend of Chrysostom, belonged, according to the *Menologium Græcum*, to a distinguished family, and held the highest positions in the civil service, but resigned his offices, renounced his wealth, and went in 420 to Mount Sinai, together with his oldest son, to live there as a hermit; while his wife entered an Egyptian monastery. He died probably about 440. He was a prolific writer; and his works, especially his letters, have great interest for the study of monasticism and asceticism. A complete edition does not exist; but there are collections by P. F. ZINUS, Venice, 1557; P. POSSINUS, Paris, 1639; J. M. SUARESIUS, Rome, 1673; and LEO ALLATIUS, Rome, 1668-78, 2 vols. fol.

The Younger Nilus, or **Nilus Rossanensis**, a Greek by descent, but born at Rossano in Calabria, lived in the tenth century, and represents a very severe form of asceticism. He was a friend of Archbishop Philagotus of Piacenza, the rival of Gregory V., and the victim of Otho III. A life of Nilus, written by M. CARYOPHILUS (Rome, 1624), is found in *Act. Sanct.*, xxvi.

Nilus the Archimandrite (surnamed **Doxopatrius**) lived for some time in Sicily, and wrote, at the instance of King Roger, his *Syntagma de quinque patriarchalibus thronis*, 1143, edited by

Stephen le Moyne, in *Var. Sacr.*, i. As it is written from a Greek point of view, it is, of course, offensive to Roman-Catholic critics. GASS.

NIMBUS, The, or **Glory** (sometimes a ring, and sometimes a disk, sometimes of gold and sometimes of some bright color), was placed behind the head of a person, in order to indicate symbolically that luminous irradiancy which was supposed to emanate and surround a divine being. Thus it was used among the Hindoos and in Egypt, among the Greeks and in Rome, where it finally came to denote simple power. By the Christians it was adopted in the fifth century as a symbol of sanctity. It was first applied to Christ alone, then to the angels, and finally to Mary and the saints. In representations of God, the nimbus is sometimes made triangular, with a reference to the Trinity. The nimbus of persons still living when painted, was square. In the eighth century the appliance was universally used in Christian art.

NIM'ROD (נִמְרוֹד, Νεβρώδ in the Septuagint, Νεβρώδης in Josephus) was, according to Gen. x. 8-12 and 1 Chron. i. 10, a son of Cush, a grandson of Ham, and a great-grandson of Noah, a mighty hunter before the Lord, and a great ruler upon the earth, the founder of an empire. The beginning of his kingdom was Babel, together with three other cities in the land of Shinar, — Erech and Accad and Calneh. Out of that land he went forth to Asshur, where he built Nineveh and three other cities, — Rehoboth and Calah and Resen, — which finally were united to Nineveh, the whole forming one huge city. The first nine verses of the eleventh chapter of Genesis tell us how the Tower of Babel was erected, and how it was destroyed; the result of which, such as it presented itself in the time of Moses, is laid before us in the table of nations, contained in the tenth chapter. When an old Oriental tradition, which we know from fragments of Berossus, places the building of the Tower of Babel and the confusion of tongues in the tenth generation from Noah, that account agrees perfectly with the chronology of Moses; and when Khesias identifies Nimrod with Ninus, and Abydenos and Artapanos identify him with Baal, it seems quite probable that the glory which surrounded Nimrod made his name *Nin*, a surname or title of the spouse of Semiramis, and even confounded him with the great Baal. (Comp. NIEBUHR: *Geschichte Assurs und Babels seit Phul*, 1857.) Nor is the chronological discrepancy so very great when the Koran speaks of Abraham as having been pursued by Nimrod. The building of the Tower of Babel cannot have been begun before 2150 B.C., as a considerable time must have elapsed before the descendants of Ham and his wife became so numerous that they could found an empire, and erect so huge a structure. Nor can it have been begun much later; for the foundation of an empire stretching from Babel to Nineveh, and comprising eight large cities, must have required a period of about fifty years. But in 2100 B.C. the tower was destroyed; in 1995 Noah died; in 1993 Abraham was born.

As the grandson of Ham, Nimrod inherited the hatred of the family; and in him the mighty hunter, the fierceness of the tribe found its proper expression. He then became the chief of the

Hamites. After leaving the abodes of Noah, the rebels advanced to the south; and they finally settled in the region where the eastern mountains and the western desert-plateau narrow the plain of Mesopotamia, and press the two great rivers, the Euphrates and the Tigris, nearer to each other. There the city of Babel arose on the western bank of the Euphrates, safely located between the stream and the desert; and the empire began to flourish. Shem shall be a lord unto his brethren and all their descendants, had Noah said. But we will make a Shem to ourselves, said the Hamites; and Nimrod became their chosen leader. His name corresponded to his destiny. Linguistically, the easiest derivation of the name is from *Mardā* ("to separate," "we will separate"); but historically, the most acceptable derivation is from *Nin Rod* ("Ninus the hunter"). But to form the centre of the rebellion, a man was not sufficient: it ought also to present itself under the form of some huge monument. Consequently the building of the tower was begun, that true prototype of the Pyramids of Egypt, such as it is still recognizable in the colossal ruins of Birs Nimrod, discovered by Niebuhr. In order to secure the accomplishment of that gigantic undertaking, it was necessary to make an expedition to the north. There stood the Shemites, the legitimate masters; but Nimrod built Nineveh and three other cities. To the west and south the natural boundaries gave safety; and to the east lived Cush, the father of Nimrod, and Chawilah, his brother. Meanwhile, block was laid upon block, and the tower began to rise high. Into heaven should its top reach; and it should stand as a token that the Hamites had made a Shem to themselves, and as a pledge that they would cling together forever. The old tradition tells us how Nimrod himself challenged the divine judgment, shooting with arrows towards the sky when it thundered, as if he wanted to wage war against the thunderer. The judgment came. The tower was destroyed by lightning, the tongues were confounded, and the Hamites were scattered in all directions. Only a small remnant of the tribe remained in the country, which amalgamated with the advancing Shemites, the Cashdim, and formed the Chaldean population. [For the ruins of the construction of Nimrod, see BABYLON.] PRESSEL.

NIN'EVEH AND ASSYRIA.¹ I. Opposite the present Mosul, on the eastern bank of the Tigris, rise two artificial hills. The northern one, partially occupied by a Turkish village, is called Kouyundjik. The southern hill is popularly called Nebi Yunus, with reference to the mosque erected on it to the prophet (*Nebi*) Jonah, but is known by the custodians of the mosque as Nineveh. The distance between the two hills can be walked in a quarter of an hour. The two hills are united on the western side by a wall, which, extending beyond them, terminates at both ends at the channel of the Tigris, which in this locality bends out towards the west. The western wall is two miles and a half long; the northern wall is one mile and a third, the eastern wall three miles and a quarter, and the southern wall half a mile

¹ The importance of the following article has seemed to justify the editors in giving it at length, in spite of some repetitions of the article ASSYRIA, vol. i.

long. The eastern wall is intersected by the River Choser [Khosr], which, flowing through the ruins, passes under Kouyundjik, and empties into the Tigris. South of the Choser, at the point where the road to Bagdad intersects the eastern wall, there are two hills, which without doubt mark the site of the east gate, and will offer a rich reward to some future investigator. Four other walls, and three water-ditches outside of the eastern wall, made that part of the city especially strong. The walls are said to be still fifty feet high in some places. Xenophon found this locality in about the same condition as Botta and Layard. Rich, for many years the English resident of Bagdad, convinced himself, by a personal inspection in 1820, that it concealed the ruins of Nineveh. Layard and Rassam began excavations; George Smith, under the direction of Rassam, resumed them (1873-76); and Rassam himself has continued them since Smith's sudden death (1876). The excavations have been heretofore almost exclusively confined to Kouyundjik and Nebi Yunus, where the royal palaces were built.

In the south-western part of Kouyundjik, Layard, who spent the years 1845-47 and 1849-51 on the spot, discovered the palace of Sennacherib, — the largest yet discovered, with seventy-one rooms and halls. Rassam, in the northern part of the hill, discovered in 1854 the palace of Asurbanipal (the Greek Sardanapalus), whose highly finished bas-reliefs, and rich library of several thousand clay tablets, now form the most precious part of the Assyriological collection in the British Museum. In 1872 George Smith had the good fortune to discover in the so-called Lion-hunt chamber the clay tablets bearing the accounts of the flood and the creation, which are now deposited in the British Museum. Valuable tablets are continually being unearthed; and, in spite of the fact that the British Museum employs many diggers, a hundred years will yet be required, in the judgment of Rassam, to transport all the monuments to England.

The excavations on Nebi Yunus were checked, on account of its being the site of the mosque and a graveyard. Rassam, however, came to an understanding with the custodians of the mosque, and conducted investigations on a limited scale. He has traced three royal palaces, — of Ramannirari III., Sennacherib, and Esarhaddon.

The cuneiform inscriptions furnish us with the following results concerning Nineveh's name and history. The name of the city was Nināa, or Ninua, and was derived from the sacred non-Shemitic language of Babylonia, which the Assyrians delighted to use, down to the latest times, to designate temples and palaces. The second syllable, *na* or *nu* (lengthened forms *naa* or *nuu*), signifies resting or dwelling place. The meaning of the first, *ni*, is not so clear. Usually the word signifies "fatness," "abundance." At any rate, thus much is plain, that Nināa, or Ninua, has no etymological affinity with the Assyrian *nīnu* ("fish"). As regards the founding of Nineveh, the cuneiform inscriptions say nothing; but it could not have happened long after that of the city of Assur. The third oldest Assyrian king of whom we know any thing, Samsi-Raman I. (about 1760 B.C.), erected a temple in Nineveh, or rather "restored" it. A temple of Nebo and Merodach

was also built at Nineveh at an ancient period, and perhaps by Ramannirari. According to Smith, Salmanassar I. (about 1300 B.C.) built a palace here, and made it the seat of government. Asurnazirpal and his son, Salmanassar II., rebuilt temple and palace; and, at the close of the latter's reign, Nineveh rose at the head of twenty-six other cities, including Assur, against him, following the lead of his son, Asur-dannin-pal. Salmanassar's other son, Samsi-Raman III., put down the rebellion, ascended the throne, and adorned the temple of Istar. His son, Ramannirari III., built a new temple for Nebo and Merodach. All these buildings were erected on the site now occupied by the hill Kouyundjik. Ramannirari III. built the first palace at Nebi Yunus. Tiglath-Pileser II. built a palace at the bend of the River Choser. Sargon built a new royal city,¹ but rebuilt the temple of Nebo and Merodach, as bricks bear record. Nineveh's most glorious period is associated with the name of his son, Sennacherib. In a cylinder inscription he calls Nineveh the "lofty city, the darling city of Istar, where all the precious things (?) of the gods and goddesses are kept, the continuing spot, the eternal foundation, the place adorned with art, where every kind of work of art, all that is precious and beautiful, is gathered, where, time out of mind, the kings, the ancestors of my fathers, exercised rule over Assyria, and received the annual tribute of princes from the four quarters of the globe." He continues to speak of these public works, which he began in 702 B.C., and on which he employed an immense body of prisoners of war. Tearing down the old palace, he rebuilt it on a much larger scale, with gold and silver, alabaster and ivory, palm, cedar, and cypress wood, and encompassed it with a park, with trees and fountains, and a lake. He dug canals to supply the park with water. In 691, in spite of his campaigns, he instituted water-works on a grand scale to supply the city with water. Eighteen canals were dug leading into the Choser; so that its stream was very appreciably augmented. Sennacherib also encircled the city with high walls, — "which were not before that time," — built a second palace where Nebi Yunus now is, and another large building for his chariots, etc. Esarhaddon finished, not later than 673, a new palace, and rebuilt Sennacherib's stables. Asurbanipal, the last Assyrian king but one, enlarged and adorned the *Bīt ridūti*, or royal harem at Kouyundjik, the palace in which Esarhaddon was born, but avoided building the terrace too high, "out of reverence for the temples of the gods." This sketch of the buildings of Nineveh may be closed with the mention of the great eastern city gate, through which many triumphal processions passed, and the suburb Rēbit Ninā ("city Rehoboth," Gen. x. 11) which was outside the walls.

The houses of the people were probably huts of clay covered with gypsum, such as are found now in Mosul. Clay formed the chief article in

¹ Dur-Sarrukin, whose site is now occupied by the little village of Chorsabad, ten miles north of Nineveh. Sargon boasts of having discovered this excellent site, which "three hundred and fifty kings, his fathers," had failed to do. Botta (1842-45) found the palace and a temple. A splendid collection of sculptures were transported from here to the Louvre in 1846. Place, continuing Botta's excavations in 1852, succeeded in discovering one of the gates, etc. No doubt future excavations on this spot will be richly rewarded.

the composition of the palaces. Nineveh was also not far removed from quarries of marble and alabaster, and in this respect enjoyed a great advantage over Babylon. The architecture of Nineveh was copied after the Babylonian. The height of her palaces has been much discussed. Rassam has recently expressed himself in favor of the view that they were two stories high, and thinks the walls of the lower story were four or five feet thick, and were made of bricks plated with tablets. The inner rooms, like the library of Asurbanipal, either were destitute of windows altogether, or had them in the roof.

II. CALAH [spelt by Delitzsch, Kelach]. — This was another principal city of Assyria. It is now represented by an imposing wall, with traces of fifty-eight towers on the north side alone, and an artificial hill in the southern corner, four hundred by six hundred yards. A village in the vicinity bears the name Nimrod. The distance from Kouyundjik is twenty miles. In the north-western corner of the hill are the ruins of the great temple tower, laid bare by the excavations of Layard. A ditch separates it from the north-west palace of Asurnazirpal, one of the most perfect of the Assyrian structures, and adorned with well-preserved sculptures, which now adorn the British Museum. The immense winged bulls and lions at the entrance, and other sculptures, were left by Layard, and may still be seen. Another palace — the central palace — is near by, and in it was found the celebrated black obelisk of Salmanassar II. Not far off is the south-west palace of Esarhaddon, which has been much injured by fire. There is also the south-east palace of the last Assyrian king, Asur-etil-ilani-ukini. It is much smaller than the others. Rassam found underneath it the ruins of an older building. In 1878 the same Assyriologist discovered the temple of Asurnazirpal close by the north-west palace, but in complete ruin. Calah (Gen. x. 11, 12) was built, according to the cuneiform inscriptions, by Salmanassar I. (1300 B.C.). His successors abandoned it until Asurnazirpal (about 880 B.C.) introduced its golden period by the construction of a temple and palaces.

III. The plain on which Nineveh and Calah are situated is sown with small hills full of ruins. The larger villages in this locality are now called Keremlis, Birtelleh, and Bellawât. The last place, which is fifteen miles east of Mosul, and nine miles north-east of Nimrod, has sprung into importance since Rassam's excavations in 1878. An Arab found there in 1875 some bronze tablets containing Assyrian pictures and inscriptions. They contain an illustrated history of the first nine years of the reign of Salmanassar II. (860-823), which are of inestimable value for the insight they afford into the civil life, military organization, etc., of the time. They also inform us that the site of Balawât was occupied by the Assyrian city *Ingur-Bêl*, and was founded by Asurnazirpal.

The city of *Resen*, mentioned in Gen. x. 12 as being between Nineveh and Calah, is, in my opinion, to be identified with the hill Selamijeh. The name has not yet been discovered on the inscriptions.

IV. ASSUR. — Assyria Proper extended from the beginning farther south; and its oldest capital, Assur, was a good deal farther down the stream,

about sixty English miles from Mosul, and on the right bank of the Tigris. Its site is now marked by the large hill Kileh-Shergat (Rassam, *Kala-Shergat*). The ruins are in the utmost confusion, and it would require unlimited means and great labor to investigate them thoroughly. English and French parties have instituted several different excavations, but Rassam (1853) is the only one who has met with success. He discovered the palace of Tiglath-Pileser (about 1120 B.C.), and three octagon clay prisms, whose inscriptions are the oldest accounts of any length, dating from early Assyrian times. The oldest temple in Assur was built by the first Assyrian king, Belkaptapu (about 1870 B.C.), as bricks from its foundation state. Samsi-Raman I. built, in 1818 B.C., the Anu and Raman temple, which Tiglath-Pileser rebuilt six hundred and forty-one years later. Ramannirari I. and Salmanassar I. likewise built palaces there. Tiglath-Pileser's son, Asurbelkala, resided in Assur; and Asurnazirpal restored dilapidated structures of earlier kings. His son, Salmanassar II., abandoned the city, preferring Calah. Assur revolted, but was brought into subjection again by Samsi-Raman III. The city is mentioned only seldom after this; but we know that it outlived the Assyrian kingdom, from a cylinder of Cyrus, which mentions it in the list of the cities he conquered. The Old Testament does not mention Assur, and its identification with Ellasar (Gen. xiv. 1) is usually discarded. Whenever the term Asshur is used, it designates the country.

The following points are furnished, by the cuneiform inscriptions, in respect to the city and country of Assur. The oldest Assyrian settlement founded by Babylonian colonists, probably only a few centuries before 2000 B.C., was designated with a name of the sacred language of Babylonia, Ausar, which probably means "a watered, or well-watered meadow," — a name which the banks of the Tigris at Kileh-Shergat fully merited. The god of this settlement would naturally be their principal divinity; and it early passed into the good god Asûr, a good Shemitic word, from 'atar ("to go out, go forward, succeed"). An additional s was inserted to compensate for the length of the vowel. The name of the god Asûr occurs twice in the Old Testament, — in the compounds, Esarhaddon and Asnapper (Ez. iv. 10 = Asûrbanipal).

V The impression which Genesis (x. 8-12) leaves, that the Assyrians were a colony from the Babylonians, is fully confirmed by the excavations. We will here give the main reasons for the assumption that the Assyrians were Shemites and Babylonians. The classification of Asshur as Shem's second son is corroborated by the statues and relief pictures, which represent the Assyrians with facial contour quite similar to that of the Jews and Arabs of to-day (Kiepert). A second proof is the Assyrian language, which is pure Shemitic, though not Arimaic. The active commerce, from the ninth century B.C., of the Assyrians with nomadic tribes speaking Arimaic, accounts for Rabshakeh (2 Kings xviii. 26) understanding Hezekiah's commissioners; and it is expressly stated in the cuneiform inscriptions, that Assyrians high in office understood the Arimaic as well as their own tongue. The As-

syrian characters are likewise the same as the Babylonian; not merely cuneiform, but derived from the oldest Babylonian cuneiform style, and, for the most part, wholly identical with it. The Assyrian architecture was likewise derived from the Babylonian. And, finally, one of the most important proofs is the religion. The Assyrian pantheon, Assur alone excepted, is identical with the Babylonian. The gods Bel, Dagon, Samas, with which the oldest royal Assyrian names are compounded (Belkapkapu, Isme-Dagan, Samsi-Raman), were well known in Babylon. Raman-nirari (about 1300 B.C.) calls his helpers Anu, Assur, Samas, Raman, and Istar. Tiglath-Pileser I. invokes Assur, Bel, Sin, Samas, Raman, Adar, and Istar, "the great gods which rule heaven and earth." Salmanassar II. glorifies, in his obelisk inscription, Assur, and then (following the Babylonian list), Anu, Bel, Aë, Sin, Raman, Samas, Marduk, Adar, Nergal, Nusku, Beltis, and Istar. The religious customs and conceptions of the Assyrians were also substantially those of the Babylonians.

For further details and for the history, I must refer the reader to the art. SENNACHERIB. [For the lit. see ASSYRIA.] FRIEDRICH DELITZSCH.

NINIAN, or **NINYAS**, the Apostle of the Southern Piets; went, according to the *Act. Sanct. Sept.*, vol. v. p. 318, to Rome in 370, and was ordained by Pope Siricius in 394. The words of Bede, however (*Hist. Eccl.*, iii. 4), allow a somewhat later date for the activity of Ninian; and historical circumstances seem to fix it at the middle of the fifth century.

NIOMA. See MONOPHYSITES.

NIRVANA. See BUDDHISM.

NISAN. See YEAR, HEBREW.

NIS'ROCH (Hebrew, נִסְרוֹךְ; the Sept., Ἀσαράκ, Ἀσαράκ, etc.; Josephus: *Ant.*, X. 1, 5, Ἀράσκη) is mentioned in 2 Kings xix. 37 and Isa. xxxvii. 38 as a divinity worshipped at Nineveh at the time of Sennacherib. In his temple, and while praying to him, Sennacherib was killed by his own son. The derivation of the name is very uncertain. It does not occur in the cuneiform inscriptions. As a curiosity, it may be mentioned, that the rabbins know that the idol of Nisroch was made of a board of the ark of Noah. The circumstance that the name does not occur on the monuments, while the Septuagint renders it *Asarak*, seems to indicate that Nisroch is a simple corruption of, or another form for, *Assur*. See IKEN: *Dissertatio de Nisroch idolo Assyri.*, Bremen, 1747.

WOLF BAUDISSIN.

NITSCHMANN, David, one of the first missionaries, and the first bishop, of the Moravian Church; b. at Zauchtenthal, Moravia, on the 27th of December, 1696; d. at Bethlehem, Penn., Oct. 8, 1772. In consequence of severe persecutions, he fled from his native country to Herrnhut (1724), and became a leader in the evangelistic work of the Moravians. Accompanied by Leonard Dober, he set out afoot for Copenhagen on the 21st of August, 1732; which day constitutes the anniversary of the beginning of the Moravian missions. Although they met with opposition and ridicule at every step, they persevered, reached Copenhagen, and sailed to St. Thomas, where they arrived on the 13th of December, and began to

preach the gospel to the negro slaves. Nitschmann returned to Europe in the following year, and on the 13th of March, 1735, was consecrated to the episcopacy by Bishop Daniel Ernst Jablonsky at Berlin. Soon after, the new bishop led a body of Moravians to Georgia. John and Charles Wesley were on board the vessel which bore these immigrants across the Atlantic. The former was deeply impressed with their piety and the fearlessness they manifested amidst a terrible storm. He was present also at the first Moravian ordination on American soil, administered by Nitschmann; and the great simplicity, as well as solemnity, of the act, made him forget the seventeen hundred years between, and imagine himself in one of those assemblies over which Paul the tent-maker or Peter the fisherman presided (*Wesley's Journal*, i. p. 20). In the course of his subsequent life, Bishop Nitschmann undertook many journeys on land, and fifty voyages on sea, in the interests of the church of his fathers and for the spread of the kingdom of God. He labored in different parts of Germany, in Livonia, Denmark, Sweden, and Norway, in Great Britain, in Georgia, North Carolina, New York, and Pennsylvania. "His walk," says Zinzendorf, "was single, his character upright, his authority over against the world great, his zeal as a witness of Jesus untiring, and his success in organizing churches remarkable." Cf. SCHWEINITZ: *Fathers of the American Moravian Church*, Bethl., 1881. E. DE SCHWEINITZ.

NITSCHMANN, John, a bishop of the Moravian Church; b. in Schönau, Moravia, 1703; d. May 6, 1772. He was made bishop in 1741, and labored in America (1749-51), England (1752-57), Germany, and Holland. He was simple in his habits, effective as a preacher, and wise as an administrator.

NITZSCH, Karl Immanuel, one of the most distinguished representatives, in the nineteenth century, of the school of theology occupying an intermediate position between the old supernaturalism and rationalism (*Vermittlungstheologie*), and, next after Schleiermacher, the first (in time, at least) of the systematic writers on practical theology; was b. at Bornä, Saxony, Sept. 21, 1787; d. in Berlin, Aug. 21, 1868. His theological training was secured at Wittenberg, where his father, Karl Ludwig Nitzsch (see below), was professor; and he became *docent* in 1810 with the dissertation, *De testamentis duodecem patriarcharum, lib. vet. test. pseudepigraph.*, and in 1811 was ordained as assistant pastor of the Schlosskirche. He remained uninterruptedly at his post during the siege and bombardment of the town by the French in 1813. In 1817 he was appointed professor in the recently founded seminary at Wittenberg, and in 1822 accepted a call to the university of Bonn. He had received the degree of D.D. from Berlin in 1817; the occasion being his fine scholarship, and some dissertations in the *Theologische Studien*, which he edited (1816). In 1829 he published his *System der christlichen Lehre* (6th ed., 1851), of which an English translation was made by Robert Montgomery and Hennen, Edinburgh, 1849. This work defined his position towards rationalism, supernaturalism, and Schleiermacher. He said himself that he had "learned more from his father, Daub, and Schleiermacher than from any other teacher, but had been obliged to draw

back from them all more or less." While he differed from Schleiermacher in the doctrine of God's relation to the world, the divine attributes, etc., he also substituted for Schleiermacher's "Christian consciousness" the Word of God itself. Notwithstanding these differences, however, he was willing to be placed at the side of Twisten as the principal representative of Schleiermacher's theology; and he was never tired of magnifying that theologian's services in making a sharp distinction between metaphysics and theology. In this period, Nitzsch wrote his able reply to Möhler's work on symbolics (*Eine protestant. Beantwortung der Symbolik Möhlers*), and made valuable and frequent contributions to the *Theolog. Studien u. Kritiken*, under the editorial care of Ullmann and Umbreit. The most of these dissertations appeared, after the author's death, under the title *Gesammelte Abhandlungen von Dr. K. I. Nitzsch*, Gotha, 1870, 2 vols.

During the Bonn period (1822-47), Nitzsch also acted as university preacher, and took a very active participation in ecclesiastical affairs, such as the revision of the Liturgy, and the measures looking to the union of the Lutheran and Reformed communions. Of such union he was heartily in favor, and in its interest wrote, among other things, *Urkundenbuch d. evang. Union* (Bonn, 1853) and *Würdigung d. von Dr. Kahnis gegen d. evang. Union u. deren theol. Vertreter gerichteten Angriffe* (Berlin, 1854).

Nitzsch was called in 1847 to the university of Berlin, where he continued to labor as professor till his death. He was also honored with a seat in the highest ecclesiastical council (*Oberconsistorium*, changed in 1852 to the *Oberkirchenrath*), and was elected a representative to Parliament in 1849. In 1854 he was appointed provost of St. Nicolai Church, — a valuable sinecure. On June 16, 1860, he was permitted to celebrate the fiftieth anniversary of his theological activity, and on June 24, 1868, his golden wedding. The most important literary work of the Berlin period, yea, of his entire life, was his *Practical Theology* (*Praktische Theologie*), begun in 1847, and finished in 1867 (second ed. 1859). The first book treats of the theory of church life; the second, of the practice at the present time. Besides these various works, volumes of sermons also appeared from his pen, a complete revised edition in 1867.

Nitzsch was a theologian "from the crown of his head to the sole of his feet." He was not brought up in pietistic circles, and so did not develop the theory of Christianity out of his experience, but *vice versa*. Niebuhr once said to him, "I would willingly give all my learning if I had your faith." To which Nitzsch replied, "To me, from a moral point of view, Thomas stands as high as Peter." See BEYSCHLAG: *K. I. Nitzsch eine Lichtgestalt d. neueren deutsch-evang. Kirchengeschichte*, Berlin, 1872.

FRIEDRICH NITZSCH.

NITZSCH, Karl Ludwig, professor of theology at Wittenberg; b. in Wittenberg, Aug. 6, 1751; d. there Dec. 5, 1831. He studied at the university of Wittenberg, and, after filling several pastorates, was appointed, in 1790, professor of theology there, and pastor of the city church. He was an ardent follower of Kant, and vigorously opposed the supernaturalists by regarding the essence of Christianity as consisting in its being

a moral and rational religion, and faith in Christ as a subordinate matter. His principal treatises were collected in two volumes, — *De discrimine revelationis imperatoriae et didacticæ prolusionis academicæ*, Viteb., 1830.

NO (Ezek. xxx. 14), or, more completely, *No-Amon* (Nah. iii. 8), is the biblical name of that old famous city of the "hundred gates" (Homer: *Iliad.*, 9, 383), in Upper Egypt, which the Greeks called Thebes. The biblical name is formed after the Egyptian *nu-ämen* ("the place of Amon"), the place in which Amon was worshipped, and is aptly rendered in the Septuagint by *μερίς Ἀμμών*, or *Διόσπολις*, as the Greeks liked to compare their Zeus with the Egyptian Amon. The Greek name is formed after the Egyptian *taape* ("heath"), or *te-api* ("the great"). Thebes was one of the oldest cities in Egypt: its foundation is never spoken of. In the dawn of history it was the centre of a sacerdotal kingdom. With the eleventh dynasty, the first Theban, it comes to the foreground; and the twelfth dynasty, the second Theban, ruled not only in Thebes and Upper Egypt, but also in Memphis and Lower Egypt: its members were called "kings of both Egypts." During the thirteenth dynasty the invasion of the Hyksos brought on a period of decay; but in the seventeenth century B.C., Amosis of Thebes, the founder of the eighteenth dynasty, liberated the country from the barbarian invaders. Thebes then became the splendid centre of a magnificent kingdom. Situated on both sides of the Nile, at a point where the valley forms a plain of about ten miles breadth, it covered an area of a hundred and forty stadias in circumference, and contained a number of the most stupendous architectural constructions, — the temple of Amon, the royal tombs, the catacombs, etc. With the twenty-first dynasty, however, the royal families from Lower Egypt succeeded those from Thebes; and when, about one thousand years B.C., the residence of the Pharaohs was moved to the Delta, the splendor of the city was gone. It still continued a holy city, a city of glorious monuments and magnificent institutions; and its actual decay did not begin until the days of the Persian conquest. At the time of Strabo it began to fall into ruins, and at present all that is left of it is some huge mounds of *débris*. See CALLIQUD: *Voyage à l'Oasis de Thèbes*, Paris, 1821; WILKINSON: *View of Ancient Egypt and Topography of Thebes*, London, 1835.

RÜETSCHL.

NOACHIAN PRECEPTS. See NOAH.

NO'AH AND THE FLOOD. Noah, the son of Lamech (Gen. v. 28 sq.), was the tenth and last in the list of the Sethic line. His father gave him the name "Noah," because, as he said, "he shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Noah's life fell in a time of general degradation and vice. God determined to destroy that generation, and limited its continuance to a period of a hundred and twenty years from the time he informed Noah of his purpose. This is the meaning to be put upon Gen. vi. 3. The Flood took place when Noah was six hundred years old (Gen. vii. 11); so that, at the time of receiving this revelation, he was four hundred and eighty years old. According to the Hebrew text, this event took place 1,656 years after the

creation: according to the LXX., 2,442; according to the Samaritans, 1,307. Noah was a "just man" (Gen. vi. 9), consecrated to God with his whole heart and life. God commanded him to build an ark, or chest, in which his family, and specimens of all kinds of beasts, might be preserved from the destruction of the Flood. It is not stated in the Old Testament, that he imparted his knowledge of the coming cataclysm to his contemporaries; but the fact seems to be implied in 1 Pet. iii. 20 (comp. Heb. xi. 7). The wonderful structure on which he worked was itself a sermon. If he communicated at all with his generation about the coming evil, he must have preached repentance; but his message found no reception.

The ark, which was divided into three stories, was 300 cubits long, 50 cubits broad, and 30 cubits high [or, allowing 21 inches for a cubit, as Professor Perowne does in Smith's *Dictionary of the Bible*, 525 feet long, 87 feet wide, and 52 feet high. The dimensions of "The Great Eastern" were 691 feet long (on deck), 83 broad, and 58 deep]. Tiele, in his Commentary on Genesis, has calculated that the cubit contents were 3,600,000 feet, and shown, that, if nine-tenths of the space was set apart for the fodder (Gen. vi. 21), 6,666 pairs of animals could be stowed away, with 54 cubic feet for each pair. In 1609 the Mennonite P. Jansen of Horn, in Holland, built a vessel after the model of the ark, and discovered that it would hold a third more freight than ships built in the usual way with the same number of cubic feet. The ark was not built for sailing, but for carrying freight. [Sir Walter Raleigh said, "It is very likely that the ark had *fundum planum* (a flat bottom), and was not raiysed in form of a ship, with a sharpness forward to cut the waves for the better speed." The same author made an elaborate calculation of the stowage, and found that the ark afforded room "for eighty-nine distinct species of beasts, or, lest any should be omitted, for a hundred several kinds." All the beasts, he thought, "might be kept in one story or room of the ark, in their several cabins, their meat in a second, the birds and their provision in a third, with space to spare for Noah and his family and all their necessities."]

Noah entered into the ark, with his wife, his three sons and their wives, on the tenth day of the second month of the six hundredth year of his life. On the seventeenth day of the month the "fountains of the great deep were broken up" (Gen. vii. 11). The Flood had begun. The rain continued to fall for forty days, and the rise of the waters continued a hundred and fifty days (Gen. vii. 17-24). Noah stepped out upon the dry ground again on the twenty-seventh day of the second month of the following year (Gen. viii. 14). Whether the year was composed of lunar months or solar months, we have no data for deciding.

The region in which the Flood occurred we can determine from our approximate knowledge of the territory inhabited by man at that time, and the place on which the ark rested. This was Mount Ararat, the well-known mountain in the Araxes Valley, Armenia, and not Dschebel Dscudi, in the Kurd Mountains, as Berosus and Abydenus (according to Josephus, *Antiq.*, l. 3, and Eusebius), the Targums, the Peshito, the Mohammed-

ans, and the most of the Oriental Christians, hold. This is evident from the combination of the kingdoms of Ararat, Minni, and Ashchenaz, in Jer. li. 27. The height of the great Ararat above the sea is, according to Parrot, 16,254 feet. It occupies a central location.

The extent of the Flood seems at first sight to be defined as universal by Gen. vii. 19, which states that "all the high hills that were under the whole heaven were covered." But it would be as wrong to conclude that the meaning of this passage is that the Flood covered the whole earth as that Eccles. i. 14 means that Solomon had actually "seen all the works that are done under the sun." According to Gen. vii. 20, the waters were fifteen cubits above the highest mountains. The design, as Delitzsch says, was not to destroy all animals in every part of the world, but to destroy the whole human race, with the exception of Noah's family. [It must be confessed that it is difficult to reconcile the language of the account of the Deluge with the supposition that it was only partial. At the same time it must be allowed, that *ethnological* universality satisfies all the moral considerations which made the Flood necessary. Perowne and others have argued against the present Mount Ararat as the resting-place of the ark, on the ground that its summit is covered with perpetual snow and ice, which would have made the descent perilous if not impossible. The geological evidence for and against the geographical universality of the Flood has been much dwelt on. At one time the existence of shells on the tops of mountains was regarded as proof of the Flood, and Voltaire found much difficulty in setting this argument aside. Even within the last fifty years by so good an authority as Buckland, the skeletons of bears and other animals in the caves of Great Britain were looked upon in the same light. On the other hand, plausible geological evidence has been urged against the hypothesis of a universal deluge from the loose scoria on the flanks of Mount Ætna, which show no marks of water action, the probability that certain classes of marine animals now living could not have continued to exist at so great a depth of water as the flood would have necessitated, etc. There are other difficulties in the way of a universal flood; such as the difficulty of including all the kinds of animals now existing in the freight of the ark, the re-peopling of the *entire* earth with animals, etc.]

On the first day of the tenth month the tops of the mountains became visible. Noah sent out a raven, which did not return; a dove, which found no rest for her feet; a second dove, which flew back with an olive-leaf in her mouth; and a third dove, which did not return. On the twenty-seventh day of the second month, a year and ten days after the beginning of the rain, Noah received the commandment to leave the ark. The account of the Flood in Genesis consists of an Elohist and a Jehovist record, but they agree perfectly with each other.

An important confirmation of the biblical record is furnished in the traditions of other nations. The most interesting of these accounts was found by George Smith, among the Assyrian cuneiform inscriptions of the British Museum, which is much more full than the account of Berosus, and be-

trays a striking coincidence with the record of Genesis. Fragments of three copies of this original account, dating from 660 B.C., are also preserved. They belonged to the library of King Asurbanipal. The ancient Chaldean inscription of Smith is assigned by this scholar to the seventeenth century B.C. Sisit (Hasisadra), an old Chaldean king, takes the place of the Xisuthros of Berosus and the Noah of Genesis. He describes the godlessness of the world, the divine command to build an ark, its construction, the flood, the resting of the ark upon a mountain, the despatch of the birds, including the raven, etc. In these points the Chaldean account agrees with the record of Genesis. But there are certain differences which are very suggestive. Like the other accounts, the Chaldean ascribes the scene to a locality connected with its own special habitation, and brings it into close relation with its national origin. The biblical account is in these respects more general, but, on the other hand, alone gives the indications of time, month, day, and year when it began, when it ended, etc.; and these marks of time stand in no relation whatever to the feasts of the Jews. In these omissions and additions we have a strong pledge of the accuracy of the historian.

[Nägelsbach, in the first edition of Herzog, thus summarizes the traditions of the Flood, and refers to the literature. (1) The West Asian Traditions. — The Chaldean (see above), Syrian (Lucian., *De Dea Syria*, xiii.), Phœnician (*Sanchuniathon*, ed. Orelli, p. 32 sq.), Phrygian, in the legends of Annakus (Zenob., *Prov.*, 6, 10; Stephan. Byzant., *De Urbibus*), and on the celebrated coins of Apamea. These coins have the picture of the emperor (Severus, Macrinus, or Philip) on one side, and on the other the picture of an ark or chest rocking upon the water, with the inscription ΝΩ ("No"). A man and a woman are standing in the ark, and looking out of a window in the roof: on the outside, another man and woman are standing, in the attitude of having left the ark. Two birds are also depicted, — one flying towards the ark with a branch in its claw; the other resting on the ark. (2) The East Asian Traditions. — The Persian is little known. It is doubtful whether the Chinese have any tradition of a universal flood. Some, however, recognize it in the flood of Jao. The Indian tradition is the most elaborate. The oldest form is given in the *Catapatha-Brâhmana*. Man is saved in an ark from a flood which covers the whole earth. The Divine Being, to whom he owes his escape, appears to him in the form of a fish. Later forms are found in the *Mahâbhârata*. See Nève: *La tradition indienne du déluge dans sa forme la plus ancienne*, Paris, 1851. (3) Traditions of the Classic Nations. — The Greeks knew of several great floods. Two are especially noteworthy, that of Ogyges (Varro, *De rust.*, iii. 1; Servius, *Virg. Eclog.*, vi. 14; Jul. Africanus, in *Euseb. Præp. Ev.*, x. 10, etc.), and that of Deucalion and Pyrrha (Pindar, *Od.*, ix.; Ovid, *Metam.*, i. 260-415, etc.). Plato, in the *Timæus*, speaks of the Egyptians as likewise knowing about the Flood. (4) Traditions of Other Nations. — The Celts had the tradition that all except Dwiran and Dwirach were destroyed in a flood (Grimm: *Deutsche Mythol.*, p. 546, etc.). The Laps (De Serres: *Cosmog.*,

p. 191), the Greenlanders (Cranz: *Hist. von Grönland*, i. 252), the Mexicans, — among whom Coxcox, Tezpi, or Teo-Cipactli stand for Noah, — and many tribes of Central and South America, have a similar tradition. See especially A. von Humboldt: *Reise in d. Aequinoktialgegenden d. neuen Continents*, iii. pp. 406 sqq.]

The Flood had a profound religious meaning. Its reality is assured by the relation which it is made to sustain to the great facts of salvation in the New Testament. It was a judgment upon the generation of Noah, but also a type of the final judgment (Matt. xxiv. 37 sqq.; Luke xvii. 26; 2 Pet. iii. 5-7). The hope with which Lamech greeted Noah's birth was only partially fulfilled in him. The final abolition of the divine curse, and removal of human trouble, did not then occur. Noah is the first just man in the Bible who saves others from destruction; and in this respect he is a type of Him who saves the soul from destruction, and redeems it from time to eternity.

Noah, having left the ark, erected an altar, and offered a burnt-offering, thus sending up to heaven, the dwelling-place of God, thanks and prayer. He received the rainbow in answer, and understood it to be a sign that the earth would not be cursed again, or all human life be destroyed. Henceforth man has authority over the life of the animals, and their flesh contributes to his nourishment. The race also has authority over the life of him who sheds his neighbor's blood (Gen. ix. 5). This authority was the beginning of human law, but also of war. On the basis of Gen. ix. 1 sqq., the Jewish rabbis built up the seven so-called "Noachian Laws:" (1) about judgments, (2) blessing God, (3) fleeing idolatry, (4) fornication, (5) effusing blood, (6) rape, (7) eating the parts of living animals.

Noah planted the vine; and on one occasion, while under the influence of wine, he was irreverently treated by his son Ham. The curse of servitude was pronounced upon Ham's son Canaan, and his posterity. Shem and Japheth, the other two sons, who had shown proper respect for their father, were blessed, promising to dwell with Shem (for so Gen. ix. 27 is to be explained). This promise looks to the final goal of human history, — the return of God to the earth he had forsaken at the Flood. Noah lived 350 years after the Flood, and died 950 years old. Thereafter the length of human life gradually diminished. Shem was 600 years old at his death; Arphaxad, his son, who was born after the Flood, only 438. Peleg, in the fifth generation, only attained to the age of 239; and after him there is no example of any who reached a higher age than 200.

LIT. — DREXELIUS: *Noë, architectus arce, in diluvio navarchus descriptus et morali doctrina illustratus*, Monac., 1644; BUTTMANN: *Mythologus* (i. pp. 180-214); [HUGH MILLER: *Testimony of the Rocks*, Edinburgh and Boston, 1857]; RICHERS: *D. Schöpfungsgesch., u. Sündfluth-gesch. erklärt*, Leip., 1854; DIESTEL: *D. Sintflut u. d. Flutsagen d. Alterthums*, 1871; GEORGE SMITH: *Chaldean Account of Genesis*, London, 1875, new ed., 1881; LENORMANT: *Le Déluge et l'Épopée Babylonienne*, Paris, 1873. [See also the Commentaries on Gen. vi.-ix. of DELITZSCH, 4th ed.; the Eng. trans. of LANGE (1871), with the Excursus of Professor TAYLER LEWIS, favoring the hypothesis of a

partial extent of the Flood (pp. 314-322), etc.; HAUPT: *D. keilinschriftliche Sintfluthbericht*, Leipzig, 1881; LENORMANT: *Beginnings of History*, Eng. trans., N. Y., 1882, pp. 382-488.] VOLCK.

NOAILLES, Louis Antoine de, b. May 27, 1651; d. May 4, 1729; was educated for the church, and made bishop of Cahors 1679, bishop of Chalons 1680, archbishop of Paris 1695, and cardinal 1700. In 1693 he accepted the *Réflexions morales* of Quesnel, but in 1696 condemned the *Exposition de la foi*, by Barcos. The bull *Unigenitus* he at first openly opposed; and for some time he stood as one of the leaders of the Jansenist party. But in 1720 he assented to a compromise, and in 1728 he accepted the bull. See S. PERE AUVIGNY: *Mémoires chronologiques et dogmatiq.*, Paris, 1730; VILLEFORE: *Anecdotes ou mémoires sur la constitution Unigenitus*, Paris, 1730; BAUSSET: *Histoire de Fénelon*, Paris, 1808; *Mémoires pour servir à l'histoire ecclés. pendant le 18 siècle*, Paris, 1806-15.

NOB (*height*), a city of the priests in Benjamin (1 Sam. xxii. 19), north of, and so near to, Jerusalem, that the Holy City was visible from it (Isa. x. 32). In Saul's time the tabernacle was there, and there Ahimelech gave David the shewbread and the sword of Goliath. Saul was so enraged by this conduct, that he destroyed all the inhabitants of the city, with the exception of Abiathar, who escaped (1 Sam. xxi., xxii.). There were, possibly, other Nobs; but the one meant in the narrative cannot be identified with any existing place; yet its site seems indicated by some cisterns and old graves upon the ridge to the north of the Upper Kidron valley. Cf. Mühlau, in Riehm's *Handwörterbuch*.

NOBLE, Samuel, Swedenborgian, b. in London, March 4, 1779; d. there Aug. 27, 1853. In 1810 he was one of the founders of the London society for publishing the works of Swedenborg. In 1820 he left his profession of engraving for the Swedenborgian ministry in London. He issued two noticeable original books, originally lectures, — *Plenary Inspiration of the Scriptures asserted* (1828), and *An Appeal in behalf of the Doctrines of the New Church*, 2d ed., 1838. — and a translation of Swedenborg's *Heaven and Hell*.

NOCTURNS. SEE CANONICAL HOURS.

NOD is mentioned in Gen. iv. 16 as the land to which Cain fled after the murder of his brother. It has proved wholly in vain to locate that land. The name, from the root נָד, means simply "the land of exile;" but it is worth noticing that it is placed to the east of Eden. Israel, and the nations generally of Western Asia, knew, that in Eastern Asia there lived people who had a certain civilization, but upon whom they felt free to look down with contempt. [See LENORMANT: *Beginnings of History*, New York, 1883.]

NOËL (from *natalis*, "birthday," sc. Christ's), a word frequently found in old Christmas carols.

NOEL, Hon. and Rev. Baptist Wriothesley, a brother of the first Earl of Gainsborough; b. at Leithmont, Scotland, July 10, 1799; d. at Stanmore, Middlesex, Jan. 20, 1873. Graduating at Trinity College, Cambridge, he became a queen's chaplain, and incumbent of St. John's, Bedford Row, London. Leaving the Church of England, he officiated as a Baptist minister in the same locality, and was eminent as a preacher and philanthropist. He published sermons: *Notes of a Tour*

in Switzerland, *Essay on Christian Baptism* (1849), *Letters on the Church of Rome* (1851), and sundry others, besides *A Selection of Psalms and Hymns* (1832, enlarged, 1853), and *Hymns about Jesus* (1869). Many of these are his own. F. M. BIRD.

NOEL, Hon. and Rev. Gerard Thomas, an elder brother of the above; was b. Dec. 2, 1782; and d. at Romsey, Feb. 24, 1851. He studied at Edinburgh and Cambridge, and was settled at Radwell, Herts; Rainham, Kent; and Richmond, Surrey. In 1834 he was canon of Winchester, and in 1840 vicar of Romsey. He published sundry sermons, a hymn-book, and *Arvendel*, sketches and poems. Two of his hymns are very graceful, and have been widely used. F. M. BIRD.

NOËTIUS. SEE MONARCHIANISM.

NOLASCUS, Petrus, b. about 1189, in Languedoc; d. 1256, in Barcelona; founded in 1228 the order of the *Beata Maria Virgo de Mercede pro Redemptione Captivorum*, whose members consisted of priests and knights, and whose special object was to redeem Christian captives in Mohammedan countries, — in extreme cases, when there was danger of a conversion to Islam, even with the sacrifice of liberty and life. The order was confirmed by Gregory IX. in 1230, and obtained in 1232 a magnificent home in the monastery of St. Eulalia, in Barcelona. The order flourished especially in Spain, but also in France and Italy. By Benedict XIII. it was transformed into a common mendicant order (1725), and a century later it was swept away by the revolution. See *Act. Sanct. Jan. 31*; HOLSTENIUS: *Codex regularum monast.*, iii.; HELYOT: *Histoire des ordres monastiques*, Paris, 1714-19. ZÜCKLER.

NOMINALISM. SEE SCHOLASTICISM.

NOMINATIO REGIA. In the Frankish Empire the kings acquired, even in the Merovingian period, a decisive influence on the episcopal elections. In the Carolingian period, and with the German emperors, this influence grew into a formal right of appointment; so that the right of election, originally belonging to the clergy and the people, became completely lost. By the Concordat of Worms, however, which ended the controversy of investiture in 1122, a great change was effected in Germany; the right of election being vested in the chapters, while the real power of appointment rested with the Pope. By later concordats the kings have again obtained the right to nominate bishops in Austria, Bavaria, France, Prussia, etc.; but this *nominatio regia* does not in reality amount to more than a presentation, as the bishop thus nominated cannot enter into the rights and the duties of his office until he has been confirmed by the Pope. WASSERSCHLEBEN.

NOMOCANON. In the Greek language, *νόμονες* meant the legislation by the church; *νόμοι*, the legislation by the secular government, — the emperor. As the imperial legislation concerning the church grew very large and very important, it became necessary, or at least convenient, to combine all *νόμοι* of ecclesiastical import with the *κάνονες*, thereby producing a complete collection of ecclesiastical legislation, — a nomocanon. The first collection of the kind was made in the sixth century; a second was begun in the seventh, completed in the ninth by Photius, and revised in the twelfth; a third, the so-called *Syntagma*, was made in the fourteenth century by Matthaus Blastares.

See BIENER: *De collect. canon. eccl. græc.*, Berlin, 1827.

WASSERSCHLEBEN.

NONCONFORMISTS, *The*, are, in the narrower sense, those clergymen of England who were ejected from their livings, and suffered other hardships, after the restoration of the Stuarts, in 1660. The designation is also applied to all members of sects in England and Wales as opposed to the members of the Church of England, because they do not conform to the ritual and practices of the national ecclesiastical body. In this sense the term is synonymous with dissenters. After the restoration, Charles II., in spite of promises to the contrary, and his Parliament, proceeded to insist upon conformity to the doctrines and practices of the Church of England. Four acts completed the legislation against all who refused to conform. In 1662 the Act of Uniformity was passed, requiring all clergymen to give their assent to the Book of Common Prayer. In 1664 the Conventicle Act was passed, declaring it to be unlawful to be present at any religious meeting, not conducted according to the usages of the Church of England, where more than five persons in addition to the family were convened. In 1665 the most oppressive of these edicts, the Five-Mile Act, was passed, which enjoined upon nonconformists an oath against taking up arms against the king, or attempting any "alteration of government, either in Church or State," and forbade all who refused to come within five miles of any corporation represented in Parliament, or place where they had preached, on penalty of a fine of forty pounds and six months' imprisonment. The Test Act of 1673 incapacitated every person from holding any public office who had not publicly taken the sacrament of the Lord's Supper according to the usages of the Church of England. These acts occasioned great hardship. The bulk of the great livings throughout the country were in the hands of the Puritan clergy. Two thousand ministers were deprived of their benefices, and among them were some of the most pious, learned, and eminent divines of the day; such as John Howe, Baxter, Flavel, and Philip Henry. The court bishops fully sympathized with this legislation; but such men as Reynolds (bishop of Norwich) and Stillingfleet condemned it. The severity of these odious laws was relaxed by James II., who was anxious to secure toleration for the Roman Catholics, William, and subsequent sovereigns. In 1687 the Declaration of Indulgence was passed, suspending the penal laws, and tests of qualification for office. Ministers were released from jails, and restored to their flocks. Under Walpole, in the first half of the eighteenth century, the other laws against the nonconformists remained inoperative, though he dared not or cared not to repeal them. The parliamentary legislation of recent times has relieved not only the Protestant nonconformists, but also the Roman Catholics (1829), and Jews (1858), from their disabilities.

See NEAL: *History of the Puritans, or Protestant Nonconformists*, New York (Harpers' edition), 1858, 2 vols.; A. S. DYER: *Sketches of English Nonconformity*, London, 1881.

NONJURORS, those members of the Church of England who refused the oath of allegiance to William and Mary in 1689, on the ground that they were bound by their oaths to James II.

Their number included four hundred clergymen and nine bishops, — Sancroft of Canterbury, Turner of Ely, Lake of Chichester, Ken of Bath and Wells, White of Peterborough, Thomas of Worcester, Lloyd of Norwich, Frampton of Gloucester, and Cartwright of Chester. Five were deprived of their sees in 1691; Thomas, Cartwright, and Lake having died in the mean time. A separate organization was formed; and nonjuring congregations continued to exist until the death of the last bishop, Boothe, in 1805. The separation introduced many changes from the usages of the Established Church. A book of *Devotions for Primitive Catholics* was compiled upon the basis of the Book of Common Prayer, but differing quite widely from it. See LATHBURY: *History of the Nonjurors*, 1845.

NONNOS, a word of Coptic derivation, and meaning "good," or "holy," and used in the early middle ages both in its masculine and feminine form, *nonnus* and *nonna*, is the name of a Greek poet who flourished at Panopolis in Upper Egypt in the fifth century. Among his works are a *Διονυσιακά*, a fantastic representation of the life of Dionysius, and a *Μεταβολή τοῦ κατὰ Ἰωάννην εὐαγγελίου*, a paraphrase, in epic verse, of the Gospel of John. The latter, which has some interest for the critical examination of the text of the Gospel, was first printed at Venice (1501), by Aldus, and trans. into Latin by Chr. Hegendorphinus in 1528. The latest and best edition is that by Aug. Scheindler, Leipzig, 1881. See A. KOECHLY: *Opuscula philologica*, Leip., 1881, vol. i. CARL BERTHEAU.

NON-RESIDENCE, that is, the discharge of the duties of an office by a deputy or substitute, while the real occupant, though absent, continues enjoying the revenues, has, in the Roman-Catholic Church, been the subject of a long series of prohibitive laws, from the Council of Sardica to the Council of Trent, which finally settled the matter. In the oldest time the cause of non-residence seems generally to have been the pursuit of ambitious schemes: the bishop went to the metropolis to obtain influence at court, or he travelled in foreign dioceses to hunt out heresies, etc. Afterwards the cause was plurality of offices. The older legislation sought to suppress the evil by limiting the term during which a bishop was allowed to be absent from his see. The Council of Trent adopted a more effective measure, — forfeiture of revenues. In the Church of England, non-residence caused by plurality of offices was at times very frequent. The 1 and 2 Vict., cap. 106, treats the question in a similar way as the Council of Trent.

NOPH (Isa. xix. 13; Jer. ii. 16), or **Moph** (Hos. ix. 6, Heb.), is the biblical name of some great Egyptian city; and according to the Septuagint, which, of course, in all Egyptian affairs, is a good authority, that city was Memphis, the celebrated metropolis of Lower Egypt. The common name of the city read in Egyptian *Mennefer*, which in popular pronunciation became *Men-nofi*; and from this latter the Greek *Μεμφις*, the Coptic *Memfe*, the Arab *Memf*, and the Hebrew *Moph*, were formed. The holy name of the city was *Pu-Ptah*, or *Ha-Ptah*, "the home of Ptah;" Ptah being the principal god of the place. Herodotus ascribes its foundation to Menes, the founder of the first historical dynasty

in Egypt; Diodorus, to the eighth king of the same dynasty. It stood on the left bank of the Nile, a few miles south of the point where the river splits, and forms the delta. The city covered an area of about a hundred and fifty stadias: it was narrow but long, stretching for several miles along the river, from whose inundation it was protected by huge dams. Containing a number of the most magnificent architectural monuments, such as the temples of Ptah and Isis, it continued a great and splendid city for many centuries, even during the period when Thebes was the residence. But, when Alexandria was founded, it lost its importance. Though Strabo mentions it as the second greatest city in Egypt, he noticed the first traces of decay; and when Cairo was founded, on the right bank of the river, and the temples and palaces of Memphis were used as convenient quarries, the city disappeared so completely, that its very site became uncertain, until fixed by the French expedition of 1799. But, though the city of the living has been so utterly destroyed, the city of the dead, the Pyramids, the great Sphinx, the Serapeon, the Apis tombs, and the numberless graves, with their inscriptions and reliefs, still remain. See LEPSIUS: *Denkmäler aus Aegypten*, ii. 1; and EBERS: *Aegypten*, 1879-80, i. 133, ii. 172, 184, etc. RÜETSCHL.

NORBERT. See PREMONSTRANTS.

NORDHEIMER, Isaac, Ph.D., eminent Jewish scholar, b. at Memelsdorf, near Erlangen, Germany, 1809; d. in New-York City, Nov. 3, 1842. He took his degree at the University of Munich, 1834. Coming to New York, 1835, he was that year appointed professor of Oriental languages at the University of New-York City; and from 1838 to 1841 was instructor in Hebrew in the Union Theological Seminary in that city, notwithstanding his persistent maintenance of his Hebrew faith. He was one of the best Hebrew scholars America ever had, as is evidenced by his works: *Hebrew Grammar*, New York, 1838-41, 2 vols., 2d ed., 1842; *Chrestomathy*, 1838; and pt. 2 of a *Hebrew and Chaldee Concordance*, 1842 (in connection with Dr. S. H. Turner).

NORMAN ARCHITECTURE. See ARCHITECTURE.

NORRIS, John, a Platonic divine and poet; b. 1657; d. at Bemerton, in Wiltshire, 1711. He was a fellow of All Souls' College in Oxford. In 1692 he was rector of Newton St. Loe in Somersetshire, and, later, of Bemerton, where George Herbert had been one of his predecessors. He partly edited John Dunton's *Athenian Mercury*, and wrote, among other volumes, *Reason and Religion*, *Christian Blessedness*, *Practical Discourses*, and *A Philosophical Discourse concerning the Immortality of the Soul*. Of his *Miscellanies*, consisting of *Poems*, *Essays*, etc., the Preface is dated 1678, and nine editions appeared from 1687 to 1730. According to Mr. Cattermole, "few have equalled Norris in the union of learning and acuteness, metaphysical and logical, with sublime piety." F. M. BIRD.

NORTH AMERICA. See CANADA, MEXICO, UNITED STATES.

NORTH, Brownlow, a distinguished evangelist of the Free Church of Scotland; the son of a clergyman of the Church of England, and grandson of Brownlow North, brother of Lord North,

and Bishop of Winchester; was b. Jan. 6, 1810, at Chelsea; d. Nov. 9, 1875, at Tullichewan, near Edinburgh. He spent six years at Eton, where he was known as a good fellow, and was prominent at sports. Leaving in 1825, he travelled on the Continent, getting himself into difficulties by his propensity for gambling. He was married to an Irish lady in 1828. He at one time thought of taking holy orders, and pursued studies with this in view. He had no settled occupation, and the most of his time was spent on the estates of relatives in Scotland. He was careless of religious duties, and known as a seeker of pleasure, until November, 1854, when, as he was visiting at Dallas Moors, Scotland, his whole spiritual nature underwent a radical change. While engaged at a game of cards, he suddenly became concerned about his spiritual welfare, and, feeling a sensation as of illness, said to his son, "I am a dead man. Take me up-stairs." The next day he announced publicly that he was a changed man. It is an interesting fact, that although he had been an inveterate smoker from his twelfth year, and had gotten into the habit of frequently going to sleep with a cigar in his mouth, he wholly relinquished the use of tobacco. For months Mr. North read nothing else but the Bible; and it is said, that, during the stirring events of the Crimean war, he knew nothing about them. He passed through months of temptation, but finally gained peace; and, eleven months after his conversion, began to distribute tracts among the destitute classes in Elgin, Scotland. In July, 1856, at the request of others, he began to make addresses in the churches of Dallas and Forres. He was immediately recognized as an earnest and forcible speaker, and from that time until the week before his death was an indefatigable preacher. In 1859 he was recognized by the Free Church of Scotland as an evangelist. The first ten years of his ministry he spent chiefly in Scotland. He took a prominent part in the great revivals in Ireland in 1859, and Scotland 1860, and preached in all the great cities of England and Scotland, and with conspicuous results. In 1871 he changed his residence from Elgin to London. Mr. North was a man under middle height, portly, deep-chested, broad-shouldered, of penetrating eye, and gentlemanly, dignified manners. It is said by those who knew him best, that the expression of his face changed after his conversion. His remains are preserved in the Dean Cemetery, Edinburgh. See the interesting biography by K. Moody-Stuart, London, 1878.

NORTH-WEST, Theological Seminary of the. See SEMINARIES, THEOLOGICAL.

NORTON, Andrews, D.D., Unitarian; b. at Hingham, Mass., Dec. 31, 1786; d. at Newport, R.I., Sept. 18, 1853. He was graduated from Harvard College 1804; studied theology, but was never settled; was tutor in Bowdoin College 1809-11; tutor of mathematics at Harvard 1811-13, librarian 1813-21, lecturer on biblical criticism and interpretation (succeeding Channing) 1813-19; and, on the organization of the Harvard Divinity School, was first Dexter professor of sacred literature 1819-30; after which time he still lived at Cambridge, engaged in literary labors, but in feeble health. He is recognized as one of the ablest of Unitarian scholars, radical in

his critical opinions, yet a believer in the supernatural, and an opponent of Theodore Parker. His book upon the Gospels (*The Evidences of the Genuineness of the Gospels*, Boston, 1837-44, 3 vols., 2d ed., Cambridge, 1846, abridged ed., 1867, 1 vol.) is a standard work in America and England. He demonstrates to the satisfaction of most scholars that the Gospels were written at the received dates and by their accepted authors, and therefore are trustworthy documents. Besides this work, he wrote *A Statement of Reasons for not believing the Doctrine of Trinitarians concerning the Nature of God and the Person of Christ*, Cambridge, 1833, new ed., with Memoir by Dr. W. Newell, Boston, 1856, 11th ed., 1876; *On the Latest Form of Infidelity*, 1839; *Tracts concerning Christianity*, Cambridge, 1852. Two posthumous publications deserve mention, — *Internal Evidences of the Genuineness of the Gospels*, Boston, 1855; and *A Translation of the Gospels, with Notes*, ed. by his son, 1855, 2 vols. (not thought successful). But these titles display only a portion of his literary activity. He was a contributor to the *North-American Review*, *Christian Examiner*, and other periodicals. He was a poet of no mean order of merit; and "his few hymns, which appeared at intervals from 1809 to 1833, have been," says Professor Bird, "highly esteemed and largely used." Specimens of his poetic gifts will be found in GRISWOLD'S *Poets and Poetry of America*. He edited the *Miscellaneous Writings of Charles Eliot*, 1814, and of Levi Frisbie, with Memoir, 1823. See *Memoir*, in *Statement of Reasons*, etc., mentioned above, and art. in ALLIBONE'S *Dict. Eng. Lit.*, vol. ii. s. v.

NORTON, John, b. at Stortford, Hertfordshire, Eng., May 6, 1606; d. in Boston, Mass., April 5, 1663. He was educated at Cambridge; took holy orders; embraced Puritanism, and emigrated to Plymouth, New England, October, 1635, and preached at Plymouth, Ipswich, and Boston. He wrote against the Quakers, *The Heart of New England rent at the Blasphemies of the present generation* (Cambridge, 1659), by which they were greatly exasperated.

NORWAY comprises an area of 122,279 square miles, with 1,802,172 inhabitants, of whom 1,794,934 are Lutherans, according to the last census of 1876. Christianity was introduced in the country in the tenth and eleventh centuries by Olaf Trygvason (995-1000) and St. Olaf (1014-31), both of whom had received baptism in Ireland. But, as the principal means of propaganda was the sword, the people remained Pagan at heart long after they had officially become Christian. In 1152 the country obtained its own metropolitan, — the Archbishop of Nidaros (the present Trondheim), who had four suffragan bishops under him, — Oslo, Bergen, Stavanger, and Hammer. In the twelfth century the tithe was introduced; in the thirteenth, the practice of celibacy: but the Roman-Catholic Church never became very powerful in the country. As Norway was united to Denmark from 1387 to 1814, and, during the last three centuries, governed as a Danish province, the two countries had for that period church and church history in common. The Reformation was introduced in Norway in 1536. The Norwegian Church became a State establishment, an exact copy of the Danish. A prominent feature of it was its intolerance. No other denomination than the Lutheran

was tolerated. When Norway separated from Denmark, in 1814, and was formed into an independent kingdom in union with Sweden, its new constitution did not materially affect the organization of the Church. It continued to be necessary to belong to the Lutheran Church in order to hold any kind of government office; and conversion from Lutheranism to another denomination was punished with exile. Later changes, however, point in a more liberal direction. By a law of July 16, 1845, other Christian denominations obtained freedom of worship: by a law of July 21, 1851, the Jews were admitted, etc. The chief spiritual movements within the pale of the Norwegian Church were due to H. N. Hauge and N. F. S. Grundtvig, which articles see.

NORWICH (city of England, ninety-eight miles north-east from London) became the seat of a bishopric transferred from Thetford, 1094. Its cathedral was commenced in that year by Bishop Herbert Losinga, and completed by Bishop Perry in 1361. Its tower was restored in 1858. It is chiefly of Norman architecture. The present bishop of Norwich is Hon. and Rt. Rev. J. T. Pelham, D.D., who was consecrated 1857; and his stipend is £4,500.

NÖSSELT, Johann August, a learned theologian; b. at Halle, May 2, 1734; d. at Halle, March 11, 1807. After studying at the university of his native town, where he came more especially under Baumgarten's influence, he travelled for two years, and, returning to Halle, was made professor in 1760. In 1779 he was elected to preside over the theological seminary. His principal department was the New Testament. He published a defence of the truth and divinity of the Christian religion (*Vertheidig. d. Wahrheit u. Göttlich. d. christl. Religion*, Halle, 1766, 5th ed., 1783), but in later years withdrew from the orthodox stand-point, and denied the necessity of satisfaction. His reputation as a scholar was enhanced by the purity of his character. His modesty interfered with his becoming a prolific author. See NIEMEYER: *Leben Nösselts*, Halle, 1809. HEINRICH DÖRING.

NOTKER, the name of several distinguished monks of the convent of St. Gall. — I. **Notker Balbulus** was b. about 840, in the vicinity of Thur, and not in Elgg, as the untrustworthy *Life of Notker* (*Vita s. Notkeri*), by Ekkehart V in the thirteenth century, states; d. April 6, 912, at St. Gall. He is the author of the *Martyrologium* which goes under his name, and which he based upon a similar work of Ado of St. Gall. His fame rests upon his *Sequences*, religious poems of high merit, and written in a peculiar measure. Forty-one of these are found in the St. Gall *Codex*, No. 484, of the tenth century. Between 881 and 887 he dedicated the *Sequences* to Bishop Liutward of Vercelli, chancellor of Charles III., in a letter giving interesting details of their composition. A miniature portrait of Notker, dating from the tenth century, is preserved by the Zürich Antiquarian Society. He was canonized in 1513. See MEYER VON KNONAU: *Commentary to Ekkehart IV: Casus s. Galli*. The *Sequences* are given by PEZ: *Thesaur. anecdot.*, i. 18-42. — II. **Notker Medicus**, or **Piperis Granum** (so called on account of his severe discipline), *hospitarius* in St. Gall 965; d. Nov. 12, 975. His medical attainments were so great, that he was called to the

court of Otto I. He was also known as a poet and painter, and was distinguished as "the most benign doctor" (*benignissimus doctor*). — III. **Notker**, Provost of St. Gall, Bishop of Lüttich in 912, a statesman as well as a scholar; d. April 10, 1008. — IV **Notker Labeo**, the most famous teacher and scholar of the St. Gall convent; d. of the plague, June 29, 1022. He wrote the *Libri expositionum*, a series of expositions and translations of biblical, theological, and classical writings. Among these were the *De consolatione* and *De trinitate* of Boethius, Virgil's *Bucolics*, Aristotle's *Categories*, Job, the Psalms, etc. His translations won for him the title *Teutonicus*: and, according to Wackernagel, his German style is pure and flowing. [See SEQUENCES.] MEYER VON KNONAU.

NOTRE DAME (*our lady*), the French designation of the Virgin Mary; and therefore a frequent name for Roman-Catholic churches in France. One of the finest specimens of Gothic architecture in the world is the cathedral of Notre Dame in Paris.

NOTT, Eliphalet, a distinguished American clergyman and educator, president of Union College; was b. of poor parents in Ashford, Conn., June 25, 1773; d. at Schenectady, Jan. 29, 1866. His parents, who were farmers, died while he was still a boy. While he lived with his brother, the Rev. Samuel Nott of Franklin, Conn., he studied the languages and mathematics, and taught school. At the age of seventeen he entered Brown University, and at twenty-two was licensed to preach. He spent the first two years of his ministry at Cherry Valley, combining the vocations of pastor, and principal in the academy, and in 1798 became pastor of the Presbyterian Church in Albany. In 1801 he was elected to the presidency of Union College, an office which he filled with eminent dignity and ability. When he entered upon his duties, the institution had only fourteen students, and was in great pecuniary straits. Under his management it became one of the strongest literary institutions in the country, and thirty-seven hundred students graduated during his presidency. Dr. Nott was moderator of the General Assembly of the Presbyterian Church in 1811, and, after the division, was connected with the Old-School branch of that body. He has also claims to notice by the improvements he introduced into the methods of heating; and his stoves at one time had an extensive reputation. The ample fortune which he realized from his patents he used in liberal endowments to Union College. Dr. Nott is reported to have been one of the most eloquent orators of his day. His sermon on the death of Alexander Hamilton at the hands of Aaron Burr, at Hoboken, N.J., July 11, 1804, is one of the most famous specimens of American pulpit eloquence. It was preached on July 29, 1804, in the North Dutch Church, Albany, from 2 Sam. i. 19: "How are the mighty fallen!" After drawing a vivid picture of the manner of Hamilton's death, he proceeded to pronounce duelling a crime, and the fatal stroke or shot of the duellist "murder, — deliberate, aggravated murder," and to draw an elegant and sympathetic sketch of the gifted statesman, who "had yielded to the force of an imperious custom," but had himself said, just before the combat, "My religious and moral prin-

ciples are strongly opposed to duelling." This sermon has been republished in Fish's *Pulpit Eloquence of the Nineteenth Century*, 1857. Dr. Nott published *Counsels to Young Men* (New York, 1810, and often) and *Lectures on Temperance* (Albany, 1847, new edition by McCoy, 1857), the *Resurrection of Christ*, with notes by Professor Tayler Lewis (new edition, New York, 1872). He was a prominent advocate of the temperance cause; and of his *Lectures on Temperance* Dr. Peabody said, "These lectures constitute the most able, thorough, and efficient argument that has yet been constructed for the disuse of all intoxicating liquors" (*North-American Review*, lxxxv.). See *Memoirs of Eliphalet Nott, D.D., LL.D.*, by VAN SANTVOORD, revised by Professor TAYLER LEWIS, New York, 1876.

NOURRY, Nicolas le, b. at Dieppe, 1647; d. in the Abbey of St. Germain-des-Prés, March 24, 1721; entered the Congregation of St. Maur in 1665, and labored, for several years together, with Duchesne, Bellaise, etc. His chief independent work is his *Apparatus ad Bibliothecam Maximam*, an historical and critical treatment of the authors incorporated in the *Bibl. Patrum Max.*, published at Lyons. Only two volumes appeared, comprising the authors of the first four centuries, Paris, 1694, and, in an enlarged form, Paris, 1703.

NOVALIS, the pseudonyme of **Friederich von Hardenberg**; b. at Wiedestedt, in the county of Mansfeld, near Eisleben, May 2, 1772; d. at Weissenfels, March 19, 1801. He studied jurisprudence and natural science at Jena, and held for some time a position in the Thuringien salines, but afterwards retired from practical life, partly on account of ill health, and devoted himself exclusively to literature. He was an intimate friend of Tieck and Schlegel; and his unfinished romances, — *Heinrich von Ofterdingen* and *Die Lehrlinge zu Sais*, — and his *Hymnen an die Nacht*, represent him as one of the extreme leaders of the Romantic school, seeing a miracle in the most common natural occurrences, while the most awful supernatural events looked quite ordinary to his eyes. His best works, however, are his *Geistliche Lieder*, in which the peculiar sweetness and tenderness of his nature, the early teachings of the Moravian Brethren, to whom he belonged, his intimate intercourse with Zinzen-dorf and Lavater, and the æsthetical principles and tendencies of the Romantic school, are blended into perfect harmony. They were translated into English (*Spiritual Songs*) by George Macdonald, London, 1876. His complete works were edited by Tieck and Schlegel, Berlin, 1802, with an addition, 1874. See CARLYLE'S *Essay on Novalis*, in his *Miscellaneous Writings*, ii.

NOVATIAN. The whole Latin tradition, with the exception of those theologians of the fourth century who stood under Greek influence (Damasus, Prudentius, the *Decr. Gelas.*, etc.), calls the great schismatic *Novatianus*: while by Greek authors his name is generally written *Νατάριος*. Only Dionysius of Alexandria calls him *Noovatiavός*. The party he formed is generally designated as *Novatiani*: only once Cyprian writes *Novatianenses* (*Ep.*, 73, 2). When Epiphanius (*Anchor.*, 13) calls the Novatians of Rome, *Montenses*, he probably confounds them with the Donatists.

According to Philostorgius (*Hist. Eccl.*, viii. 15),

Novatian was a native of Phrygia. Probably, however, this notice rose from the circumstance that he afterwards found many adherents in Phrygia; or perhaps it was purposely manufactured in order to insinuate a connection between him and the Montanists. With respect to his life before the schism, we depend entirely upon the spiteful and mendacious letter of Cornelius (*Ep. ad Fabian Antioch.*) Cyprian, Pseudo-Cyprian, and Socrates give very little, and Eulogius is wholly unreliable. The plain facts seem to be these: during a severe illness, which even made the aid of an exorcist necessary, Novatian received the clinical baptism without any consecutive episcopal confirmation. Such a form of baptism, however, was not generally recognized as valid; and, when he was ordained a presbyter by a bishop of Rome (either Fabian or his predecessor), his ordination, we are told, met with great opposition, both among the clergy and the laity, on that account. Otherwise he enjoyed great reputation in the congregation for learning and eloquence, as may be gathered from the letters of Cyprian (55, 24; 51, 2; 60, 3; 49, 2); and his official activity, as well as his private life, must have been without blemish, since Cornelius found only one dark spot to point to. At the time, he tells us, when the persecution was at its highest, Novatian kept himself shut up in his house; and, when the deacons admonished him to come to the aid of those who were in danger, he became angry, and threatened to resign his office, alleging at the same time, as an excuse for his behavior, that he belonged to "another philosophy." The story is proved false by the simple fact, that after the martyrdom of Fabian (Jan. 20, 250), Novatian took charge of the official correspondence of the congregation. And, as for the equivocal expression, "another philosophy," it later on became a favorite trick among his adversaries to represent his conceptions of sin and penance as the outcome of the Stoical philosophy, simply in order to cover up their own deviation from the principle hitherto held by the church. In reality he had as little to do with the Stoical philosophy as they themselves. The origin and further development of his views are not doubtful.

Down to 220, idolatry, adultery, fornication, and murder, were punished in the Catholic Church by formal excommunication. This practice was first broken by the peculiar power which was ascribed to the confessors, — in accordance with an archaic idea which lived on to the end of the third century, — and then by an edict of Pope Calixtus I., which spoke of re-admittance into the church as a possibility. The edict caused the schism of Hippolytus; but, as the schism was healed towards the middle of the third century, it seems probable that the successors of Calixtus returned to the old, more rigorous practice. At all events, it must be observed that the new and milder views were applied only to sins of the flesh. As none who in the peaceful period between 220 and 250 relapsed into Paganism was likely to ask for re-admittance into the Christian Church, idolatry was left entirely out of consideration. But, with the outbreak of the Decian persecution, a great change took place. The number of the lapsed became so great, that the very existence of the congregations was endangered.

It was, however, by no means a simple practical consideration which compelled the church to change its practice. The dogmatical development led it in the very same direction. If, namely, the church, with its hierarchical constitution, were an indispensable means of grace *extra quam nulla salus*, how could it be hoped that God would ever re-admit into grace a sinner to whom the church had refused absolution and reconciliation? Indeed, when individual man could enter into relation with God only through the priest, his salvation became absolutely dependent on his connection with the clergy and the church. Now, it is very true that these ideas did not reach their full development until the end of the Decian persecution (see Cyprian: *De unitate ecclesie* and *De lapsis*); but it is also true that the whole doctrinal and constitutional development of the church had for a long time tended towards that point. The very practice (generally adopted throughout the church in 250) of absolving the penitent lapsed immediately before death was a move, perhaps unconscious, in the direction indicated; and there is absolutely nothing which indicates that originally Novatian was either theoretically or practically opposed to the movement.

After the death of Fabian, in the beginning of the Decian persecution, no new bishop was elected in Rome. As he could probably not be elected without his name being given to the police (Cyprian: *Ep.*, 55, 9), he would be sure to be immediately put to death; and thus it happened that the see remained vacant for fifteen months. During the interval, the congregation was represented and governed by the college of presbyters and deacons, which, when complete, consisted of fifty-three persons (Eusebius: *Hist. Eccl.*, VI. 43, 11). Among those members of the college who are known to us, Novatian stands in the first rank; while the name of the later bishop, the presbyter Cornelius, is never heard of. Of special interest for the history of this interval are the three letters which the Roman clergy issued, and which have come down to us in the correspondence of Cyprian (8, 30, 36). The second of those letters is certainly written by Novatian, and it may be plausibly assumed that he also wrote the two others. In the first, the Roman clergy state, that, though they have separated from the lapsed, they have by no means abandoned them. On the contrary, if any penitent falls sick, and wishes to enter again into communion with the church, they re-admit him. Cyprian recognized the maxim as authoritative. In *Ep.* 15-17 he never speaks of the dying; but in *Ep.* 18 he acknowledges, and quotes the letter from Rome in his support, that the dying must be re-admitted. Thus it was Rome which first turned the Bishop of Carthage in the direction of mildness and forbearance. In the second letter, the Roman clergy state, that, in agreement with other bishops present in Rome, they have adopted a middle course with respect to the lapsed, and that no new disciplinary measures will be adopted until after the election of a bishop; which implies, that, from principle, Novatian, the writer of the letter, was not opposed to the introduction of new measures. The three letters show, as does the correspondence between Cyprian and the Roman confessors Moses, Maximus, etc., that at that time there reigned perfect

agreement, both in Rome itself and between Rome and Cyprian. Indeed, down to the spring of 251, not the slightest foreboding can be found of the coming schism in Rome.

But in March, 251, Cornelius was elected bishop of Rome. He was elected by a majority, and, as it would seem, in accordance with all accepted rules. Nevertheless, there was in Rome a minority, comprising several presbyters and some of the most revered confessors, which was unwilling to accept the issue of the election, but put forward Novatian as anti-bishop, and had him ordained by three Italian bishops. Thus the schism began. It is evident, however, that though Cornelius represented the laxer, and Novatian the sterner, portion of the congregation, there was, in the beginning of the contest, no theoretical point of controversy, but simply a conflict between two persons. On the one side, a theoretical difference between Cornelius and Novatian is, in the correspondence between Cyprian and Cornelius (*Ep.*, 44-53), even not hinted at until *Ep.* 54; and from the beginning to the end Cyprian confines himself to lamenting the fact of the schism, without entering upon a condemnation of the theory of the schismatics. On the other side, it has been shown above, that Novatian was not from principle opposed to the re-admittance of the lapsed; and this is furthermore proved by the letter of Dionysius of Alexandria to Novatian (Eusebius: *Hist. Eccl.*, VI. 45) and by Pseudo-Cyprian (*Ad Novatianum*, 14). The contest began as a merely personal conflict, and Cornelius proved the more fortunate. In the spring of 251, even before he could leave his place of refuge, and return to his congregation, Cyprian was, by the schism of Felicissimus, compelled to abate his rigor, and consent to the re-admittance of the lapsed. This step naturally placed him on the side of Cornelius, though Novatian and the confessors Maximus and Moses had hitherto been his supporters in Rome. He recognized Cornelius, though not in so precise and unqualified terms as the latter wished. Their friendship, however, soon became firmly cemented by the arrival of Novatus in Rome. Novatus was a zealous adherent of Felicissimus, and one of the most dangerous adversaries of Cyprian. For what reason he in Rome joined Novatian, though on the point in question he held the very opposite views, cannot now be made out; but the circumstance contributed much to bring Cornelius and Cyprian nearer to each other. In the summer of 251 the confessors left Novatian, and returned to the Catholic Church; not, as Cornelius says, deceived by the cunning, lies, and perjuries of the schismatical and heretical beast Novatian, but, as they say themselves, in order to restore peace and unity to the church. The loss was, nevertheless, of great effect on the position of the schismatic community in Rome. In other countries, quite a number of bishops rejected the laxer practice. Some joined Novatian, though without breaking with the church: others simply declared in favor of him. In Fabius of Antioch he found a very warm friend; but he died just before the great Oriental synod convened at Antioch, and the milder views were adopted by that assembly. Nevertheless, the schism gradually assumed very dangerous proportions in the East, the views of Novatian finding many adherents in Egypt, Armenia, Pontus, Bi-

thynia, Cilicia, Cappadocia, Syria, Arabia, and Mesopotamia.

In the beginning of the controversy the question was not about the *casus mortis*, or the *sacrificati*, or the relation of the bishop to the presbyters and confessors, or the efficacy of penitence, etc. It is simply a stubbornly repeated calumny, that Novatian or his party ever declared penitence to be of no use; but, as the Roman-Catholic Church afterwards adopted the view that the excommunicated could not be saved, the calumny appears to have had its reason. Though all those questions were raised and answered during the progress of the schism, the true principle at stake in the controversy was that of the power of the keys. The great ruling party received its theory from Cyprian, though that theory was fully developed only in the West, and not until the time of Augustine. In a general way the party argued, that Scripture enjoined mercy and love; that the church could not abandon the lapsed to the world, to heresy, and to schism; that the granting of aid *in casu mortis* necessarily led further, as many dying recovered; that it was unjust to demand penitence without promising absolution, etc. But none of those arguments were decisive to Cyprian. His argument was, that, since salvation could be obtained only through the church, every one who was definitely severed from her must necessarily perish. Consequently, to refuse the communion of the church to any one who had not definitely separated himself from her would be an anticipation of the judgment of God; while the re-admittance of a *lapsus* could in no wise prevent God from still refusing him salvation. On the other side, when Novatian considered it the right and the duty of the church to exclude forever all heavy sinners, and denied her power to give absolution to the idolater, it is apparent that his idea of the church, of the absolution of the church, of the right of the priest, in short, his idea of the power of the keys, is another than that held by his adversaries. The church is to him, not the *conditio sine qua non* for salvation, an institution educating mankind for salvation, but the congregation of saints, whose very existence is endangered if there is one single heavy sinner among its members. To him the constitution of the church, the distinction between laity and clergy, the connection with the clergy, that is, the bishop, are questions of secondary importance: the one question of prime importance, the one great question, is to be a saint in the communion of saints. The verdict on the respective worth and value of these two opposite movements depends upon the point of view from which it is given,—the demands of religion, or the demands of the time. It is unquestionable that the Novatians retained many most valuable remnants of old traditions; and their idea of the church as a communion of saints corresponds exactly to the idea prevalent in the first days of Christendom. But, on the other hand, to punish *libellatici* harder than adulterers and defrauders must seem to everybody an open injustice; and, in order to carry their point, the Novatians were very soon compelled to break with the whole disciplinary development during the last two or three generations. Indeed, the idea of the church as a community of saints could not fail ending

either in miserable delusion, or in bursting asunder the whole existing Christendom.

According to Socrates (*Hist. Eccl.*, IV 28) and some later Cathari (see Eulogius in Photius: *Biblioth.*, 208, 280), Novatian suffered martyrdom. But the report is doubtful; and the acts, dating from the sixth century, are spurious. During the next two generations after the Decian persecution, the Church of the Cathari became consolidated. Many Montanist congregations joined it, especially in Phrygia. In constitution and doctrine the difference between the Catholic Church and the Church of the Cathari was very small. Besides the question of discipline, — which the Novatian bishop Asclepiades formulated thus, "For deadly sins the Catholics excommunicate clergymen, but we also laymen," — the question of the second marriage also acquired some importance, especially in regions formerly occupied by Montanists. Novatian himself never forbade it, and in the West it was generally allowed. With respect to the extension of the schismatic church, notice, for Spain, Pacian; for Gaul, the polemical work of Bishop Reticus of the fourth century; for Upper Italy, Ambrose (*De pœnitentia*); for Rome, where, in the fifth century, the Novatians had a bishop and many churches, Socrates (*Hist. Eccl.*, V 14, VII. 9, 11); for Mauritania, Alexandria (where they also had a bishop and several churches), Syria, Paphlagonia, Phrygia, Bithynia, Scythia, etc., Socrates, Sozomen, and Theodoret. In Constantinople they had three churches; and Socrates gives the list of their bishops, with the principal events of their lives. At the Council of Nicæa the Novatian bishop Arius was present. He accepted the decisions of the council concerning the faith and the Easter controversy, and was treated with much regard by the council. But the emperor did not succeed in alluring him and his party back into the bosom of the church. Ten years later, however, when Constantine had somewhat changed his theological views, he placed the Novatians in rank with the Marcionites and Valentinians, forbade them to worship in public, closed their churches, and ordered their books to be burnt. During the Arian controversy the relation between the Novatians and the Catholic Church was generally good, as the former showed no inclination towards that heresy. But the danger was hardly over, before the Catholic Church began persecutions. In Rome, Innocent I. closed their churches, and Celestine I. forbade them to worship in public. In the East, however, the party lived on until the sixth or seventh century.

LIT. — Novatian was the first theologian of the Church of Rome who developed a comprehensive literary activity in the Latin language; but of his works, only his *De Sabbato*, *De Circumcisione*, and *De Trinitate* have come down to us. Of great importance for the history of the schism are the Letters of CYPRIAN, EUSEBIUS (*Hist. Eccl.*, VI. 43-VII. 8.), SOCRATES (who was at one time suspected of having been a Novatian), the polemical work of EULOGIUS, of which large extracts are found in PHOTIUS (*Cod.* 182, 208, 280). Of modern representations, the best is still WALCH: *Ketzerhistorie*, ii. 185-288. ADOLF HARNACK.

NOVATIANUS, NOVATUS. See NOVATIAN.

NOVICE. See NOVITIATE.

NOVITIATE denotes the term of initiation and probation in a religious house before taking the vows. According to *Con. Trid.*, Sess. xxv. c. 15, *de regul. et mon.*, it shall last a full year or more: vows taken earlier are not valid. As long as the vows have not been taken, the novice has a right to go back into the world, and the monastery has no other claim on the property of the novice than what is necessary for the re-imbursment of its expenses. During the novitiate the novice cannot dispose of his or her property in favor of the monastery; and, if he or she dies, the monastery is not the heir.

NOWELL, Alexander, Dean of St. Paul's, and one of the most eminent ecclesiastics and preachers of the Elizabethan period; was b. at Read Hall, Whalley, County of Lancaster, 1507 or 1508; d. in London, Feb. 13, 1602. He was educated at Middleton, near Manchester, and at Brasenose College, which he entered at thirteen. He was the "chamber-fellow" of Foxe the martyrologist, and was made bachelor of arts in 1536. In 1543 he was appointed master of Westminster School, London, he being the second incumbent of that position; was licensed to preach in 1550; preached in some of the "notablest places and auditories of the realm;" and in 1551 received a stall at Westminster. He adopted the principles of the Reformation, and, at the accession of Mary, fled to the Continent, where he tarried at Strassburg and Frankfurt, in intimate intercourse with the exiles, who subsequently became eminent under Elizabeth. Returning to England at Elizabeth's accession, he was made archdeacon of Middlesex, and canon of Canterbury in 1560; was appointed one of the commissioners to visit several of the dioceses, and dean of St. Paul's. It was during his incumbency, on June 4, 1561, that the spire of the cathedral was burned. Nowell was henceforth regarded as one of the first scholars in the realm, and took a prominent part in all ecclesiastical matters. In 1563 he was chosen prolocutor of the convocation of Canterbury, and presided over those sessions which revised and settled the Articles of Religion. In 1565 he had a controversy with Dorman, who attacked Jewell's *Apology*. His services were in great demand on all public occasions and at the funerals of eminent men. He was chosen to make the first public announcement from the pulpit of the destruction of the Armada before the lord-mayor, aldermen, etc. Izaak Walton says Nowell was "noted for his meek spirit, deep learning, prudence, and piety," and mentions with sympathetic approval his devotion to angling, in which he is said to have spent one-tenth of his time. Nowell is the author of one or more catechisms, which were "allowed and approved" by Parliament. In 1563 *The Catechism* was presented to the upper, and a *Catechismus puerorum* to the lower, house of convocation. Whether these were identical, or two different catechisms (and in this case both written by Nowell), it is difficult to determine. Churton holds to the latter view. In 1571 a catechism by Nowell was printed in Latin. It was prescribed by Archbishop Parker to be taught; and it heads a list of books for the extirpation of heresy, which the University of Oxford prescribed in 1579. It is also probable that Nowell was the author of *The Church Catechism*. See

A Catechism written in Latin by Alexander Nowell, together with the same Catechism translated into English by Thomas Norton (with an appendix containing a sermon of Nowell, preached at the opening of Parliament, 1563), edited for the Parker Society by G. E. CORRIE, Cambridge, 1853. For Nowell's biography, see FULLER'S *Worthies of England*; CHURTON: *Life of A. Nowell*, Oxford, 1809.

NOWELL, Laurence, brother of the former, and Dean of Lichfield; entered Brasenose College, 1536; d. October, 1576. He was a learned Anglo-Saxon scholar, and left a dictionary of Anglo-Saxon in manuscript.

NOYES, George Rapall, D.D., Unitarian, b. in Newburyport, Mass., March 6, 1798; d. in Cambridge, Mass., June 3, 1868. He was graduated at Harvard College 1818; studied theology there, and was licensed 1822; pastor at Brookfield and Petersham, Mass.; from 1840 till his death, Hancock professor of Hebrew and other Oriental languages, and Dexter lecturer on biblical literature in Harvard University. He was a fine scholar, especially in sacred philology, and published original translations, with notes, of Job (Cambridge, 1827, 2d ed., Boston, 1838), Psalms (Boston, 1831, 2d ed., 1846), the Prophets (1833-37, 3 vols., 2d ed., 1843), Proverbs, Ecclesiastes, and Canticles (1846), the New Testament, from Tischendorf's text (7th and 8th editions), 1868. The latter was complete in manuscript at the time of his death; but its publication was partly posthumous, as the proofs were read by its author only as far as Philippians. Dr. Ezra Abbot carried it through the press, and edited the remainder of the translation, appending a few notes. The text is divided into paragraphs, but not into verses, which are merely indicated by numerals upon the margin. The translation is characterized by critical exactness, good taste, and a reverent spirit.

NUMBERS. See PENTATEUCH.

NUN, NUNNERY. The word "nun" is most probably derived from the Coptic *nonnos* ("holy"), which in early mediæval Latin was applied both to monks (*nonnus*) and to nuns (*nonna*). Other appellations were *mona*, *monacha*, *monialis*, etc. Even in the first century of its history, the Christian Church had its female ascetics, as well as its

male ones. They were called *virgines Deo sacratæ* ("virgins consecrated to God"), and lived with their families, though in retirement, and devoting themselves to practical piety in the service of the poor and the sick. They were consecrated by the bishop, who received their vow, and presented them with their peculiar garments, — the sombre-colored mantle, the veil, and the gold-embroidered head-dress (*mitrell*). The transition from asceticism to monasticism took place at the same time and in the same manner among the female ascetics as among the male ones, and associations of female ascetics, or nuns, occur in the times of Jerome and Ambrose. They stood under the supervision of the bishops, from whom they also received their rules. Their daily worship they performed in a domestic oratory, and only on Sundays they visited the neighboring church. In the sixth century, however, they obtained their own cloister-churches, in which service was performed by a special priest; and absolute or almost absolute seclusion from the world gradually became one of the most prominent features of female monasticism. At the head of the nunnery stood an abbess, a prioress, or a mother-superior. See MONASTERY.

NUNCIO. See LEGATE.

NUREMBERG, The Religious Peace of. At the close of the diet of Augsburg (Nov. 19, 1530), it was apparent that the emperor, Charles V., had decided to regulate the religious affairs of Germany according to his own will, even though it might be necessary to use armed force. Consequently, early in 1531, the Protestant princes met at Schmalkald, and concluded there an alliance for armed defence. In a short time, however, the situation was completely changed. The Protestant princes sought and found support in France; and the Turks, under Soliman, threatened to invade Hungary and Austria. Without the aid of the Protestant princes, the emperor could not hope to make any successful defence against the Turks; and in the spring (1532), he opened negotiations with them. Those negotiations led to the so-called "religious peace of Nuremberg" (July 23, 1532), by which the *status quo* was confirmed and guaranteed until a general council could be convened. For the Protestant cause, this peace was a decisive victory.

O.

OAK. There are six Hebrew words (אֵלֶךְ, אֵלֶךְ, אֵלֶךְ, אֵלֶךְ, אֵלֶךְ, אֵלֶךְ), from אֵל, אֵל, or אֵלֶךְ, "to be strong") thus interpreted from a root which means *strong*. There are three species of oak in Palestine, — *Quercus pseudo-coccifera*, *Q. aeglops*, and *Q. infectoria*. The *first* is the prickly evergreen oak, of which a fine specimen is "Abraham's Oak," near Mamre, which is twenty-three feet in girth; but the tree ordinarily is not higher than twelve feet: its leaf is like the holly's in shape, but smaller. The *second* is the Valonia oak, with a massive trunk, and great height. Of this kind were the famous "oaks of Bashan" (Isa. ii. 12, 13; Zech. xi. 2). Its acorns are very large, and are eaten by the poor; and their cups, which are used by tanners, are exported. This oak is found only in Northern Palestine, and east of the Jordan. The *third* kind is found, but rarely, in Samaria and Galilee.

Oaks play a part in the religious practices of Oriental and Occidental nations. Idols were made of oak (Isa. xlv. 14), and oaks marked places of sacrifice (Hos. iv. 13; Isa. i. 29), and also of burial (Gen. xxxv. 8; 1 Sam. xxxi. 13). To-day the evergreen oak is usually found near the Welies, or prophets' tombs. In the lands of the Goths and the Cossacks the oak was venerated, and Winfred excited intense horror by cutting down an enormous oak sacred to Thor. So in early Britain the Druids venerated the oak above all other trees. Oak-groves were their temples, and indeed the very name Druid probably means "oak." The oak was the symbol of the Supreme Being, — Ihesus. The mistletoe, which grew upon the oak, represented man in his dependent state; and it was cut with imposing ceremony in December of each year.

OATES, Titus, the inventor of the famous Popish Plot; b. at London about 1619; d. in London, July 23, 1705. The son of a Baptist clergyman, he studied at Merchant Taylors' school and Cambridge, and entered the Baptist ministry; afterwards took orders in the Church of England; was a chaplain in the navy; and entered the Roman-Catholic Church, tarrying for some time in the Jesuit houses of Valladolid and St. Omer. He was expelled from these institutions for misconduct: but, while he was an inmate, he had heard of a meeting of Jesuits held in London; and "on his expulsion," as Mr. Green says, "this single fact widened in his fertile brain into a plot for the subversion of Protestantism and the death of the king." About this time (1678) there was a great deal of suppressed anxiety among the Protestants of England in view of the machinations and activity of the Roman Catholics, and the well-known sympathy with them of Charles II., and especially the Duke of York, heir to the throne. Oates took advantage of this state of the public mind, and claimed to have evidence of a huge Popish Plot for the extirpation of Protestantism. He brought the matter to the notice of the king, who probably smiled at it, and made

public affidavit to the alleged facts before Sir Edmondsbury Godfrey, declaring he had been intrusted with letters touching the Jesuit plans. The excitement over the revelations was intense. Lord Shaftesbury, who had just been released from prison, for political reasons fell in with the popular feeling, and exclaimed "Let the treasurer cry as loud as he pleases against Popery, I will cry a note louder." The popular agitation was increased to frenzy by the murder of Godfrey, which was construed into an attempt to stifle the plot. The two houses of Parliament instituted an investigation of the matter. Five peers, including Arundel and Bellasys, were sent to the Tower. Patrols guarded the streets; chains were drawn across them, the houses supplied with arms, etc. Parliament at the end of the year (1678) passed a bill excluding Roman Catholics from both houses, which was left unrepealed for a century and a half. The excitement was beginning to subside, when one Bedloe, stimulated by the reward which had been offered, appeared on the scene, and again aroused the national frenzy to its former intensity by more circumstantial and aggravating revelations than those of Oates. He swore to a plot for the landing of an army and the massacre of the Protestants. Oates had been treated like a hero, and assigned rooms at Whitehall, with a pension of twelve hundred pounds. But a revulsion of public feeling took place after the execution of Stafford in 1680; and the Duke of York, whom he had severely accused, secured a verdict for defamation of character. Oates was condemned to pay a fine of a hundred thousand pounds, and sent to prison. On the accession of the duke to the throne, he was further punished by being put in the pillory, and whipped from Oldgate to Newgate, and from thence to Tyburn. It is said his back received seventeen hundred lashes. Taken back again to prison, he recovered; and, at the accession of William and Mary, the conviction of Oates was declared to have been illegal, and he was not only pardoned, but granted an annual pension of four hundred pounds.

There is no doubt that there was an intense activity on the part of the Roman Catholics to re-assert their supremacy in England in the latter years of the reign of Charles II. Not only the Duke of York, but Charles himself, sympathized with the movement. But that there was any well-defined conspiracy to land an army in England, and massacre the Protestants, is usually denied by historians, and Titus Oates declared a shameless impostor. See the histories of England, especially GREEN: *History of the English People*, iii. 421 sqq.

OATH. I. In the Old Testament. — Assertions by oath of the truth of a statement, and confirmations by oath of some promise given, or duty assumed, accompanied with appeals to God, and also with curses of one's self in case of falsehood or fraud, occur frequently and at all times in the history of Israel, both in private and public life (Gen. xxiv. 37, l. 5; Josh. ix. 15; Judg.

xxi. 5). In the courts, however, oaths were not so very often used. The law prescribed them only in the following cases: when a piece of property which had been deposited with somebody for safe keeping was lost, the depository could by an oath clear himself of all guilt with respect to the loss; in the same manner any one suspected of having found and held some piece of property which had become lost could free himself from the suspicion; a wife accused of adultery by her husband could vindicate her honor by an oath; and, finally, the whole people, or all present, could be taken in oath for the purpose of discovering the secret perpetrator of some crime (Exod. xxii. 11; Lev. v. 1; Num. v. 19). Such an oath could, of course, be taken only in the name of the true God, the God of Israel: if taken in the name of any other God, it at once became open idolatry, as it *ipso facto* was an acknowledgment of that God (Jer. v. 7, xii. 16; Amos viii. 14). In everyday life the Hebrews generally swore by the life of Jehovah, whose principal attributes or special deeds were often mentioned on the occasion (1 Sam. xx. 42; 1 Kings ii. 23; Jer. iv. 2). Sometimes, however, they also swore by the life of the person addressed (1 Sam. i. 26), or by the life of the king (1 Sam. xvii. 55), or by something which was terrible, awe-inspiring, or dear to the speaker; and though such formulas or phrases were never recognized as legally valid oaths, but were simply considered as emphatic forms of speech, they became more and more frequently used by degrees, as the people became more and more careful in avoiding to pronounce the name of God. On solemn occasions the priest who administered the oath read the formula aloud, and he who was to take the oath simply answered, "Amen" (Num. v. 19-22). Generally the swearer lifted his right hand to heaven, to the throne of Him who was the witness of the truth and the avenger of the falsehood (Gen. xiv. 22; Deut. xxxii. 40); and thence the phrase, "to lift the hand," gradually became synonymous with "swearing" (Exod. vi. 8). Whether the Hebrew word שָׁבַע ("to swear") has reference to any other symbolical customs connected with the oath cannot now be made out. Its root is שֶׁבַע ("seven"), and it may refer to the peculiar sacredness of that number: notice the offering of seven animals in the patriarchal period (Gen. xxi. 28), the seven witnesses and pledges of the Arabs (Herodot., 3, 8), the worship of the seven planets (Pausan., 3, 20, 9), etc. A special emphasis the oath received in the patriarchal days by placing "the hand under the thigh" (Gen. xxiv. 2, xlvii. 29). While in later times the Essenes refrained altogether from swearing (Josephus: *Bell. Jud.* 2, 8, 6), the Pharisees seem to have treated the oath with frivolous superciliousness. In later times women were not allowed to take an oath (Philo: *Op.*, ii. p. 274); but originally the law knew no such restriction (Num. v. 18, xxx. 4). See Stäudlin: *Geschichte der Vorstellungen vom Eide*, 1824.

RÜTSCHL.

II. In the New Testament. — Among the subjects which Christian ethics has to treat is also the oath. It is sometimes treated in the chapter on truthfulness, as if the principal question were, whether by the oath truth was made still more

obligatory to the Christian. But its proper place is in the chapter on our direct relation to God; and the principal question is, whether such a use of the name of God as is required by the oath is permitted.

James declares altogether against the use of oaths (v. 12), and a similar prohibition is given in the words of Jesus (Matt. v. 33-37). The passage has been differently interpreted; but, without destroying its true logical articulation, it can be construed only in one way. Over against the commandment of the old dispensation, not to swear falsely, Jesus places the commandment of the new dispensation, not to swear at all: and when, in his enumeration of the various formulas of oaths, he omits the direct appeal to God, he could do so without incurring the risk of being misunderstood, partly because his condemnation of all the usual indirect formulas involves a still severer condemnation of the direct one; partly because the latter was very little used among his hearers, the Jews, on account of their shyness for mentioning the name of God. If, however, the passage is thus interpreted as a definite prohibition of swearing, it comes into conflict with other passages of the New Testament. The words of Paul in Rom. i. 9, Phil. i. 8, Gal. i. 20, 1 Thess. ii. 5, and 2 Coll. i. 23, have certainly the character of the oath. And when Jesus condescends to answer the question of the high priest (Matt. xxvi. 63), though it is couched in the very formulas which were employed when oaths were taken in the courts, he allows his own words to assume the same character; not to mention that the passage Heb. vi. 16 could never have been written if swearing had been absolutely prohibited among the first Christians. But how is this contradiction to be solved? In exactly the same way as the contradictions between the other prohibitions of the Sermon on the Mount, — not to be angry, not to scold, — and the very actions of Jesus himself when in holy wrath he rebukes the Pharisees. Only when issuing from the lower egotistical affections and impulses of human nature, anger and reproach, etc., are forbidden; that is, under circumstances, which, for instance, would make an oath simple profane swearing. Quite otherwise when the same act is performed for the sake of the highest ethical interests; as, for instance, when the civil authorities demand an oath in order to reach the truth, and make justice safe.

In this way the doctrine of the New Testament concerning oaths was conceived by the Reformers of the sixteenth century. In many recent Protestant systems of ethics (Wuttke, Palmer, Schmid) the oath is considered as a necessary evil, — necessary on account of the moral state of the human race. When the Waldenses, the Bohemian Brethren, the Mennonites, and the Quakers absolutely reject the oath, it is not so much on account of a too literal conception of Holy Writ, as because of a shyness of conscience with respect to the awful responsibility of the act.

J. KÖSTLIN.

III. In Canon Law. — The oath is not an invention of the State, but sprung spontaneously from the religious relation between man and God. Leaning, however, as it does in so many respects, upon religion, the State adopted the custom as a

means of ascertaining the truth (assertory oaths), and as a means of securing the fulfilment of duty (promissory oaths). But, on account of the religious origin and character of the institution, it was quite natural that the Church should exercise a considerable influence on its organization, and even wish to exercise a kind of control over its proceedings. Thus the mediæval Church not only developed her theological doctrines of oath into juridical propositions, which from the canon law were transferred to the civil law, but she also demanded that this whole sphere should be placed under her jurisdiction. The subject is principally treated in *Decretum Gratiani, Causa XXII.*, the collection of decretals of Gregory IX., 2, 24, the *Liber Sextus*, and the Clementines. Of special interest is the decretal of Innocent III. (c. 26, X. de jurejur.), which, following Jerome, defines the proper use of the oath and its misuse under the three heads, — *veritas in mente, judicium in jurante, and justitia in objecto*.

The *veritas in mente* (the truthfulness of the will) excludes the so-called mental reservation, which gives to the oath a double meaning, — one in accordance with the words spoken; and another, perhaps directly opposite, in accordance with some interpretation put on them, for God is a *duplicitatis aspernator*, and recognizes as valid only that meaning of the oath which is directly represented by the words spoken. It also follows that a forced oath, or an oath based on some palpable error or misunderstanding, is invalid. The *judicium in jurante* (the proper understanding of what the oath means) excludes children, insane persons, drunkards, and such persons as have been convicted of perjury, from taking an oath. It also follows with logical necessity that a person who has no faith in God, and stands in no religious relation to God, cannot take an oath. The *justitia in objecto*, finally, demands that the object of the oath must not be sinful, encroaching upon other men's rights, or compelling to acts otherwise forbidden, in which cases the oath becomes a *perjuriam*, to be punished with ecclesiastical penalties. But as, in most cases, the Church is the only competent judge of the *justitia in objecto*, she alone has the power of cancelling an oath (*relaxatio juramenti*). See GÜSCHEL: *Der Eid*, etc., Berlin, 1837; STRIPPELMANN: *Der Gerichtseid*, Cassel, 1855-57, 3 vols. SCHEURL.

OBADIAH (עֲבַדְיָה, "servant of Jehovah"), the smallest book of the Old-Testament canon. Nothing whatever is known about the prophet's life. Tradition, however, was busy in filling up the gap, and represented him as a converted Idumæan (Carpzov: *Introd.*, iii. 338), or as born in Shechem, a pupil of Elijah, "the third captain of fifty" (2 Kings i. 13), whom Elijah spared, and husband of the woman whose cruse Elisha blessed. (See Delitzsch: *De Habacuci proph. vita atque ætate*, p. 60.) The prophecy is directed against Edom, and declares it to be God's intention to destroy it (Obad. 1-9), announces as the reason Edom's act of violence upon Jacob (10-16), and portrays the future triumph of Judah over all his enemies, and especially Edom (17-21). This vision into the future includes a reference to the Messianic kingdom, as is especially evident from the last words, "the kingdom shall be the Lord's." The main question concerns the date of the prophecy,

and has given rise to much difference of opinion. Passing by the view of Augusti, Krahmer, Ewald, and others, that Obadiah is a reproduction of an older prophecy, some, as Hofmann (*Weissag. u. Erfüll.*, i. 201), Delitzsch, and Keil, regard it as the oldest of the prophetic books, and written before Joel, under Joram, between 889 and 884 B.C.; others, as Jäger, Caspari, and Hengstenberg, refer it to the reign of Jeroboam II. or Uzziah; and others still, as Aben Ezra, Luther, Schnurrer, Rosenmüller, De Wette, Maurer, etc., hold the prophet to have been a contemporary of Jeremiah. Hitzig held the view that he was an Egyptian Jew, who wrote, 312 B.C., in view of a campaign Antigonus was reported to have undertaken against Petra. The settlement of the question depends upon whether the prophet looks upon the occupation of Jerusalem (ver. 11) as a thing of the past or the future. If he regarded it as a thing of the future, he may have had the occupation by Nebuchadnezzar in view; but it is difficult, on this supposition, to explain verse 21. On the general supposition that he regarded the occupation of the city as a thing of the past, the reference can hardly be to (1) the occupation of Nebuchadnezzar, for the prophet speaks in a tone of warning (ver. 12 sqq.), and was evidently used by Jeremiah (xlix. 7-22); nor (2) the occupation under Ahaz (2 Chron. xxviii. 5 sq.), for it was Syrians and Ephraimites who overran Judah on this occasion; nor (3) the occupation under Amaziah by Jehoash, king of Israel (2 Kings xiv. 13 sq.), for Obadiah speaks of foreigners as the invaders; but (4) the occupation in Jehoram's reign (2 Chron. xxi. 16, 17). Joel could only have had this event in mind when he charged the Philistines and Syrians with selling the Jewish captives to Edom, and Obadiah's language resembles Joel's (comp. Joel iii. 19, Obad. 10; Joel iii. 3, Obad. 18; Joel iii. 7, 14, Obad. 15; Joel ii. 32, Obad. 17). Joel seems to have prophesied under Jehoash (877-838 B.C.); and it is probable that Obadiah prophesied before him, but not more than twenty years earlier. Obadiah's language also favors this early date; for, as Umbreit has said, "It comes as from the clefts of the rocks. It is hard and rude. There is no refinement of expression, no ornament and figurative description. It is as if the prophet had hewn his prophecy into the rock of Selah."

LIT. — LEUSDEN: *Obadias ebraice et chaldaice, una cum Masora magna et parva, et cum trium præstantissimorum Rabbinorum, scilicet Schelomonis Jarchi, Aben Esra, et D. Kimchii commentariis explicatus*, Ultraj., 1657; PFEIFFER: *Com. in Obad., exhib. versionem latinam et examen com. Abarbanelis, Viteb.*, 1666, 1670; SCHNURRER: *Diss. Phil. in Obad.*, Tübingen, 1787; VENEMA: *Lectiones in Obad.* (edited by LOTZE), Utrecht, 1810; KRAHMER: *Observv. in Obad.*, 1833; CASPARI: *D. Prophet Obadja*, Leipzig, 1842 (important); DELITZSCH: *Wann weissagte Obadja*, in RUDELB. u. GUERICKE'S *Zeitschrift*, 1851, pp. 91 sqq. [The Commentaries of EPHRAËM SYRUS, JEROME, LUTHER, KLEINERT, in LANGE'S *Commentary*, translated, with additions, by G. R. BLISS, New York, 1875; Prebendary MEYRICK, in *Speaker's Commentary*, London and N.Y., 1876; W. RANDOLPH: *Analytical Notes on Obadiah and Habakkuk*, Lond., 1878; also JÄGER: *Ueber d. Zeitalter Obadja's*,

Tübing., 1837. For further literature, see MINOR PROPHETS.] NÄGELSBACH (VOLCK).

OBEDIENCE OF CHRIST, The, to the will of the Father, is represented as *obedientia activa et passiva*, — *active* in his doing, and *passive* in his suffering. To each has been ascribed a separate value in relation to his redemptive work. But the distinction, although scriptural in idea, is somewhat artificial. As Van Oosterzee says, "The very doing of the Lord was also, to a certain extent, a suffering; his suffering, on the other hand, in some respects, his highest form of action. His obedience is as the coat without seam, which may not be rent, and either avails wholly, or not at all, for him upon whom it is conferred." Hence, as Charles Hodge says, "This distinction is not so presented in Scripture as though the obedience of Christ answered one purpose, and his sufferings another and a distinct purpose. The same effect is ascribed to the death or sufferings of Christ and to his obedience, because both are forms or parts of his obedience or righteousness, by which we are justified. In other words, the obedience of Christ includes all he did in satisfying the demands of the law." See VAN OOSTERZEE: *Christian Dogmatics*, p. 552; HODGE: *Systematic Theology*, vol. iii. p. 143.

OBER-AMMERGAU, a village of twelve hundred inhabitants in Upper Bavaria, forty-six miles south-west of Munich, and in the valley of the Ammer. The principal industry is wood-carving. The fame of the village is due entirely to the Passion Play, which is given there every ten years, in discharge of a vow made under these circumstances: —

"In the year 1633 there raged in the neighborhood of Ammerthal ('valley of the Ammer') a deadly plague, which threatened to depopulate the districts infected. The Ammerthalers took every precaution to protect their valley from the dread contagion, but without avail. A native of Ammerthal, who worked during the summer in Eschelohe [an infected place] as a day-laborer, evaded the quarantine, and entered the valley by a secret path, in order to celebrate among his family an annual church festival. He carried the infection with him, and on the second day after his arrival he was a corpse. In three weeks eighty-four of the small community were carried off; and the mourning and terrified survivors, despairing of human succor, made their supplication to God, and registered a solemn vow, that if he heard their cry, and removed the plague, they would represent every ten years, 'for thankful remembrance and edifying contemplation, and by the help of the Almighty, the sufferings of Jesus, the Saviour of the world.' The prayer was heard; 'for not a single person died of the plague after the vow was made, though many were infected with it.' In the following year the first fulfilment of the vow was made, and the second in 1644, and so on decennially until 1674. It was then thought better to divide the representations decennially. Accordingly, the next representation was in 1680; and it has been acted regularly every ten years from that date downwards" (*MacColl*, pp. 42, 43, and viii.).

But the present Passion Play is very different from the rude performance once given. Down to 1830 it was always acted in the churchyard. It is now given upon a stage, in a building built especially for it, and which seats forty-five hundred. The performance is introduced, and accompanied at intervals, by music, and is, on the whole, one of the most elaborate theatrical representations in existence. Every dweller in Ober-Ammergau is liable to be called upon to play;

and the preparatory drilling consumes much time in the years next preceding the decennial performance. The credit of the present play is due to Ottmar Weis (d. 1843), a monk of the Ettal monastery in the neighborhood, and subsequently pastor, to his pupil Anton A. Daisenberger, and to Rochus Dedler (b. 1779, d. 1822), who for the last twenty years of his life was the schoolmaster at Ober-Ammergau. The present play is modelled upon the Greek drama, and therefore the chorus is an integral part of it. It comprehends the events of our Lord's life from Palm Sunday to Easter. The text is mainly scriptural; every word attributed to our Lord or to his disciples, friends, and foes, during the week referred to, being interwoven in the text. The principal players are persons of local consequence and of high character; and there is no doubt that the villagers themselves and the peasants around regard the Passion Play as a solemn religious rite. It is therefore fitly introduced by the sacrament of the Lord's Supper, which is administered to the players and to the majority of the intending spectators very early on the day of the play. The acting, considering the limited education of the players, is marvellously realistic. Of late years much money has been spent upon costumes, scenery, and stage properties. The number of players is said to be about six hundred, but this includes many children. The *tableaux vivants*, which are illustrations of the historical allusions in the chorus, are particularly fine, being revelations respecting the possibilities in *tableaux*. The interest of the play centres, of course, in the character of Christ. Shocking as the bare thought of such a representation is to the reverent mind, the dignified bearing of Joseph Maier, who played the part in 1870-71 and 1880, goes far to reconcile the spectator to the possibility of its being given without conscious blasphemy. The play was given more than thirty times from May 17 to Sept. 26, for many weeks three times. The performances last from eight to five, with an intermission of an hour and a half.

The Ober-Ammergau Passion Play has been suffered to pursue a nearly untroubled course. Permission to give it has to be obtained from the King of Bavaria, who has always readily given it. In 1780 it was the only passion play allowed in Bavaria, and in 1810 it triumphed over even ecclesiastical opposition. The profits, which are of course very large, since the throng of visitors numbers thousands, are religiously devoted to charitable purposes after the payment of a small sum to the players. The charges of admission are very moderate, ranging from one to eight *marken* (twenty-five cents to two dollars). Altogether the Passion Play is a curious, and in its way a unique, relic of the piety of the middle ages. Its days are probably numbered, for a secular spirit among the players would be fatal to it, and destroy the simple piety out of which it sprang. Those who have seen it once would not care to see it in any other place.

In New-York City two attempts have been made (1881 and 1882) to perform a passion play, in imitation of that given in Ober-Ammergau; but such a proceeding was severely criticised by the reputable press, and vigorously opposed by prominent citizens, and finally prohibited by the mayor

of the city, on the ground that it was prejudicial to good morals and obnoxious to the religious community.

LIT. — The text of the Passion Play in an English translation was published (in London, 1871) as part of a volume containing numerous photographs of the place, the players, and the play. A good description of the play is given by Rev. M. MacColl: *The Ober-Ammergau Passion Play*, London, 1880.

OBERLIN, Jean Frédéric, the pastor and Reformer of the Steinthal, a "saint of the Protestant Church" (Hase); was b. at Strassburg, Aug. 31, 1740; d. at Fouday in the Steinthal, after a pastorate of sixty years, June 1, 1826. After studying at the gymnasium and university of Strassburg, he gave private instruction for several years, and was appointed pastor of the Steinthal in 1767. The Steinthal (Ban-de-la-Roche) is a barren tract on the borders of Alsace and Lorraine, whose population early accepted the Reformation. Oberlin entered with enthusiasm upon his work among this poor and ignorant people, and gave himself up to elevating their condition with an unselfishness worthy of all admiration. He was a man of imposing and military bearing, iron health, much will-power, and a religious devotion bordering sometimes on fanaticism. He soon married Fräulein Witter, a daughter of one of the Strassburg professors, who died in 1783.

Oberlin was active in promoting both the spiritual and temporal welfare of the people. He built schoolhouses; introduced improved methods of agriculture; went at the head of the people with spade and hoe to build roads, and erect bridges; established stores, savings-banks, and agricultural associations for the distribution of prizes; induced the heads of factories to remove to the Steinthal, etc. Liberal himself, he was very successful in exciting the liberality of others for his enterprises, even beyond the limits of his parish. In the pulpit and as a pastor his influence was patriarchal. His sermons were distinguished by unbounded sympathy for the needs of his hearers, and simplicity. Three sabbaths he preached in French, the fourth in German. Three-tenths of his income he devoted to benevolent objects; and sold his silver, and donated it to the missionary committee, as soon as he heard of the interest in missions at Basel. He was tolerant in spirit, and admitted Catholics to the Lord's Table. He shared the views of Lavater and Jung-Stilling about eternity, hung up a map of heaven in his church, had much confidence in the lot, and denied the doctrine of everlasting punishment.

Oberlin welcomed the French Revolution, and saw in it the little stone destined to break the power of antichrist; that is, the aristocracy and the clergy. The national festivals he celebrated with his congregation with great pomp. He declared himself an enemy of royalty, and recognized, without any limitations, the sovereignty of the people. Oberlin's church was closed for a time; but he preached in the open air, and cared generously for all who fled to the Steinthal for refuge. His merit was recognized. On the 16th Fructidor, year 2, the National Assembly passed a vote of thanks. When the allied armies invaded Alsace, his name secured immunity for the Stein-

thal from military oppression; and in 1819 he received the medal of the Legion of Honor. Celebrated men visited him, and Lavater maintained a correspondence with him. He lies buried under the shadow of the church at Fouday, but will continue to be remembered in the Protestant Church as a man who combined humanitarian activity with mystical piety, and bore witness to the omnipotence of Christ's love at a time when that love had grown cold in many hearts. He was the first foreign member of the London Bible Society, and took a deep interest in its work. See LUTTEROTH: *Notice sur Oberlin*, Paris, 1826; SCHUBERT: *Züge aus. d. Leben O.*, 4th ed., Nürnberg, 1832; SARAH ATKINS: *Memoirs of Oberlin*, London, 1849; STÖBER: *Vie de Oberlin*, Strassburg, 1831; BODEMANN *Oberlin nach s. Leben u. Wirken*, Stuttgart, 1855, 3d ed., 1879; SPACH: *Oberlin*, Strassburg, 1868; [Mrs. JOSEPHINE BUTLER: *Life of Jean Frédéric Oberlin*, London, 1882]. HACKENSCHMIDT.

OBERLIN THEOLOGICAL SEMINARY is a department of Oberlin College, supported partly from the general fund, and partly by special endowment. In the First Annual Report of the college, issued in 1834, a theological department is spoken of as a hope to be realized ultimately. During that year a large number of students in Lane Theological Seminary, Cincinnati, became dissatisfied, because the trustees of that institution refused them liberty to discuss the subject of slavery, and withdrew in a body. At this time Rev. Charles G. Finney was at the height of his influence in New-York City, and had just withdrawn from the presbytery to be installed pastor of the Broadway Tabernacle Church. Arthur Tappan proposed to Mr. Finney that he go to some point in Ohio, and take charge of the education of these students. Rev. Asa Mahan, a Presbyterian pastor of Cincinnati, and one of the trustees of Lane, was elected president of Oberlin, and Professor John Morgan of Lane was elected to the chair of New-Testament literature. These students agreed to go to Oberlin if President Finney would accept the chair of theology there. He accepted, and they went. The Catalogue of 1835 reports 35 theological students on the ground; in 1840 the number was 64; in 1883, 44. The number of alumni in 1882 was 370.

The seminary is provided with a commodious and elegant building, containing chapel, lecture-rooms, reference-library, and private rooms for seventy students. Members of every denomination are welcome. Applicants for admission are expected to furnish satisfactory evidence of Christian character, and of such scholarship as will enable them successfully to pursue the course. The majority of the students have always been college graduates. The Bible is studied in the original languages.

The professors are not compelled to sign a creed, but are elected by the trustees from such as are known to be in sympathy with evangelical faith, and with the traditional interest of the founders of the institution in the active promotion of religion and of moral reforms. So far the professors have all been Congregationalists, and the theology taught has been New-School Calvinism of the Edwardean type. (See NEW-ENGLAND THEOLOGY) For details of this the-

ology, see *Oberlin Quarterly Review*, 1845-50; *Oberlin Evangelist*, 1839-63; FINNEY's *Systematic Theology*, London, 1851, abridged, Oberlin, 1878; *Memoirs*, written by himself, *Revival Lectures*, and several volumes of sermons; MAHAN on *The Will*; FAIRCHILD's *Moral Philosophy*; COWLES's *Commentaries on the Bible*; WRIGHT's *Logic of Christian Evidences*, *Studies in Science and Religion*, *Relation of Death to Probation*; MORGAN's *Holiness Acceptable to God*, and *Gift of the Holy Spirit*, with articles in *Bibliotheca Sacra* by WRIGHT on *Infant Baptism* (vol. xxxi. pp. 265 sq., 545 sq.) and on *Finney's Theology* (vol. xxxiii. pp. 381 sq., xxxiv. pp. 708 sq.), by MORGAN on *The Atonement* (vol. xxxiv. pp. 632 sq., vol. xxxv. pp. 114 sq.), by FAIRCHILD on *The Nature of Sin* (vol. xxv. pp. 30 sq.), also on the *Doctrine of Sanctification*, in *Congregational Quarterly*, April, 1876.

Faculty in 1883.—President James H. Fairchild, D.D., Theology and Moral Philosophy; Rev. Judson Smith, D.D., Church History and Positive Institutions, and Lecturer on Modern History; Rev. John Morgan, D.D., Emeritus Professor of New-Testament Literature and Biblical Theology; Rev. William G. Ballantine, Old-Testament Language and Literature; Rev. G. Frederick Wright, New-Testament Language and Literature; Rev. Albert H. Currier, Sacred Rhetoric and Pastoral Theology; Rev. William B. Chamberlain, Instructor in Vocal Music and Elocution; Rev. A. Hastings Ross, Spécial Lecturer on Church Polity.

G. FREDERICK WRIGHT.

OBERLIN THEOLOGY. See FINNEY, C. G.

OBLATION. See OFFERINGS.

OCCAM, William (Guilielmus Occamus, or Ochamus), b. about 1280, in the village of Occam (Ockham, or Oksham), in the county of Surrey, Eng.; d. in Munich, April 10, 1347 (or 1349). As the principal source to his life (the *pars iii. tract. 8*, of his *Dialogus in tres partes distinctus*) has perished, many details, especially of his earlier life, are very uncertain. He is said to have studied at Merton College, Oxford, and to have obtained in 1300 the archdeanery of Stowe in Lincolnshire, besides other ecclesiastical benefices, which, however, he resigned on entering the order of the Franciscans. Shortly after, he went to Paris, where he studied under Duns Scotus, began to teach philosophy and theology himself, and acquired the surnames of *Venerabilis inceptor*, *Doctor singularis et invincibilis*, *Princeps et caput nominalium*. As the reviver of nominalism, and breaking completely with the opposite doctrine of realism, which had been sole ruler in philosophy since the days of Anselm and the Victorines, he encountered much resistance. In 1339 his views were even forbidden to be taught in the university of Paris. But he also found many enthusiastic friends, such as Marsilius of Padua, Jean of Jandun, John Buridan, and others. At what time he returned to England is not known; but in 1322 he was provincial of his order there, and as such he became implicated in controversies much more dangerous than those his philosophy had caused. It is not probable that he took any part in the quarrel between Philip the Fair and Boniface VIII. The *Disputatio inter clericum et militem* is, at all events, not by him. But at the general Franciscan convention at Perugia, in 1322, he, together with the general, Michael of Cesena, and

the brother, Bonagratia of Bergamo, vindicated, against the decision of the Pope, the strict view of the order, that Christ and the apostles had never held property. They were all three summoned to Avignon; and, as they would not yield, they were kept in prison there for four years (1324-28). Finally, a formal process was instituted against them; but in the night of May 25, 1328, they succeeded in escaping, and fled to Italy, where they were well received by the emperor, Lewis the Bavarian, and his antipope, Nicholas V. When the emperor, in 1330, was compelled to leave Italy, and retired to Bavaria, Occam and his fellow-sufferers followed him, and settled in Munich. There he spent the rest of his life, developing a most astonishing literary activity, directly attacking the Pope and the Papacy. As time went on, however, he became more and more lonesome (some of his friends died, others made their peace with the Pope), and lonesomeness finally made him more pliant. He made overtures for reconciliation, and they were eagerly accepted; but it is uncertain whether he ever signed the formula of recantation demanded by the Pope. See WADDING: *Ann. Ord. Min.*, Rome, 1650, viii. 2; and JACOBUS DE MARCHIA, *Dialogus contra Fraticellos*, in BALUZE, *Miscell.*, who denies it.

Occam was a critic by nature. From a criticism of the reigning realism in philosophy, he went on to a criticism of the dogmatical tradition of the church, and thence to the criticism of the ecclesiastico-political views of his age; always free, sharp, consistent, and yet pious, orthodox to stiffness, ascetic even to fanaticism; always clear and precise in his fundamental conceptions, but lengthy and heavy in his dialectical exposition; sometimes flashing like lightning, but often obscure on account of abstruseness and subtlety. Of his philosophical works, which have great interest for the history of mediæval philosophy, but are only imperfectly known, the principal are, *Expositio aurea*, Bologna, 1496, a series of commentaries on Porphyry and Aristotle, and containing a full representation of his logic and dialectics; *Summa logices*, Paris, 1448, Bologna, 1498, Venice, 1508, Oxford, 1675; *Major summa logices*, Venice, 1521, etc. From his philosophy followed his theology as a natural consequence. The reality of the *universalia* he denied (*ante rem, in re, post rem*); but, when the thing and the idea are not equally real, that absolute congruity of reason and faith, of science and religion, always presupposed by realism, must be an illusion. From this premise Occam subjected the dogmas of the church to a most scorching criticism; not, by any means, for the purpose of overthrowing them, or weakening their influence, but simply in order to show that the two spheres—that of experience and that of authority—are so absolutely different, that the principles by which the one is ruled are entirely inapplicable to the other. His principal theological works are, *Quæstiones earumque decisiones*, Lyons, 1483, and often; *Quodlibeta septem*, Paris, 1487, Strassburg, 1491; *Centilogium*, Lyons, 1494, a collection of piquant examples rather than abstract problems; *De sacramento altaris*, Strassburg, 1491, Venice, 1516, etc. But by far the most numerous, and, in historical respect, also the most important, group of his writings is the ecclesiastico-political, called forth by the contro-

versy between the Franciscan order and the Papacy, and the contest between the emperor, Lewis the Bavarian, and the popes John XXII., Benedict XII., and Clement VI. The maxim resulting from his theological criticism, that, in the Christian Church, the highest, the absolute authority is vested in the Bible, led him to a crushing criticism of the manifold pretensions, dogmatical and political, made by the Pope. As above mentioned, the *Disputatio inter clericum et militem* is not by him. Of undoubted genuineness are, *Opus nonaginta dierum*, written in ninety days, between 1330 and 1332, against the decision of John XXII. in the property question, afterwards incorporated with the third part of his *Dialogus*, first printed at Lyons, 1495; *Tractatus de dogmatibus Johannis XXII.*, written in 1333-34, against a sermon of the Pope on the state of the departed souls before the resurrection, afterwards incorporated with the second part of his *Dialogus*. *Compendium errorum Joannis XXII.*, Paris, 1476, Lyons, 1495, written between 1335 and 1338, after the death of the Pope; *Epistola defensoria*, Venice, 1513; *Decisiones octo questionum*, written after 1339, first printed at Lyons, 1496, and answering the questions, whether the highest spiritual and the highest secular power can be united in one person, whether the secular power has its origin directly from God, whether the Pope has the power of jurisdiction also in secular matters, etc.; *Dialogus in tres partes distinctus*, his chief work in this line, written probably in 1342-43, first printed in Paris, 1476, 2 vols. fol., but not complete; *De jurisdictione imperatoris in causis matrimonialibus* *De electione Caroli*, etc. A collected critical edition of Occam's works does not exist (several of them are still in manuscript); nor has there been written any satisfactory monograph on his life and doctrines, though the latter exercised so decisive an influence in the period of the Reformation, especially on Luther.

WAGENMANN.

OCCASIONALISM. See MALEBRANCHE.

OCCUM, Sampson, converted Indian, and Presbyterian missionary among the Indians; b. at Mohegan, New-London County, Conn., about 1723; d. at New Stockbridge, N.Y., July 14, 1792. He was converted in 1739-40; ordained Aug. 29, 1759, by the Suffolk Presbytery, Long Island, having previously for many years taught school among the Indians. He was the first Indian minister to visit in England, which he did in 1766 to raise money for Dr. Wheelock's Indian charity school. His labors as missionary were principally in New-York State. His account of the Montauk Indians is in the *Massachusetts Historical Society's Collections*, 1st ser. x. 106.

OCHINO, Bernardino, one of the Italian Reformers; b. in Siena, 1487; d. at Schlackau, Mähren, 1565. His classical education was very imperfect, so that he knew no Hebrew and little Greek. He entered the strictest order of the Franciscans, and in 1534 joined the still stricter order of the Capuchins. He became an earnest preacher, and his eloquence won for him a very extensive reputation. In 1536 he preached the Lenten sermons at Naples; and Charles V., who heard them, said, "This man could move the stones themselves." In this city he came in contact with the Spanish mystic, Juan Valdez, and formed the friendship of Peter Martyr. His

preaching in Venice and other cities was attended by such large crowds, that the churches could not hold the people. Honors were heaped upon him. Paul III. chose him for his confessor, and in 1538 the Capuchins at Florence elected him general of their order. He was accused of heresy in Naples, where he preached in 1540,—laying emphasis upon justification, and ignoring indulgences, purgatory, etc.,—but was, notwithstanding, chosen a second time general of the Capuchins in 1541. Venice now became the scene of his labors; and it was probably here that he wrote his *Dialogi VII. sacri, dove si contiene, nel primo dell' innamorarsi di dio*, etc. (1542). He was cited to appear in Rome, and started on the journey to obey the summons, but at Florence was induced by Peter Martyr, who was himself about to leave Italy, to flee the country. Hurrying to Ferrara, he received letters from the Duchess Renata, and speedily left the country, arriving at Geneva in October, 1542. He here preached to the Italian fugitives. His life was severe and pure, and won from Calvin (letter to Farel, October, 1543) the praise that Ochino was a "great man in every respect." Not forgetting Italy, he published in this city six volumes of Italian sermons (*Prediche*, 1542-44, 2d ed., Basel, 1562). Twenty-five of these were published in an English translation at Ipswich, 1548. These sermons are simple, pungent, and evangelical.

In 1545 Ochino went to Augsburg, where he ministered to the Italian congregation. In 1547 the emperor demanded that he should be delivered up; but, with the connivance of the authorities, he escaped to Strassburg, where he met Peter Martyr, and started with him for England. He became the pastor of the congregation of Italian refugees in London. A work appeared under his name in London, 1549, with the title, *A tragedy or dialogue of the unjust usurped primacy of the Bishop of Rome*. At the accession of Mary, he fled to Geneva, which he was obliged to leave on account of public utterances in which he expressed disapproval of the execution of Servetus. He went to Zürich. About this time he published two volumes on the Lord's Supper,—*Sincera doctrina de cæna Domini defensio contra libros tres J. Westphali*, Zürich, 1556, and *Disputa intorno alla presenza del corpo di Giesu Cristo nel Sacramento della cena*, Basel, 1561. He advocated the Calvinistic view, but his views were beginning to assume a Socinian tinge. His catechism (*Il Catechismo, overo institutione christiana*, Basel, 1561) contains many speculations ill fitting a book of its character; but in his *30 Dialogi in duos libros divisi, quorum primus est de Messia, secundus est, cum de rebus variis, tum potissimum de Trinitate* (Basel, 1563) different doctrines about Christ's person and work, and the Trinity, were treated in the style of a dialogue, and many doubts thrown out in regard to Christ's satisfaction and the Trinity. He also treated the subject of marriage in such a way as to incur the charge of favoring polygamy. It cannot be said that he denied any of the truths of Christian theology or ethics, but he had evidently fallen into a doubting condition of mind. This work was the occasion of Ochino's banishment from Zürich. Long before, Calvin had conceived suspicions of his orthodoxy. He went to Nürnberg, then to Cracow, but fell under

the decree (Aug. 6, 1564) banishing all foreigners who were not Catholics from Poland, and died on his return to Germany. He was a man of splendid gifts, but died a victim of the intolerance of the day and his own brooding. Later writers, Zanchi (*De tribus Elohim*, Neustadt, 1589) and Sandius (*Bibl. Antitrinitar*), regarded him as one of the chief founders of the antitrinitarian school. Beza refuted his discussion of polygamy in his *Tractatus de polygamia* appended to his *De repudiis* (Geneva, 1567).

Among Ochino's works not already mentioned are *Apologi nelli quali si scuorpano gli abusi*, etc., Geneva, 1544; an Italian exposition of Romans (Geneva, 1545) and Galatians (Augsburg, 1546). For his life, see BAYLE: *Dictionnaire*; STRUVE: *De vita*. B. Ochini, in the *Observat. select. Halens.*, iv. 409 sqq., v. 1 sqq.; BÜCHSENSCHÜTZ: *Vie et écrits d. B.O.*, Strassburg, 1871; BENRATH: *B. Ochino von Siena*, Leipzig, 1875, [Eng. trans., New York, 1877; and MCCRIE: *History of the Reformation in Italy*]. C. SCHMIDT.

OCTAVE, a term belonging to the Liturgy of the Roman-Catholic Church, denotes the celebration of the great Christian festivals — Easter, Pentecost, Christmas, and Epiphany — during eight consecutive days, with a special emphasis on the first and the last. The missal prescribes a special prayer for each day, and for the last a special service. The arrangement was evidently borrowed from the Jewish celebration of Easter and the Feast of Tabernacles. The English Church has retained the arrangement so far as to prescribe the "preface" proper to Christmas Day, Easter Day, Ascension Day, and Whitsunday, for the seven days immediately following them.

ODENHEIMER, William Henry, D.D., b. at Philadelphia, Aug. 11, 1817; d. at Burlington, N.J., Aug. 14, 1879. He was graduated at the University of Pennsylvania, 1835; took holy orders; was rector of St. Peter's, Philadelphia, 1840; and consecrated bishop of Northern New Jersey, Oct. 13, 1859. He wrote, among other works, *The Origin and Compilation of the Prayer-Book*, New York, 1841; *Essay on Canon Law*, 1847; *Jerusalem and its Vicinity*, Philadelphia, 1855. See *Sermons, with an Introductory Memoir edited by his Wife*, New York, 1881.

ODILO, St., fifth abbot of Clugny; b. in Auvergne, 962; d. at Louvigny, Jan. 1, 1049; ruled his monastery with such a success that even bishops are said to have resigned their sees in order to become monks at Clugny. He wrote a life of his predecessor, St. Moieul, and also one of St. Adelhaid, the wife of Otho I., found in *Bibliotheca Cluniensis*. His own life was written by JOTSALD, in *Act. Sanct.* Jan. 2.

ODO, St., second abbot of Clugny; b. in Maine, 879; d. at Tours, 943; carried through the severest rules in all the monasteries connected with Clugny, but contributed thereby immensely to the prosperity of the institutions. He wrote, besides some sermons, *Tractatus de reversione B. Martini*, and *Collationes* on the sacrament of the Eucharist, found in *Biblioth. Cluniensis* and *Bibl. Max. Patr.* (Lyons), xvii., together with his own life, written by JEAN LE MOINE. His works were published also by MIGNE: *Patrol. Lat.*, tom. 133, reprinted, Paris, 1881.

ÆCOLAMPADIUS, John, the distinguished

Reformer of Basel, whose real name was Hussgen (Heussgen); was b. 1482, in Weinsberg, a town in the present kingdom of Württemberg; d. Nov. 24, 1531, at Basel. There are several illustrations in the period of the Reformation, that the Lord delights to send out his disciples in pairs when he has a great work to accomplish. Luther stood side by side with Melancthon, Calvin with Beza, and Æcolampadius with Zwingli; and, although the last two belonged to different churches, they were intimately associated together as friends, and participants in a common work. The life of Æcolampadius falls into two periods, — his development into the Reformer (1482–1522), his reformatory activity (1523–31).

His parents were people of means; his mother, a pious and benevolent woman. After studying at Heilbronn, he followed his father's wishes, and went to Bologna to study law. The merchant to whom his money was confided misappropriated it; and, for this and other reasons, he returned home, determining to exchange the law for theology. In 1499 he entered the university of Heidelberg; and, although he rather avoided the Scholastic theology, he studied Thomas Aquinas, and especially Gerson and Richard of St. Victor. In 1503 he received the bachelor's degree, and was appointed by the elector Philip tutor to his younger sons. Discontented at the electoral court, he returned to Weinsberg, where his parents, following a prevalent custom, established an ecclesiastical position for him out of their own means. It was while occupying this place that he delivered his sermons on the seven words of the cross, which were published in 1512 at Freiburg. An eager desire to become more familiar with the ancient languages induced him in 1512 to go to Tübingen, where he formed the friendship of Melancthon, and from there to Stuttgart, where he continued the study of Greek with Reuchlin. He was in Heidelberg again in 1514 or 1515, engaged in the study of Hebrew with a baptized Spanish Jew, Matthew Adriani. Enriched with knowledge, he returned to Weinsberg, but was soon, at Capito's suggestion, called to Basel as cathedral preacher. Erasmus, to whom he carried a letter of introduction, received him cordially, and employed him to distinguish the quotations from the LXX., and those from the Hebrew in the New Testament in his edition of the Greek New Testament. (See preface to the third edition, 1521.) He returned again in the mean time to Weinsberg, where he employed some of his solitude in comparing Jerome's version with the Hebrew, and in correspondence with Luther, Melancthon, and especially Erasmus. In a work published in 1518 (*De risu paschali*) he condemned the custom, then prevalent, of amusing the hearers from the pulpit on Easter with all kinds of jokes. Urged by Erasmus, he went back to Basel. Reuchlin mentions this fact in a letter to the elector of Saxony (May 7, 1518), and says he had intended to recommend him for the Hebrew professorship at Wittenberg. In 1520 his Greek grammar (*Græcæ litteraturæ dragmata*) appeared. In the mean time he had received the doctor's degree (1518), and accepted a call as preacher in the principal church of Augsburg. It was well that he was to be separated from Erasmus for a time. He arrived in Augsburg soon after Luther's

appearance there before the cardinal legate, Cajetan; and he at once took sides with the bold monk whose career he had been following with deep interest. In his work *Canonici indocti*, which appeared anonymously in 1519, he espoused the doctrine of justification by faith alone, emphasized the good work Luther had done, and rebuked Eck's presumption and pride.

On April 23, 1520, Æcolampadius surprised all his friends by entering the convent of Altenmünster, near Augsburg. He gave his reasons for this course in a letter to Erasmus, which unfortunately has been lost. But he was not contented in the convent. In 1520, shortly after Dr. Eck's return from Rome with the bull excommunicating Luther, he passed a very favorable judgment upon Luther, in the course of which occur the words, "Luther stands nearer the truth of the gospel than his adversaries," etc. This judgment, which Capito published, appeared first in Latin, then in German. Other favorable judgments of Luther appeared in the Latin edition, as that of Erasmus. Of more importance were two sermons published by Kratander in Basel (1521); the one denouncing the doctrine that divine honors are to be paid to Mary, the other denying the doctrine of transubstantiation. It was, however, his work on the confessional which excited most attention (Luther to Melancthon, July 13, 1521). He does not give it up entirely, but points out its abuses, and denies that Christ meant all special sins to be confessed to a priest. Luther, in a letter to Spalatin (June 10, 1521), thus expresses his esteem for Æcolampadius: "I am surprised at his spirit, not because he fell upon the same theme that I did, but because he has shown himself so liberal, prudent, and Christian. God grant him growth!"

Æcolampadius left the convent in February, 1522, and went to Heidelberg, and from there to Ebernburg, near Creuznach, the refuge of several men of the new opinions, having refused in the mean time a professorship in the university of Ingolstadt, which was offered on the condition of his renouncing his Lutheran opinions, and receiving a dispensation from the Pope. At Ebernburg he acted as chaplain. On Nov. 16, 1522, he arrived in Basel, where he was probably invited by the printer Kratander, in the name of the friends of the gospel. Here the second period of his life begins.

The first and principal thing for us to notice at this point is the activity which Æcolampadius developed in Basel. This city was at this time the most important intellectual centre in Switzerland, the seat of its only university (founded 1460), and the residence of its most extensive printers. Here Erasmus lived, surrounded by a circle of learned men, to which Bishop von Uttenheim belonged. This all, however, shows that the Roman-Catholic cause was nowhere so well represented in Switzerland as here, and the university was the defender of the traditional faith and church fabric. The Reformation had made some progress among the citizens, and it was a thing of great importance that such a man as Æcolampadius was called to the city at this juncture. In 1522 he opened a correspondence and his friendship with Zwingli. He began preaching as vicar at St. Martin's, and in 1523 was appointed

by the city council reader of the Holy Scriptures at the university; the university authorities, however, refusing to recognize the appointment. Æcolampadius took up Isaiah, and found occasion in his lectures to condemn the prevalent ecclesiastical abuses. These lectures excited a great deal of attention, and greatly displeased Erasmus. Aroused by his Catholic opponents, he went further, and appointed a public disputation for Aug. 30, 1523, which took place in spite of the protest of the university, and in which Æcolampadius was so successful, that Erasmus wrote to Zürich, "Æcolampadius has the upper hand among us." In 1524 Farel arrived at Basel; and, by appointment of the city council, a public disputation was held at the close of February, Æcolampadius translating into German Farel's address. Æcolampadius continued to preach. Some of his sermons were published, the principal of which are those on 1 John (Latin, 1524, 2d ed., 1525). In 1525 he was appointed pastor at St. Martin's, with the permission of introducing changes, on condition of their first being approved by the council. The cause of the Reformation was progressing, but it had by no means won the victory. A publication criticising Karlstadt's writings was condemned by the city council (October, 1525), and Kratander forbidden to publish any more of the Reformer's works. He became entangled with the Anabaptists, but strove to distinguish his opinions from theirs. In the disputation at Baden, although Æcolampadius showed his superiority to Eck, Zwingli and all his followers were declared heretics. But the Reformation in Basel had gone too far to be crushed by such measures. In 1527 the city council summoned Marius, a cathedral preacher, and Æcolampadius, to present the opposite views concerning the mass. The former's defence was considered weak, even by the Catholic party. The Reformer's tract is a model of good arrangement, clear, pungent, and scholarly treatment. The council did not dare to decide between them. Both appeared in print. At this time (January, 1528), Æcolampadius and Zwingli were invited to take the principal part in the disputation at Bern, which resulted in the adoption of the Reformation by that canton. This example had an influence upon Basel, which became more definitely divided into two camps. It was determined to decide the fate of the mass by a public disputation in the spring of 1529, and in the mean time the rite was to be celebrated in only three churches. Æcolampadius was satisfied with this compromise; but an imprudent disregard of it on the part of the Catholic party so aroused the citizens, that they called upon the Catholic members of the city council to resign. The council was finally forced to grant the demand. Æcolampadius was made superintendent (*antistes*) of the Reformed churches of the city and canton, and appointed chief pastor at the cathedral. The Anabaptists, who had a following in the city, claimed the Reformer for their views. In order to disabuse their minds of the fallacy, he held a disputation with some of them, in the pastoral residence of St. Martin's (1525). Æcolampadius undoubtedly went too far on this occasion in his utterances about infant baptism, but he wrote against the Anabaptists. He also devoted him-

self to the perfection of a system of church government, differing from his friend Zwingli herein, that he advocated the principle of keeping the Church and State separate. He was opposed to confiding the interests of the former wholly to the hands of the latter, and he secured the passage of a measure creating a synod which held two meetings annually.

The views of Æcolampadius on the Lord's Supper cannot be commended in every respect. In his work on the interpretation of the words, "This is my body," among the Fathers (*De genuina verborum Domini: hoc est corpus meum, juxta vetustissimos auctores expositione liber*), he urges with a great deal of force the arguments against the literal interpretation, and in favor of the metaphor contained in the word "body" (*corpus*). But, in the attempt to remove the errors of the Roman-Catholic interpretation, he unfortunately went so far as to state that believers partook of the Lord's Supper more for the sake of others than for their own; so that the sacrament was turned into an object-lesson. Still, he was not able to deny the great importance of the Lord's Supper as a sacrament, and, at the close, says that God accomplishes through the sacraments nearly all that he otherwise accomplishes through the Word. He saw to it, that in Basel the Lord's Supper was administered much more frequently than in any of the other Reformed churches, or alternately every Sunday, in four churches. When the unionistic measures of Bucer were being discussed, he emphatically declared that Christ's body and blood were received and participated in in a spiritual way; and, although it must be confessed that this aspect was not sufficiently emphasized in the debate with Luther, it was nevertheless represented.

In an answer to the *Syngramma*, subscribed (Oct. 21, 1525) by fourteen Suabian theologians, Æcolampadius made some imprudent statements concerning the inner Word, but did not depreciate the written Word. Against Luther's Preface to the *Syngramma* he wrote an answer, *Billige Antwort auf Dr. M. Luther's Bericht d. Sacraments halben*. Luther replied; and Æcolampadius wrote another answer, *Das der Missverstand Dr. M. Luther's auf d. ewig beständigen Worte, etc.*, 1527. In the first of these two works, he opposes to Luther's doctrine of the ubiquity of Christ's body the presence and activity of the Holy Spirit in the Church. He also wrote a reply to Luther's first confession of the Lord's Supper (1523), and it is well known that his demeanor in this discussion was far more dignified than Luther's. He also took part in the conference at Marburg. (See MARBURG.) About the same time he was called upon to take part in the introduction of the Reformation into some towns of Southern Germany, as Ulm. It was due largely to him that the Waldenses finally broke with the Catholic Church. His opinion was likewise solicited by Henry VIII., on his divorce, and was given, with some hesitation, in its favor. At Zwingli's death he defended and praised his friend. The clergy called him to Zürich to take Zwingli's place, but he declined. He married in 1528, and left three children. His widow married Capito, and, later, Bucer.

Æcolampadius was not as original and able a

theologian as Zwingli and others; but he held an independent position over against Zwingli, as is clear from his views on predestination. He did not enter into Zwingli's, Luther's, and Calvin's minute analysis of this doctrine. His views were well expressed in his reply to the Waldensian, Morel (1520), "Our salvation is of God; our perdition, of ourselves" (*salus nostra ex Deo, perditio nostra ex nobis*). He was moderate and irenic in his spirit. His earlier views on the Lord's Supper gave way to sounder views, which regarded it as a means of grace for the Christian life. If some accused him of depreciating the written Word, the best answer will be found in his extensive works on the exposition of the Scriptures. It is to be regretted that no collected edition of his works has ever appeared. My biography gives a list of his writings. See HESS: *Lebensgesch. Dr. J. Oekolampads*, Zürich, 1791; HERZOG: *D. Leben Oekolampads u. d. Reformation d. Kirche zu Basel*, Basel, 1843, 2 vols.; HAGENBACH: *Oekolampads Leben u. ausgewählte Schriften*, Elberfeld, 1859.

HERZOG.

ÆCUMENICAL COUNCILS are, as indicated by the name (from *οἰκουμένη*, the *orbis Romanus*, the "empire"), distinguished from merely provincial councils, or diocesan synods, by being representative of the whole church. They were convened by the emperor. At the convocation of the first two œcumenical councils, no regard whatever was paid to the Bishop of Rome; and his influence on the matter does not become visible until the convocation of the fourth. They were, at least so far as the general conduct of their business was concerned, controlled by the emperor or his representative. The second and the fifth œcumenical councils, at which the emperor was not represented, were presided over, not by the Bishop of Rome, but by the Patriarch of Constantinople; though in these, as in all other similar cases, the papal legates were treated with great respect. They were finally confirmed by the emperor; that is, their resolutions or canons became imperial laws by receiving his signature: of a papal confirmation nothing is heard until after the fourth œcumenical council. There are, in this sense of the words, seven œcumenical councils recognized both by the Eastern and the Western churches, besides three councils whose claim of being œcumenical is contested either by the Eastern or by the Western Church. These seven councils were all Greek. Their business was transacted, and their canons confirmed, in the Greek language; and the persons attending them were, with very few exceptions, Greeks. The Latin Church was represented only by the papal legates and three or four bishops. They were the first and second councils of Nicæa (325 and 787), the first, second, and third councils of Constantinople (381, 553, and 681), the council of Ephesus (431), and the council of Chalcedon (451). The three contested councils are those of Sardica (341), the Trullan Council (*Quinisextum*) (692), and the fourth council of Constantinople (869). After the complete separation, however, between the Eastern and Western churches, and the perfect development of the Papacy, the idea of an œcumenical council received quite a different definition. The pope took the place of the emperor. The pope alone had the right to convene a council, to preside over

it, and to confirm its resolutions. Ecumenical councils of this kind, representing only the Roman-Catholic Church, are the first, second, third, fourth, and fifth councils of the Lateran (1123, 1139, 1179, 1215, 1512-18), the first and second councils of Lyons (1245 and 1274), the councils of Vienne (1311), Constance (1414-18), Basel (1431-39), Trent (1545-63), and the Vatican (1869-70). Contested are the councils of Vienne, Pisa, Constance, Basle, and Lateran V. See the general article on COUNCILS, the special articles on the more prominent councils, and HEFELE: *Concilien-geschichte*, i. (2d ed., 1873).

OEHLER, Gustav Friedrich (later von Oehler, by the decoration of the order of the Württemberg crown), one of the most distinguished Old-Testament theologians and influential teachers of the century; b. June 10, 1812, at Ebingen, Württemberg; d. Feb. 19, 1872, at Tübingen. His mother, who died when he was nine years old, left upon his heart an indelible religious impression. He was remarkably precocious; and in his ninth year was not only studying four other languages, but pursuing the study of Persian and Arabic under the tuition of an aged pastor in the vicinity. His university studies were pursued at Tübingen, where he came more particularly under the influence of Schmid and Steudel, and was confirmed, especially by the former's lectures on the theology of the New Testament, in his strong and positive faith. In 1834 he accepted a position as teacher in the missionary institute at Basel, and frequently occupied pulpits in the city and neighboring towns. Leaving this position at the end of three years, and by the advice of Steudel and Schmid (who were anxious he should pursue an academical career), he spent a summer term—under the Orientalists Bopp, Petermann, and Schott—in Berlin, and in 1837 went to Tübingen as *repetent*. During this period he edited, by request of the family, Steudel's theological lectures on the Old Testament, Berlin, 1840. His hopes of being appointed professor of Oriental languages at this time were blasted by the call of Ewald in 1839. The transition of Dörner to Kiel again awakened expectations in his mind, which were again blasted by the opposition of Baur, who disliked his pietism. In 1840 he was made professor at the seminary, and pastor in Schöndal. Here he married a daughter of the deceased Professor Steudel, who survived him, and published in 1845 an Introduction to the Theology of the Old Testament—*Prolegomena zur Theologie d. A. T.* The same year he received calls to Marburg and Breslau, and, accepting the latter, gradually won the confidence and ear of the students. He was also, in 1845, honored with the title of D.D. by Bonn.

At Breslau, Oehler took sides against the union of the Lutheran and Reformed churches, then being agitated; and, while he did not join the old Lutheran party, declared himself in favor of confessional Lutheranism. In 1846 he refused a call to Rostock, but in 1852 returned to Tübingen to fill the position of *ephorus* (director of the seminary), lately made vacant by Hoffmann's transition to Berlin, and as professor of Old-Testament theology at the university. In 1867 he received a call to Erlangen as successor to Franz Delitzsch, which he declined.

At Tübingen, as at Breslau, Oehler developed a wonderful industry and a most conscientious performance of the duties of his lectureship. He insisted upon a thorough training of the students, and used often to quote Luther's words: "In proportion as the gospel is dear to us, let us demand accuracy in the languages." He sought, however, to do more than quicken an interest in study in his pupils,—to impress them with a sense of the importance of the one thing needful. He lectured more particularly on the theology of the Old Testament, but also on Isaiah, Job, the Psalms, Messianic Prophecy, the Minor Prophets, the Epistle to the Hebrews, and Christian Symbolics. The introductory words to his lectures on Old-Testament theology (which he delivered first in Breslau in 1845, and repeated ten times in Tübingen) were concluded with the remark, "To point you to Him, the one Master, is the holiest and most responsible obligation, but also the consecration and joy, of the theological lecturer. The teacher of theology dare indulge no higher wish than that he should have scholars who say, 'Henceforth we believe, not on account of your lectures: we have heard for ourselves, and confess that truly this is the Christ, the Saviour of the world.'" Oehler's lectures were largely attended, like those of his colleagues, Baur and Beck. They were successful in laying bare the rich contents of the Old Testament, and were intended to counteract the antipathy for the Old Testament, which was due largely to Schleiermacher. He laid his foundations in severe philological investigations. His conception of the Old Testament was that of a progressive and growing revelation towards the standard of the New Testament. The Old and New Testaments are parts of one organic history by reason of an inherent plan of the Divine Mind. The Old Testament was to him a record of revelation, in which the plan of God was realized in part, the New Testament forming the consummation. He adopted some of the results of modern criticism, and acknowledged the existence of several different hands in the composition of the Pentateuch, and two authors for Isaiah.

He died in the full hopes and peace of the gospel, and said to the attendants at his death-bed that his sickness had taught him the meaning of the Psalms and Job as he had never known it before. He chose for the inscription on his monument the words, "There remaineth a rest to the people of God" (Heb. iv. 9). Delitzsch pronounced him a "theologian after God's heart."

Oehler was not a prolific author. He was never sufficiently satisfied with his work to publish much. Most important were his articles, forty in number, written for the first edition of Herzog's Encyclopædia. [The great value of these articles is attested by the fact, that, in the second edition, his name is almost invariably retained by Delitzsch and von Orelli, to whom has been intrusted the work of their revision. See ELOHIM, JEHOVAH, MESSIANIC PROPHECY, etc.] His *Gesammelte Seminarreden* (1872), and his *Theology of the Old Testament*, were edited by his son, Tübingen, 1873, 1874, 2 vols., 2d ed., 1882, Eng. trans., Edinburgh, 1874, 1875, 2 vols. [Oehler's *Theology of the Old Testament* is the best work

in its department, and is characterized by thoroughness of treatment, and reverence of tone; new edition of the English trans., N.Y., 1883.] His *Lehrbuch d. Symbolik* was prepared for print by Johann Delitzsch, 1876. See *Worte d. Erinnerung an G. F. von Oehler*, Tübingen, 1872; JOSEF KNAPP: *Ein Lebensbild von Oehler*, Tübingen, 1876.

JOSEF KNAPP.

OETINGER, Friedrich Christoph, the great Swabian theosophist of the eighteenth century, the *magus* of the South, as Hamann was the *magus* of the North; b. at Göppingen, Württemberg, May 6, 1702; d. at Murrhard, Württemberg, Feb. 10, 1782. A contemporary (the poet Schubart) said, that "with Oetinger an academy of sciences had died." In a time of growing rationalism, he, as none other, understood the magnitude of the task which Protestant scholarship had in opposing that antichristian mode of thought which bases itself upon philosophy, the natural sciences, etc. He was the prophet of this task, but did not himself solve the problems, though he undertook to do so. Theosophy was not with him, therefore, a spontaneous flash, as it was with Boehme. He was a thinker, who, with proper forethought, took up the great philosophical and theological questions of his day, and sought to reach by investigation the original, living essence. He found it, first of all, in the two Bibles, — nature, and the word of God, — and then in those who drew directly from these. For the teachings of nature he depended chiefly upon alchemy; for those of the Old Testament he studied the Cabala; for the New Testament, the Fathers and Bengel, and, in general, the mystics and theosophists, especially Boehme, and, at a later time, Swedenborg.

Oetinger studied at Tübingen, and, in spite of his mother's urgency that he should follow the law, devoted himself to the study of theology. "From that time on," he says, "I was another man. I was no longer elegant in my dress, moved no more in society, talked little, read the Bible, and left Cicero and other worldly authors alone." However, he pursued with zeal the study of philosophy. Bengel, with whom he corresponded, became his ideal in theology; Boehme, in philosophy. He sought to construct a sacred philosophy, and to find out the essential features of the great biblical truths. In 1728 he travelled in Northern Germany, visited Zinzendorf and Herrnhut, giving lectures there on Hebrew, Greek, and the Song of Solomon, but without accomplishing much, and became *docent* at Halle. Here he found time to study medicine, which he practised for a while. Efforts to separate him from the Lutheran Church proved unavailing, and at a great age he said that his entire theology was concentrated in Luther's Catechism. Returning to Württemberg, he filled the place of *repentant* at Tübingen, became pastor at Hirsau, and, after occupying several other pastorates, was promoted to the dignity of a *prelat* at Murrhard. In the mean time he had married. As a pastor he won universal respect.

Oetinger opposed the idealistic and rationalistic tendencies of his age, and by his "biblical philosophy," as he calls it, sought to accomplish a truly reformatory work, removing all the false ideas that are placed between us and the essence of things, and coming to the thing itself, and apprehending the life in its fulness. He com-

plained of new popes in the department of philosophy: "Thought is not the first thing, nor existence, but life and motion. Life must have body, and all which is spiritual is likewise corporeal. To have a body is to be real; and corporeity is a perfection when it is purified of the defects of earthly bodies. . . . God is the life.

Christ, by his death and resurrection, restored to man true life; and now the body of Christ is the perfection of spirit," etc. In this sense "corporeity is the end of God's plans." Oetinger, therefore, wanted that all fundamental notions should be defined, not merely "in their moral, but also in their physical or essential nature." Hence he treated "metaphysics in connection with chemistry." In regard to the Bible, he complained it was the plague of the day, that Semler and his school turned the plain sense of Scripture into Asiatic figures, interpreting the words, not according to the letter, but metaphorically. He himself sought to follow the Bible closely. He was not appreciated by the reigning schools of the period; but he had his followers in his own country, and had a powerful influence upon the two philosophers Schelling and von Baader. The peasant Michael Hahn was one of his most remarkable followers, and diffused his doctrines among the people; and an enthusiastic disciple arose in Switzerland in the original and talented Spleiss (d. 1854). The influence of Oetinger's theosophy has been extensive in the pietistic circles of Württemberg.

Oetinger was a prolific author, and his complete works have been edited by EHMANN (11 vols., Stuttgart, 1858-63). These include both his homiletical and theosophic writings (*Swedenborg's und Anderer irdische und himmlische Philosophie, Abhandlungen von d. letzten Dingen*, etc.). His *Autobiography* was ed. by HAMBERGER, Stuttgart, 1845; EHMANN: *Oetinger's Leben u. Briefe*, Stuttgart, 1859; AUBERLEN: *Oetinger's Theosophie nach ihren Grundsätzen* (with an Introduction by Dr. Richard Rothe), Tübingen, 1847. [See art. on Oetinger, in HERZOG, 2d ed., by Dr. JULIUS HAMBERGER.] AUBERLEN.

OFFERINGS IN THE OLD TESTAMENT. In general, sacrifice may be defined as man's devotion of himself to God, embodied in a visible act. The inner impulse leading men to praise, thank, and pray to God, finds an expression in language; but it is only fully uttered when it is embodied in an act of renunciation by which the individual gives up something. In this article we will consider only that class of offerings in which a gift is actually offered, and which are designated in the Old Testament by the words *min'hah* (מִנְחָה), and especially *corban* (קָרְבָּן, see Mark vii. 11). The sacrifice may be consummated by the simple giving away of the object (Num. vii. 3 sqq., persons dedicated to the temple service, etc.), or, as is most frequently the case, by the consumption by fire of the object, or a part of it, on an altar. The latter kind of sacrifices is therefore often called in the Old Testament *isheh* (אִשֶּׁה, Lev. i. 9, etc.); that is, "burning." One of the essential ideas of sacrifice is substitution, which may be accomplished either by the object offered taking the place of the person, or by one individual of its kind (as in the case of the first-born or first-

fruits) taking the place of the whole class, or an individual of one class taking the place of an individual of an allied class (Exod. xiii. 13, xxxiv. 20). In the first case, the most perfect instance of substitution is that of one life for another. But the idea of substitution is embodied in every true sacrifice, the offerer being regarded as giving up a part of himself. Hence no one could offer any thing that belonged to another.

The *pre-Mosaic* offerings afford a proof of the truth of what has just been said. In the very beginning of history, Cain and Abel made offerings. Abel's offering, of the firstlings of the flock, was well pleasing to God; Cain's, of the fruits of the ground, not. The difference in the nature of the offerings was due to the difference of the employments of the two brothers; so that the element which made the one well pleasing was not that it was a bloody sacrifice. The different reception of the sacrifices was due to the difference in the intent with which they were made. This is indicated in chap. iv. 3, where it is evident that Abel made choice of the best to express his gratitude, Cain exercised no discrimination, but offered what first came to his hand. At the very opening of the Bible, therefore, emphasis is laid upon the pious disposition of the one making the sacrifice, as the indispensable condition of its being acceptable to God. Delitzsch's idea, that Abel's sacrifice conveyed the notion of expiation, and that, when he killed the animal, Abel made a confession of criminal guilt, and his desire for the forgiveness of sins, is not implied in the text. Nevertheless both offerings were expressions of petition, as well as of gratitude. The second sacrifice in the Old Testament is that of Noah (Gen. viii. 20). In these two instances there is no hint that sacrifice rests upon a divine command. It was a voluntary act, which man performed as a creature made in the image of God, with whom he longs to be in the communion for which he was created. Sacrifices, therefore, as Neumann has well said (*Zeitschr. f. christl. Wissenschaft*, 1852, p. 238), are the "voluntary utterances of man's nature, which was made for God," and are no more inventions of his brain than prayer, but an instinct of his being.

The twenty-second chapter of Genesis is important in connection with the development of the notion of sacrifice in the Old Testament. There God proves Abraham's faith by calling upon him to offer up his son, in whose place he afterwards commanded him to substitute an animal. This transaction gave divine sanction to the practice of sacrifice in general as an act of devotion to God, and willingness to give up that which is dearest to God, and, on the other hand, taught that human sacrifices were to have no place in the religion of Israel, but that animals were to be used as substitutes for men. There is no hint of the idea of atonement in the sacrifice of Isaac, nor are there any expiatory sacrifices in the Old Testament before Moses. Expiatory offerings presuppose the revelation of God's holiness in the law and the entrance of the people into a covenant relation with a holy God. According to Exod. xx. 24 there are three elements which constitute the Mosaic idea of sacrifice. (1) God chooses a place to put his name there (Deut. xii. 5, 11, xiv. 23), that is, to reveal himself to his

people. Henceforth there is one place of worship which he fills with his glory. (2) The people approach God in the spirit of devotion, and consecrate themselves, with all that they have, to him. In order to make possible the people's approach to the altar, and to perpetuate the covenant which man's sins constantly threaten to interrupt, God institutes the mediatorial order of the priesthood, and an expiatory ritual, in which the thought is embodied, that man can *never approach God without making expiation*, and that expiation is the condition of the acceptance of his gift. (3) The divine grace is imparted through the priestly blessing (Lev. ix. 22, etc.). The Mosaic ritual was therefore not merely a body of ceremonies designed to awaken and confirm piety, but a system in which a constant and living communion was carried on between God and man.

We shall now discuss, (1) the objects, (2) the ritual, (3) the classes, of sacrifice.

I. OBJECTS OF SACRIFICE. — The Hebrew sacrifices were bloody or animal, and unbloody or vegetable. The latter are designated by the term *min'hah* (מִנְחָה). There is no general term for the bloody offerings, *Zevah* (זֶבַח), which is used in the latter books as a general designation, being employed in the Pentateuch only for peace-offerings. The bloody offerings were the more important, on account of the significance of the blood. The vegetable or meat offerings might likewise be independent offerings (Lev. v. 11; Num. v. 15 sqq., etc.), but were usually connected with the bloody offerings.

(1) The *bloody* sacrifices were, as has already been stated, exclusively animal sacrifices. The sacrifice of children, which was practised amongst the Canaanites and other peoples, was unconditionally forbidden as an abomination (Deut. xii. 31). It may be that such sacrifices were practised in the wilderness (Lev. xviii. 21, xx. 2 sqq.), or even afterwards, as is indicated by the ambiguous passages in Ezekiel (xx. 25 sq.). The Mosaic law, however, gives to man authority over the life of his fellowman, only in cases of judicial sentence for transgressions of theocratic commandments. The animals used in the bloody sacrifices were both sexes of cattle, sheep, goats. Turtle-doves and young doves were also employed. These furnished the principal animal food of the poor classes, and this explains their use in sacrifice. They might be brought as a substitute in all cases, except a few, for the larger and more expensive animals (Lev. v. 7, xii. 8). Other birds were not used; and why birds frequenting marshy ground, especially geese, which had a high place in the sacrifices of the Egyptians, were omitted, we do not know. Venison and fishes were not objects of sacrifice in the Mosaic ritual, but were so used by some of the heathen religions of Western Asia. The animals offered in sacrifice had to be free from physical blemish (Lev. xxii. 20-24, etc.), and at least eight days old, before which age every creature was regarded as unclean (Lev. xxii. 27; comp. Exod. xxii. 30). In a few cases the age was more definitely fixed (Lev. ix. 3, xiv. 10, etc.).

(2) The *vegetable* or meat offerings were ears roasted on the fire (Lev. ii. 14), white meal, probably the finest meal (Lev. ii. 1), and unleavened bread or cakes (Lev. ii. 4 sqq.). These offerings

were therefore taken from the things contributing to man's daily nourishment, and won by his toil. The fruit of trees, such as dates and pomegranates, which required little human labor, and perhaps none at all, were excluded. The strictest injunction bearing upon the meat-offerings was, that they should be unleavened (Lev. ii. 11); and this feature seems to correspond to the unblemished character of the animal offerings. An essential of all meat-offerings was salt (Lev. ii. 13). Whether this was likewise true in the case of the animal offerings cannot be determined from Lev. ii. 13. The custom was, however, always practised, at a later period, of salting them (Mark ix. 49). Salt was not enjoined because it made the offering palatable, but because it preserves from corruption. It was therefore a symbol of purification (Mark ix. 49) and of endurance (see Lev. ii. 13, where the expression "salt of the covenant of thy God" signifies that the covenant would be indestructible).

Three principles were made prominent in the selection of the objects of sacrifice. The object sacrificed had to belong to the possessions of Israel. A real sacrifice could only be spoken of when the individual relinquished something that was his own property. The offerings were vegetable, and are frequently called "the bread of God" (Lev. xxi. 6, 8, 17; Num. xxviii. 2, 24). All objects used as food, however, were not sacrificed, but only those which the people toiled and labored for. Thus they laid down the confession in their sacrifices, that the earth's products and harvests were due to the divine blessing. Again: the sacrifices stood in a peculiarly intimate relation to the individual, as Kurtz has brought out. The *firstlings* and *first-fruits*, to which the heart is inclined to cling most strongly, were chosen; and, as Philo (*De. Vict.*, 1) long ago observed, the tamest and most innocent animals were selected, and those offering the least resistance to the knife.

II. RITUAL OF SACRIFICE. — The essential parts in the animal sacrifices were, (1) the presentation of the animal at the altar, (2) the imposition of hands, (3) the slaying, (4) the disposition of the blood, (5) the burning upon the altar. Other acts, which occurred only in the case of special kinds of sacrifices, will be spoken of at another place. The worshipper, after sanctifying himself (1 Sam. xvi. 5), brought the animal to the altar of burnt-offering, at the entrance of the tabernacle (Lev. i. 3, iv. 4). Then he placed his hands upon the head of the animal. The ceremony of the imposition of hands took place only in the case of the sin-offerings (Lev. iv. 15), when the offering was made for the congregation, and was done by the elders. In the case of sacrifices offered by individuals, it was invariably the individual, and not the priest, who performed the ceremony of imposition. The meaning of this rite was, that the individual conveyed his purpose of heart over to the animal, and thus consecrated it as a sacrifice. The sacrifice became the channel of expiation, thanksgiving, or supplication, according to the exact object of the offering. There is nothing to warrant us in limiting the ceremony to the idea of the imputation of sins, or an expiatory substitution. Ewald caught the highest meaning of the ancient sacrifices when

he said that the rite of imposition indicates the sacred moment of the sacrifice, and that all the feelings of the sacrificer were regarded as being transferred to the victim whose blood was about to be spilled for himself. The slaying of the victim was performed by the person making the sacrifice, and it was by no means a specifically priestly act. An exception was only made in the case of the sacrifice of doves, in order that none of the blood might be lost (Lev. i. 15). In the burnt, sin, and trespass offerings, the victim was slain on the north side of the altar; not because the Lord was regarded as dwelling in the north (Ewald), but, rather, because it was looked upon as the dark and gloomy portion of the horizon (Tholuck: *D. A. T. im Neuen*). The slaying of the victim was only meant to secure the blood; and there is no indication that it signified that its death atoned for the sinner to the justice of God. The expiatory symbolism occurred in connection with the disposition of the blood, which was immediately received by the priest in a cup pointed at the bottom, so that he might have no temptation to delay by setting it down; and was sprinkled around the altar, or, in cases of higher grade, sprinkled upon the horns of the altar of burnt-offering (Lev. iv. 30, 34); carried into the holy place; sprinkled seven times upon the veil (Lev. iv. 6, 17); and in some cases taken into the Holy of holies. For the meaning of this use of the blood, reference must be had, in the first place, to the words, "the life of the flesh is in the blood."

It is the blood that maketh an atonement for the soul" (Lev. xvii. 11), or, as it should be translated, "the blood maketh atonement through the soul, or because the soul is in it." The translation of the Authorized Version is to be ruled out, not only on account of the tautology it introduces into the sentence, but because the object of *כָּפַר* is always preceded by *נֶלֶךְ* or *בָּעֵר*, never by *כָּ* alone. The idea is, that, in the warm blood sprinkled upon the altar, the soul of the animal is offered up; and it serves to expiate for the human soul, or, more accurately, to cover it. The fundamental idea of *כָּפַר, כָּפַר* ("to make atonement") is, that the sin for which the atonement is rendered is concealed from the face of the Divine Being; the offering covering or hiding his face, or more definitely the guilt of the sinner, so that it is, as it were, blotted out. The sinner, therefore, becomes protected against punishment, and may approach God without fear (comp. Exod. xxx. 12). Hence *כָּפַר* gets the meaning of "ransom" (*λύτρον*, Exod. xxi. 30). The juridical idea, that the victim in the Mosaic sacrifices took the place of the sinner, and suffered vicariously, is certainly found in Isa. liii., and seems to be taught in Deut. xxi. 1-9 (comp. Exod. xxi. 23), but was certainly not the main idea in the Mosaic ritual, as is plain from the fact that the principal stress is not put upon the slaying of the animal, but upon the disposition of the blood. Sacrifices, the priesthood with its ordinances, the tabernacle itself, were all designed to cover or hide the sin of the people, that the holy God might have communion with them. But priesthood and tabernacle themselves were in constant need of purification. That which really covers and atones for the souls of the

people is the soul itself. Man can offer up a gift; but the gift itself is unclean, for he who offers it is unclean and sinful. Therefore God substituted for the unclean soul of the sinner the innocent soul of the victim. It mediates between him and the holy God in the blood offered on the altar; so that God sees a pure life on the altar, which he accepts as covering the guilt of the sinner.

After the blood had been spilled, the offerer took the skin off from the animal, and divided it into pieces (Lev. i. 6, viii. 20). The inspection of the entrails, which formed such an important part in the sacrifices of several ancient peoples, especially the Phœnicians, has no place in the Mosaic ritual. The offering was then burnt upon the altar, either entire, as in the burnt-offerings, or only the fatty parts. The chief significance of the burning of the victim consisted in God's acceptance of it, as the smoke, containing the essence and flavor, ascended upwards.

The ritual of the meat-offerings was much less elaborate. The offering being brought, the priest took a handful of meal and oil, and all the incense, and burnt them upon the altar. The rest of the offering fell to the lot of the priests, and was to be eaten in the forecourt. These rules probably only applied to the freewill offerings.

III. THE CLASSES. — The law distinguished between four kinds of offerings, — burnt, redemption (or peace), sin, and guilt (or trespass) offerings. The regulations concerning the first two are represented as being derived from God (Lev. i. 1). The rules for the meat-offerings are inserted between them. There were two main classes of offerings: (1) Those in which the covenant relation was presupposed to be undisturbed; (2) Those which sought to restore that relation, it being disturbed.

(1) *The Burnt-Offerings.* — The characteristics of these offerings were, that the victim had to be an unblemished male, — either a bull, ram, or goat (the gender of the doves, however, not being prescribed), — and that it was consumed entire, with the exception of the skin and the appurtenances. By burnt-offerings the people and individuals attested their reverence for God, and complete devotion to him. They have been aptly called *sacrificia latreutica*. They were adapted to secure the favor of God and to atone for sin (Lev. i. 4), but not for particular transgressions. A burnt-offering was brought every morning and evening for the people as a body (Exod. xxix. 38-42; Num. xxviii. 3-8), and consisted in each case of a lamb. A tenth of an ephah of meal and a quarter of a hin of wine were connected with each of these daily sacrifices as a meat and drink offering. Between the meat and drink offerings the high-priestly meat-offering was offered, which the Jews found prescribed in Lev. vi. 13 sqq. The morning and evening sacrifices were increased on sabbath days and festival occasions. Sometimes individuals, on special occasions, offered as many as a thousand victims to the altar (1 Kings iii. 4; 1 Chron. xxix. 21, etc.). Gentiles, who were excluded from the other sacrifices (at least, according to the later regulation: see, however, Lev. xvii. 8, xxii. 18), could present burnt-offerings; but they might not be present at the rite of sacrifice. The Gentile rulers of the Jews availed themselves of this privilege, and

Augustus made a daily offering of two lambs and one bull (Philo: *Leg. ad Caj.*, 40). In the Herodian temple Gentiles might sacrifice in the court of the Gentiles.

(2) *Redemption-Offerings*, usually called peace-offerings. The technical Hebrew expression is *shelamim* (שְׁלָמִים). If it is derived from the Kal of *Shalem*, then it expresses, that, in offering this sacrifice, the individual gives expression to his sense of friendly communion with God. Another derivation, from the Piel, which would give the meaning of thank-offering (Gesenius, De Wette, Bähr, Knobel), is to be discarded. The LXX. translate the Hebrew by *εἰρηνικὴ θυσία* (peace-offering) or *σωτήριον* (redemption-offering); and the Vulgate, *sacrificium pacificum* (peace-offering). In this respect the peace-offering differs from the other offerings, which presuppose the disturbance of the covenant relation and human guilt. The Pentateuch also calls this kind of offerings simply *זֶבַח*, or "slaying." The designation is to be explained from the fact that a sacrificial meal was connected with the redemption-offerings, for which the victim was slain. The right interpretation of Lev. vii. 11 sqq. distinguishes three kinds of peace-offerings: (1) The sacrifice of thanksgiving; (2) A vow; (3) A voluntary offering (verse 16). The first differs from the other two, not by being accompanied by singing and instrumental music (Ewald), but as a grateful recognition of unmerited and unexpected blessings. Animals of both genders might be used in the peace-offerings (Lev. iii. 6). Doves are never mentioned in this connection. The ritual, as far as the sprinkling of the blood, they shared with the burnt-offerings. Only the fatty parts were burnt on the altar; not, however, the fat which was inlaid in the flesh. They were considered the richest and best portions of the animal, and for this reason they were burnt. The breast of the victim was "waved," or swung, by the priest (Lev. vii. 30), and the shoulder "heaved" (vii. 34). The first operation of swinging, including a forward and backward motion, seems to have signified that the offering was given up to God, but that he, in return, gave it back to the priest. In the public peace-offerings, all except the fatty parts seem to have gone to the priests, although this is only expressly said of the two lambs of the Pentecost peace-offering. When individuals offered peace-offerings, only the breast and the heaved shoulder went to the priests. The rest was consumed at a joyful sacrificial meal, in which any number might participate. The chief significance of the meal was, that God himself became a guest, and imparted his blessing.

(3 and 4) *Sin and Guilt (or Trespass) Offerings.* These belong to the genus of expiatory sacrifices, and were designed to restore the covenant relation which had been disturbed by human transgression. The class of transgressions which they were designed to meet were the *שְׁגָגוֹת*, sins of ignorance, or venial sins, in opposition to presumptuous sins, or those committed "with a high hand" (margin, Num. xv. 30), for which the law knew of no atonement. A confession of sins accompanied both these kinds of offerings (Lev. v. 5, xvi. 21, etc.). The difference between them has been well brought out by Riehm (*Studien u. Kriti-*

ken, 1854, pp. 93 sqq.) and Rinck *ibidem*, 1855, pp. 369 sqq.). To begin with the trespass-offerings: their nature is best brought out in Lev. v. 14-16, iv. 20-26; Num. v. 5-10. The trespass-offering presupposes a transgression, an act of infidelity to one's neighbor, which, in the view of the Old Testament, was regarded as a sin against God. Restitution had to be made to the offended party, with an addition of one-fifth of the value of the thing misappropriated; and also a ram was to be offered to God. The latter was the trespass-offering. Another case which called for the trespass-offering is mentioned in Lev. xix. 20-22.

In the trespass-offering, satisfaction was made; and this satisfaction served to cover the guilt of the sinner, so that he might again approach God. But it was not primarily the design of the guilt-offering, but of the sin-offering, to accomplish this result of covering the guilt of the soul. It is true that every sin involves guilt; but all guilt is not the result of infidelity in the narrower sense, a real derogation of the theocratic laws. However, it is impossible to carry through a clear distinction. Guilt-offerings, in every case, concerned special transgressions. The victim (a ram) in the guilt-offering was slain on the north side of the altar: the fatty pieces were burnt.

In the case of the sin-offerings the victims were a young bull (Lev. xvi. 3, iv. 3; Exod. xxix. 10, 14, etc.), a goat (Lev. iv. 23, xvi. 5; Num. xxviii. 15, etc.), a she-goat or she-lamb (Lev. iv. 28, v. 6; Num. vi. 14, etc.), a turtle-dove and young doves (Lev. v. 7, xii. 6, xiv. 22, etc.), or, to meet the ability of the very poorest, one-tenth of an ephah of white meal (Lev. v. 11). There were two characteristic features in the ritual of the sin-offering,—the disposition of the blood, and the destruction of the other parts of the victim after the fatty portions had been burnt. That the immediate object of the sin-offering was expiation is proved by the fact that the blood was not sprinkled on the altar, but applied to holy places, as on the horns of the altar of burnt-offering (Lev. iv. 25, 30, 34), and on the inner veil of the temple and the horns of the altar of incense (Lev. iv. 5 sqq.). On the day of atonement (Lev. xvi.) some of the blood was sprinkled in the Holy of holies. The meat of the victim in the sin-offering was either eaten in the court of the holy place (Lev. vi. 18), or burnt outside of the camp (Lev. iv. 11 sqq., vi. 23, etc.). In the sin-offering, an innocent life was substituted on the altar for a guilty one. Why a goat should have been prescribed for the most solemn sin-offerings is difficult to decide. The rabbins say that it was chosen because the Israelites had sinned most in the worship of goats, or that the patriarchs killed a goat at the sale of Joseph. Bähr's view is, that it was on account of the goat's long hair, which symbolized grief for sin. These views are to be discarded. A better one is this, that the goat was chosen on account of its unpalatable meat, which the priests had to eat. The meaning of the imposition of hands in the sin-offerings, with which a confession was probably associated, was that the individual gave up the pure life of the animal as a substitute for his own sinful life, and as an expiation for it.

The injunctions which have been treated in the foregoing paragraphs as Mosaic have been re-

cently assigned by some scholars to a much later date. Reuss, Graf, Kuenen, and Wellhausen, following Vatke, have put them down to the post-exile period, and affirm that the sacrifices were not regulated by law before that time, and did not differ essentially from the heathen sacrifices, except that they were offered to Jehovah, and not to Baal or Molech. Passages from the prophets (such as Amos iv. 4 sq., v. 21 sqq.; Hos. vi. 6, viii. 11 sqq.; Isa. i. 11; Jer. vi. 19 sq., vii. 21 sqq.) are adduced to show, that, at that period, nothing was known of a ritual such as the Mosaic law prescribes. The change to a respect for this ritual is evident in Ezek. xl.-xlviii. for the first time. In opposition to this class of views, it is to be remarked that Moses must have regulated the ritual of sacrifice, which formed the soul of the Mosaic worship, if he was the founder of the Jehovistic religion. In the old so-called Book of the Covenant (Exod. xx.-xxiii., xxxiv.) there are certain regulations for this worship (Exod. xx. 24-26, xxiii. 18 sq., xxxiv. 25 sq.), which presuppose a fuller sacrificial ritual. The passages in the prophecies noticed above do not exclude the existence of the Mosaic ritual. The prophets were only attacking religious hypocrisy, and speaking in accordance with the spirit of 1 Sam. xv. 22. Amos v. 25 means nothing more than that another God than Jehovah was worshipped in the wilderness by the mass of the people. Jer. vii. 21 sq. cannot mean that no sacrificial ritual had been prescribed; for the prophet speaks of one in his prophecy of the future salvation (xvii. 26, xxxiii. 18); and what he meant was, that obedience to God's commandments, and not the sacrificial ordinances, was the fundamental thing in the Mosaic system. The contrast between sacrifices and obedience is brought out here, as also in Hos. vi. 6. The prophecies introduce, in their picture of future salvation, essential elements from the ancient Mosaic ritual; but their main object was to insist upon moral laws.

Recent critics have also attacked the received opinion concerning the Mosaic law on the ground of the departure from the Mosaic command that there should be one place of sacrifice. They say there is no evidence that such a rule was known in the times of the judges and the first kings, when men like Samuel sacrificed on different high places. The conclusion is drawn, that the command concerning a single altar of sacrifice dates from the time of Hezekiah or Josiah, after the erection of the temple. Wellhausen lays particular stress upon this point. It is to be remarked, in opposition to these critics, that, with reference to the Mosaic period, the only supposition offering probability is, that there was only one altar, namely, the tabernacle. Thus the command enjoining the slaying of the victim at the door of the tabernacle (Lev. xvii. 1 sqq.) can only be understood of the period of the wanderings,—a command, which, in Deut. xii., is altered so as to read that the victim might be slain anywhere, but offered only at one place,—the tabernacle. The sequence is, therefore, a different one from that laid down by the recent criticism. It was natural for the people to break through this injunction when they entered the Holy Land, where they found many places consecrated by the Lord's

presence in their ancient history. The evil consequences to which this practice led formed the occasion for emphasizing the Mosaic rule, centralizing the worship at one altar. The earliest prophets had no doubt as to where this was located, on Zion (Joel iii. 17; Amos i. 2; Isa. xxxi. 9). Kings, like Asa (2 Chron. xiv. 2), Jehoshaphat (2 Chron. xvii. 6), Hezekiah (2 Kings xviii. 22), sought to centralize the worship at Jerusalem; but the people still continued to cling to the venerable high places. Josiah was the first to fully succeed in this movement (2 Kings xxiii. 5).

LIT.—From the extensive literature on this subject, we select the following works. SAUBERT: *De sacrific. veterum*, 1659; OUTRAM: *De sacrificiis*, 1678; SYKES: *Versuch über d. Natur d. Opfer* (with additions by Semler), 1778; VATKE: *Relig. d. A. T.*, 1835; DELITZSCH: *Commentary on Hebrews*, BÄHR: *Symbolik d. mosaischen Kultus*, KURTZ: *D. alttest. Opferkultus*, [Eng. trans., Edinburgh, 1863]; EWALD: *Antiquities of Israel*, London and Boston, 1876; HENGSTENBERG: *Gesch. d. Reiches Gottes*, 1870; OEHLER: *Theology of the Old Testament* [Eng. trans., Edinburgh, 1874, 2 vols.]; RITSCHL: *Lehre v. d. Rechtfertigung u. Versöhnung*, 1874, vol. ii. pp. 185 sqq.; RIEHM: *Begriff d. Sünde im A. T.*, 1877; BREDEKAMP: *Gesetz u. Propheten*, 1881; DILLMANN: *Comm. on Exodus and Lev.*, 2d ed., 1880, pp. 371 sqq. For the rabbinical explanations, see OTHO: *Lex rubb. phil.*, pp. 549 sq.; HOTTINGER: *Juris hebr. leges*, pp. 143 sq.; [SPENCER: *De legibus Hebræor.*; MAGEE: *The Atonement*]. OEHLER (von ORELLI).

OFFERTORY, a term belonging to the Liturgy of the Roman-Catholic Church, denotes the first part of the Eucharistic service, consisting of the *Dominus vobiscum*, the oblation of the bread and wine, the censuring of the oblation, the altar, etc., and the prayer.

OFFICE, Congregation of the Holy, is the name of that department of the papal government which is charged with the direction of the Roman Inquisition. It was established by Paul III. in 1542, and consists of twelve cardinals, a commissary, a number of counsellors (theologians and canonists), etc. On solemn occasions the Pope presides in person.

OFFICES OF CHRIST. See JESUS CHRIST, THREE OFFICES OF.

OFFICIAL, in canon law, means an ecclesiastical judge appointed by a bishop or chapter. The office seems to have originated towards the close of the twelfth century. There were originally two kinds of officials, — *officiales foranei*, appointed for the diocese of an archdeacon, outside of (*foras*) the episcopal diocese; and *officiales principales*, or *vicarii generales*, exercising the spiritual jurisdiction as the representative of the bishop. The first kind of officials have now disappeared. With respect to the second, the two names are used synonymously in Italy, Dalmatia, Hungary, and the East; while in Spain, France, Belgium, England, Poland, and Africa, the official has charge of the jurisdiction, the vicar-general of the administration, of the episcopal diocese.

OCILVIE, John, D.D., b. 1733; d. 1814; was minister of Midmar, in Aberdeenshire, from 1759 to his death. He published *The Day of Judgment* (1758), and *Poems* (2 vols., 1769), including *An Essay on the Lyric Poetry of the Ancients*. Each

of these ventures reached a third edition within a year or two. Boswell thought more highly of his verses than more eminent authorities have done. His paraphrase of the Hundred and Forty-eighth Psalm (1753) was formerly much used as a hymn.

F. M. BIRD.

OIL, OLIVE-TREE. The southern boundary-line of the zone in which the olive-tree can be cultivated is the Atlas chain; the northern, the fortieth degree north latitude. The tree requires an annual mean temperature of sixty degrees Fahrenheit; and, as it can stand no very violent atmospheric changes, it succeeds best in countries with coast-climate. It requires a meagre, sandy, and stony soil, and grows most vigorously on the sunny slope of rocks, where it may form whole forests (Job xxix. 6). It is an evergreen; and it is the enormous age it may reach, and its almost inexhaustible power of regeneration, new trunks rising from the roots when the old ones have perished, which makes it such a favorite in the similes of poetical diction. It is doubtful, however, whether the seven olive-trees still standing in Gethsemane, really, as Chateaubriand and others have asserted, date back to the time of the Arab conquest (637), not to speak of the time of Christ. Generally speaking, the tree succeeded exceedingly well in Palestine, especially in Peræa, Galilee, along the Lake of Gennesaret, in the Decapolis, on Lebanon, etc. (Deut. xxxiii. 24; Josephus: *Bell. Jud.*, iii. 3, 3; iii. 10, 8; Plin., 15, 3). Olive-oil is always mentioned as one of the principal products of Palestine, together with wine, wheat, honey, and figs (Deut. viii. 8, xi. 14, xxviii. 40, xxxii. 13). Every landed proprietor among the Jews had his olive-garden or oil-yard (Exod. xxiii. 11; Deut. vi. 11; 1 Sam. viii. 14); and such gardens formed an important part of the royal domains (1 Chron. xxvii. 28).

The fruit which the tree produces looks like a small plum. It is first green, then pallid, then purple, and finally, when fully ripe, it becomes almost black. The Jews, like the Greeks and the Romans, ate the green fruit pickled sour; but the principal use made of the olive was for the manufacture of oil. The finest oil was made from the green, still unripe fruit, picked carefully from the tree, crushed in a mortar, and then pressed through a pannier. The common oil was manufactured in an oil-press. The Jews used oil for the preparation of food (1 Kings xvii. 12; 1 Chron. xii. 40) just as we use butter; for the preparation of offerings (Exod. xxix. 2, 40; Lev. ii. 4, 15), for illumination (Exod. xxv. 6; Matt. xxv. 3), for healing wounds (Isa. i. 6; Mark vi. 13; Jas. v. 14; Luke x. 34), and, mixed with other odoriferous vegetable fluids, for anointing the body, — a custom which in the Eastern countries is almost indispensable to the preservation of health. So important a part did the oil play in the every-day life of the Hebrews, that the failure of the harvest was considered a great calamity (Amos iv. 9; Heb. iii. 17); and the tree itself acquired a symbolical significance. Its branches were used for festal booths (Neh. viii. 15), and carried by supplicants before the victor (2 Macc. xiv. 4). The dove of Noah came in with an olive-leaf in her mouth (Gen. viii. 11). The wild olive-tree, whose fruit is larger and more meaty, but whose oil is less valuable, and used only for ointments, has

the curious quality, that, when grafted on a cultivated tree, it bears excellent fruit, which is just the reverse of the general effect of grafting (comp. Rom. xi. 17 sqq.).

LEYRER.

OINTMENT. See OIL.

OLAF, St., king of Norway 1015–30, descended from the old royal family, but was educated in exile. Though he was a Christian, he led a wild life as a viking, and fought, especially in England, against Canute the Great. But having returned home in 1015, and made good his claims to the Norwegian crown, he concentrated all his energy on the establishment of Christianity in his native country. The means, however, which he employed, were violent and even cruel: those who resisted or relapsed were punished with exile, confiscation of property, torture, etc. Nevertheless, he succeeded. Churches were built, and priests appointed; the sabbath was celebrated; and the fast-days were kept. But the discontent was so intense, that, when Canute the Great invaded the country, he was joined by a large portion of the people. Olaf fled to Russia; and, when he returned, he was defeated, and killed in the battle at Stiklesbad, July 29, 1030. Then a re-action set in. The Norwegians were very dissatisfied with their Danish ruler, a son of Canute. In 1031 a great assembly of clergymen and laymen declared Olaf a saint. His remains were dug up, and deposited in the cathedral of Nidaros (Trondhjem); miracles took place at his grave, where crowds of pilgrims soon began to gather; and his *Passio et miracula*, written in the twelfth century, and recently edited by Fr. Methalfa, in *Anecdota Oxoniensia*, spread his fame far about. As Rome never protested against his saintship, though it was not established in the usual way, he became the patron saint of Norway, and the most celebrated saint in Scandinavia. The sources of his history are the *Heimskringla*, and *Olaf's Saga*, by SNORRE STURLESON. See LUDWIG DANE: *Nordens Helgener*, Christiania, 1881. A. MICHELSSEN.

OLDCASTLE, Sir John. See COBHAM, LORD.

OLD-CATHOLICS. The opposition to Jesuitism and Ultramontanism, which had been fomented within the very pale of the Roman-Catholic Church by the proclamation of the dogma of the immaculate conception (Dec. 8, 1854), and the issue of the *Encyclical* and *Syllabus* (Dec. 8, 1864), developed into an open conflict after the proclamation of the dogma of papal infallibility by the council of the Vatican (July 18, 1870). The bishops, even those who had made the most strenuous resistance at the council, finally submitted, and accepted the dogma; but, immediately after its proclamation, forty-two professors of the university of Munich, with Döllinger and Friedrich at their head, issued a formal protest. Similar protests came from other German universities, — Bonn, Giessen, Breslau, and Freiburg; and in August of the same year, a considerable number of Roman-Catholic theologians from Germany, Switzerland, and Austria, assembled at Nuremberg, and published a joint declaration, that the decisions of the council of the Vatican, especially that on the question of papal infallibility, were invalid, and not binding. It was by no means the idea of those men, as Döllinger's later conduct proved, to separate from the Church of Rome, or produce a schism, the less so as the

whole movement did not awaken any great interest among the laity. The only lay protest of any note was that of Munich, which first introduced the name "Old-Catholics." But, once started, the movement could not stop; and the direction in which it had to run was irresistibly prescribed by the logic of events.

The first Old-Catholic conference was held in Munich, Sept. 20–24, 1871. Döllinger was much opposed to the idea of organizing the party into an independent church; but congregations had already been formed in Munich, Passau, Cologne, Bonn, Nuremberg, Heidelberg, etc., and it was necessary to make provision for their religious wants. The conference, however, was determined that there should be no breach between the new church and the Roman-Catholic Church before 1870; that, indeed, the Old-Catholic Church which was to be organized should be the true continuation of the truly Catholic Church. But at this point a formidable difficulty presented itself: ordination and confirmation can only be performed by a bishop, and the party numbered no bishop among its members. At this juncture the Church of Utrecht came to the aid. The Church of Utrecht contains the remnant of the Jansenists, or Old-Catholics in Holland, and numbers at present one archbishopric of Utrecht, two bishoprics of Deventer and Haarlem, twenty-five congregations, and about six thousand members. It is strongly opposed to the theology and casuistry of the Jesuits; but it recognizes the decrees and canons of the Council of Trent. It regularly informs the Pope of the election of a new bishop, and the Pope as regularly declares the election null and void. But in this church the apostolical succession has undeniably been preserved, and from that it was transferred to the Old-Catholic Church. In the summer of 1872 Archbishop Loos of Utrecht made a tour of visitation among the Old-Catholic congregations in Germany, and confirmed about five hundred children; and in 1873 the bishop (Heykamp) of Deventer consecrated Professor Reinkens, who had been elected Old-Catholic bishop, in the fashion of the primitive church, by an electoral body composed of the clergy and delegates of the people.

At the third conference, held at Constance in 1873, the organization was completed, and a synodal constitution adopted. The diocesan synod, presided over by the bishop, and consisting of the clergy of the diocese, and one lay-delegate for each two hundred church-members, assembles every year, and despatches such business as has been prepared for it by the synodal committee, — an administrative body composed of four priests and five laymen, and placed beside the bishop for his assistance. The organization was recognized everywhere in Germany by the secular government. The first synod met at Bonn in 1874. A number of reforms have been gradually adopted and introduced, — the offering of the cup also to the laity in the Lord's Supper, the use of the native tongue in the service, the abolition of compulsory celibacy, etc. A similar constitution has been adopted by the Old-Catholic (Christian-Catholic) Church in Switzerland, where the movement arose and developed, independently of, but alongside with, the movement in Germany. Herzog, formerly a priest at Olten, was elected bishop, and

consecrated by Reinkens. The Swiss Constitution, however, is somewhat more democratic, — the bishop does not preside over the synod, greater influence on the administration is allowed to the congregation, the bishop can be deposed by the synod, etc. In Austria the government made some difficulty before recognizing the organization. In Bohemia, however, and in Austria proper, especially in Vienna, several Old-Catholic congregations have been formed. In Paris the ex-père Hyacinthe Loyson has formed an Old-Catholic congregation. In 1878 the statistics of the movement showed 122 congregations and 52,002 souls. Since that time the movement has made little or no progress.

LIT. — *Janus*, Eng. trans., 1870; FROMMANN: *Geschichte u. Kritik des Vat. Concils.*, Gotha, 1872; FRIEDBERG: *Sammlung der Actenstücke zum ersten Vat. Concil.*, Tübingen, 1872; *The New Reformation, a Narrative of the Old-Catholic Movement* [from 1870 to 1875], London, 1875; BÜHLER: *Der Altkatholicismus*, Leiden, 1880, which also gives an account of the very considerable and very important literature accompanying the movement; Bishop J. H. REINKENS: *Ursprung, Wesen u. Ziel d. Altkatholicismus. Vortrag am 30 Septbr., 1882*, Heidelberg, 1882; and literature under VATICAN COUNCIL.

OLDENBURG, the Grand Duchy of, consists of three parts, — the duchy of Oldenburg, the principality of Lübeck, and the principality of Birkenfeld, — whose church-establishments are entirely independent of each other, though the constitution is the same in all of them. According to the last census of 1875, the grand duchy contained 319,311 inhabitants, of whom 245,054 were Evangelical, 71,743 Roman Catholic, 1,578 Jews, 909 Christians of various denominations, and 30 of no acknowledged form of religion. The Reformation was established in the country July 13, 1573, the Church became a State establishment, and Lutheranism, the only denomination tolerated. In 1848 this constitution was abolished, the Church was separated from the State, and universal toleration made a law. In 1853, however, it was found necessary to return to the old order of things by the constitution of April 11. The Lutheran Church again became a State establishment, but religious freedom was retained.

OLD-LIGHT ANTIBURGHERS. See SECEDERS.

OLD TESTAMENT. See BIBLE TEXT, CANON.

OLEARIUS was the name of a German family, which, from the sixteenth to the eighteenth century, produced a great number of learned theologians. — I. **Johannes Olearius**, b. at Wesel, Sept. 17, 1546; d. at Halle, Jan. 26, 1623; studied at Marburg and Jena, and was appointed professor of Hebrew at Königsberg in 1577, professor of theology at Helmstädt in 1578, and superintendent of Halle in 1581. He was a son-in-law of Hesshusen, and, like him, an ardent champion of correct Lutheranism. — II. **Gottfried Olearius**, son of I.; b. at Halle, Jan. 1, 1604; d. there Feb. 20, 1685; studied at Jena and Wittenberg, and was in 1647 appointed superintendent in his native city. He was a very prolific writer: *Aphorismi homiletici*, 1658; *Annotationes biblicæ*, 1677; *Ideæ dispositionum biblicarum*, 1681; *Halygraphia* (an historical description of the city of Halle), etc.

— III. **Johannes Olearius**, son of I.; b. at Halle, Sept. 17, 1611; d. at Weissenfels, April 14, 1684; studied at Wittenberg, and was appointed superintendent of Querfurt in 1637, court-preacher to the Duke of Saxony-Weissenfels in 1643, and superintendent of the Weissenfels dominions in 1680. He published *Methodus studii theologici*, 1664; *Oratoria sacra*, 1665; a number of devotional books, a hymn-book containing two hundred and forty hymns by himself, etc. — IV. **Johann Gottfried Olearius**, son of II.; b. at Halle, Sept. 25, 1635; d. at Arnstadt, where he was superintendent, May 21, 1711; became specially noted as a hymn-writer: *Poetische Erstlinge*, 1664, and *Geistliche Singe-Lust*, 1697. His *Abacus Patrologicus*, Halle, 1673 (lives of ecclesiastical writers before the Reformation, alphabetically arranged), was republished in 1711, by his son, in an enlarged form, under the title of *Bibliotheca Scriptorum Ecclesiasticorum*. — V. **Johann Christof Olearius**, son of IV.; b. at Halle, Sept. 17, 1668; d. at Arnstadt, where he was superintendent, March 31, 1717; was a man of vast learning and great literary activity. His works on hymnology (*Entwurf einer Liederbibliothek*, 1702; *Evangel. Liederschatz*, 1705, 4 vols.; *Jubilirende Liederfreude*, 1717) are still of interest. — VI. **Johannes Olearius**, son of II.; b. at Halle, May 5, 1639; d. at Leipzig, Aug. 6, 1713; was appointed professor of classical languages at Leipzig in 1668, and professor of theology in 1677. In the pietist controversy he sided with Spener and Francke, though without taking active part in the contest until Carpzov's attack in 1692, which he met with an open and decided protest. Among his writings are, *Exercitationes philologicæ ad epistolas dominicales*, 1674; *De Stylo N. T.*, 1678; *Synopsis controversiarum cum Pontificiis, Calvinistis, Socinianistis, etc.*, 1698. — VII. **Gottfried Olearius**, son of VI.; b. at Leipzig, July 23, 1672; d. there Nov. 10, 1714; was appointed professor of classical languages in his native city in 1699, and professor of theology in 1708. He was still more independent of the reigning orthodoxy than his father. Of his writings, mostly dissertations on exegetical and dogmatical subjects, his *Jesus, der wahre Messias*, Leipzig, 1714, 3d ed., 1736, attracted much attention. — VIII. **Johann Christian Olearius**, son of III.; b. at Halle, June 22, 1646; d. there Dec. 9, 1699; studied at Jena, Leipzig, and Kiel; visited also the Dutch universities and Strassburg, and succeeded in 1685 his uncle as superintendent of Halle. He was an open but moderate adversary of the pietist movement. He published some dissertations and sermons. More detailed information on the whole family is to be found in LEUCKFELD: *Historia Hesshusiana* and DREYHAUPT: *Beschreibung des Saalkreises*. DRYANDER.

OLEVIANUS, Caspar, one of the fathers and founders of the Reformed Church in Germany; b. in Trèves, Aug. 10, 1536; d. at Herborn, March 15, 1587. He was made acquainted with the bearing of Christ's sacrifice on the forgiveness of sin through the teachings of a pious mother and priest. He studied law in Paris, Orleans, and Bourges. A solemn religious impression was made upon his mind at Bourges by the death of a friend by drowning, and his own narrow escape; and he consecrated his powers to the service of

the gospel. He took up the study of Calvin's works, and in 1558 went to Geneva, where he became an ardent follower of the Swiss Reformer. Returning to Trèves in 1559, he was appointed teacher in the high school. His position gave him an opportunity to explain the principles of the Reformation, and to lay bare the errors of Rome. The popularity of these class-room talks was so great, that he was urged to preach. He did so, and won half the population for the principles of the Reformation. The archbishop of the diocese forbade his preaching, and ordered the city council to institute an investigation. But the community sympathized with Olevianus, and the appeal was disregarded. He finally marched against the city. The citizens at first offered a successful resistance by drawing chains across the streets, but finally surrendered, on the condition that the archbishop would spare the people. He, however, threw Olevianus in prison, and charged him with rebellion. His answer was, that he had done nothing but preach the gospel and the doctrines of the Augsburg Confession. He was finally released on the payment of a sum of money, but banished with his friends.

Olevianus became, at the invitation of the elector, Friedrich III., teacher at Heidelberg in 1560, and, the year following, professor, and doctor of theology. In conjunction with Ursinus, who was called to Heidelberg in 1561, he composed the Heidelberg Confession, in defence of which he published two works: *Vester Grund*, d. i., *die Artikel d. alten waren ungezweiften, christlichen Glaubens*, and *Neue Predigten v. heiligen Nachtmal d. Herrn*. In the doctrines of the Lord's Supper and predestination he held the views of Calvin. At the death of Friedrich (Oct. 26, 1576) and the accession of his son, Ludwig VI., a Lutheran, his activity in Heidelberg came to an end. Six hundred Reformed preachers besides himself were obliged to quit the land. Olevianus went to Berleburg, where he commented upon several of the Pauline Epistles, and wrote his work on the covenant of grace (*De substantia fœderis gratuiti*, etc.). He also was prominent in introducing the Reformed Church in Nassau Siegen, and other states. Being asked on his death-bed whether he felt confident of his salvation through Christ, he replied, pressing his hand to his heart, "Most confident!" (*certissimus*). See the excellent work of SUDHOFF: *Kaspar Olevianus und Zach. Ursinus Leben und ausgewählte Schriften*, Elberfeld, 1857.

O. THELEMANN.

OLGA, St., a much-revered saint of the Russian Church, belonged to a poor family, but became the wife of Grand Duke Igor of Kiew, and governed the country with great success during the minority of her son Vratislav. In 952 she went to Constantinople, embraced Christianity, and was baptized by the patriarch Theophilaktos, assuming the name of Helena. After her return to Kiew, she is said to have labored much for Christianity, though without any palpable effect. Her day of commemoration is July 21. See L. ELISSALDE CASTREMONTÉ: *Vie de sainte Olga*, Paris, 1879.

OLIER, Jean Jacques, b. in Paris, Sept. 20, 1608; d. there April 2, 1657; studied theology at the Sorbonne; frequented the conferences of Vincent of Paula on the duties of the clergy; and determined to devote his life to the education of young

ecclesiastics. In 1642 he was appointed pastor of St. Sulpice in Paris, and there he founded the celebrated seminary from which the Roman-Catholic Church in France has received some of its best impulses. In 1652 he resigned his office as pastor, in order to devote himself wholly to the seminary. His few writings are mostly of devotional character. His *Catéchisme chrétien pour la vie intérieure*, Louvain, 1686, was often republished.

C. SCHMIDT.

OLIN, Stephen, D.D., LL.D., Methodist divine; b. at Leicester, Vt., March 3, 1797; d. at Middletown, Conn., Aug. 16, 1851. He was graduated from Middlebury College 1820; entered the ministry of the Methodist-Episcopal Church, and, after several appointments, was professor of English literature in the University of Georgia 1827-31, president of Randolph Macon College, Virginia, 1831-37, president of Wesleyan University, Middletown, Conn., 1842 till his death. From 1837 to 1841 he travelled in Europe, Egypt, and Palestine, the fruits of which journey were, *Travels in Egypt, Arabia Petrea, and the Holy Land*, New York, 1843, 2 vols.; and *Greece and the Golden Horn*, New York, 1854. President Olin was renowned as a pulpit orator. His *Works*, consisting of sermons, etc., appeared New York, 1852, 2 vols.; and his *Life and Letters*, edited by his wife, New York, 1853, 2 vols.

OLIVA, Fernan Perez de, b. at Cordova, 1494; d. at Salamanca, 1530; studied at Salamanca, Alcalá, Paris, and Rome; lectured with much success on the morals of Aristotle in Paris, and received the most flattering invitations to Rome from Adrian VI., but preferred to settle on Spanish soil at Salamanca, and acquired a noted place in the history of Spanish literature by employing the Castilian tongue, instead of the Latin, in his essays: *On the Dignity of Man*, *On the Faculties of the Mind*, etc. See TICKNOR: *History of Spanish Literature*, New York, 1849.

OLIVE. See OIL.

OLIVERS, Thomas, b. at Tregonan, in Wales, 1725; d. in London, March, 1799. Illiterate and profligate as a youth, he was converted under Whitefield's preaching, became (1753) one of Wesley's most active preachers, and his corrector of the press (1775-88), doing much work in the Calvinistic-Arminian Controversy. He wrote an Elegy on Wesley's death (1791) and four hymns, whereof "The God of Abraham praise" (1772 or earlier) is generally allowed to be one of the noblest odes in the language.

F. M. BIRD.

OLIVET and OLIVES, Mount of, a mountain range east of Jerusalem, called by the Arabs *Jebel et Tur* ("mount of the rock"). 1. *Physical Features*.—It is, properly speaking, a ridge, sloping on the west abruptly toward the Kedron Valley, by which it is separated from Jerusalem, but towards the east more gradually, breaking up into valleys. It has four distinct elevations, although the intervening depressions are very slight. (1) *Viri Galilæi* ("ye men of Galilee"), so called because there, tradition says, the angels addressed those words to the gazing disciples (Acts i. 11). It is a half-mile north of the city, and is 2,682 feet above sea-level. (2) "Mount of Ascension," 2,665 feet directly opposite the city, and properly the Mount of Olives. (3) "The Prophets," from a catacomb, the "Prophets' Tombs," on its side.

This summit is south-west of the former about six hundred yards. (4) "Mount of Offence," because there Solomon set up the idol-worship. Bleak as the mountain ridge is at present, only a few scattered olive-trees being left to justify its name, there is evidence that once it really was covered with olives, myrtles, pines, and palms; and a little care and cultivation would restore its beauty.

2. *The View* from the Mount of Ascension is the "saddest and yet the most impressive in the world." It is the best view of Jerusalem, so full of reminiscences of former grandeur, so full of evidences of present decay. And more can be seen than the city directly in front. On the north rises Scopus; on the east are the Dead Sea, apparently at one's feet, but really seven hours of hard riding away, and the mountains around it; on the south is the Frank Mountain. Our Lord must often have gazed upon this prospect.

3. *Scripture Allusions*. — Olivet is first mentioned in connection with David's flight from Absalom (2 Sam. xv. 30). It was the scene of the worship of Chemosh and Molech, set up by Solomon (1 Kings xi. 7), destroyed by Josiah (2 Kings xxiii. 13, 14); thence, also, the people, by order of Ezra, got the branches for the feast of tabernacles (Neh. viii. 15). But the allusions to it in the New Testament are not only more numerous, but much more interesting. "It is very prominent in the closing scenes of our Saviour's ministry. In Bethany, on the eastern slope of Olivet, he had his most intimate friends, — Lazarus, Martha, and Mary, — and performed his last and greatest miracle (Luke x. 38-42; John xi.). From Mount Olivet he made his triumphal entry into Jerusalem (Luke xix. 29-38). Here he spent the nights intervening between the entry and his passion, and returned every morning to teach in the temple (Luke xxi. 37). Descending from this mountain, he wept over the ungrateful city, and foretold her fearful doom (Luke xix. 41-44; cf. ver. 37). To it he repaired on the night of his betrayal (John xviii. 1); from it he ascended to heaven to take possession of his throne (Luke xxiv. 50; Acts i. 12)." — SCHAFF, *Through Bible Lands*, p. 272. Gethsemane was upon the hither slope of Olivet; and so upon the same mountain pressed the feet of Jesus when in the depths of his humiliation; and in the heights of his triumph.

4. *Buildings on the Mount*. — Tradition wrongly puts the ascension upon the so-called "Mount of Ascension:" indeed, our Lord's footstep is shown in the Mohammedan mosque which now covers the spot. There Helena, the mother of Constantine, built (325) a basilica; and other churches and convents were built there by crusaders. The patriarch Modestus, in the beginning of the seventh century, built there a rotunda, open in the middle, because tradition said that the place of the ascension must not be covered by a roof. This building was several times destroyed and rebuilt. The present Chapel of the Ascension is octagonal, and was rebuilt after the earthquake of 1834. On the spot traditionally pointed out, stands to-day a Mohammedan mosque, round whose court "are ranged the altars of various Christian churches."

Besides the literature under JERUSALEM, see the exhaustive monograph of TOBLER: *Siloahquelle u. d. Oelberg*, St. Gallen, 1852.

OLIVÉTAN, Pierre Robert, b. at Noyon; a relative of Calvin; was tutor in a rich family at Geneva in 1533, but was expelled from the city for propagating the ideas of the Reformation; settled at Neufchâtel, and undertook, on the instance of the Piedmontese Waldenses, to translate the Bible into French. As he was not a great Greek or Hebrew scholar, he used the translation of Lefèvre d'Etaple as foundation for his own work. It appeared at Neufchâtel, 1535, in folio. Afterwards revised by Calvin, it was generally adopted by the French Protestants. Olivétan died at Ferrara in 1538. C. SCHMIDT.

OLIVI, Pierre Jean, b. at Sérignan in Languedoc, towards the middle of the thirteenth century; d. at Narbonne, 1297; entered the order of the Franciscans; studied theology in Paris; became a man of great learning and severe morals, and contended for the complete fulfilment of the rules of his order, also that of absolute poverty. To these maxims he added certain apocalyptic ideas resembling those of the abbot Joachim, which he set forth in his *Postilla super Apocalyp.* Before his death the book does not seem to have been known outside of the narrow circle of his friends and pupils; but in 1326 Pope John XXII. condemned sixty propositions extracted from it, and the author's bones were dug up and burnt. See WADDING: *Annales Minorum*. C. SCHMIDT.

OLLIVANT, Alfred, D.D., Bishop of Llandaff; b. at Manchester, Eng., 1798; d. at Llandaff, Dec. 16, 1882. He was fellow of Trinity College, Cambridge, 1821; vice-principal of St. David's College, Lampeter, 1827-43; regius professor of divinity, Cambridge, 1843-49; and bishop of Llandaff, 1849 till his death. He published *An Analysis of the Text of the History of Joseph*, London, 1828, 2d ed., 1833; *Sermons preached in the Chapel of St. David's, Lampeter*, 1831. He was a member of the O. T. Company of Revisers.

OLSHAUSEN, Hermann, a pious theologian, who participated actively in the theological movements of his day, and did excellent work in the department of New-Testament exegesis; the son of a clergyman; was b. at Oldeslohe [in Holstein], Aug. 21, 1796; d. at Erlangen, of consumption, Sept. 4, 1839. In 1814 he entered the university of Kiel, and two years later passed to the university of Berlin, where he came under the influence of Schleiermacher and Neander. At the festival of the Reformation in 1817, he gained the prize for the best essay upon Melancthon as depicted in his letters (*Melancthon. Charakteristik aus seinen Briefen dargestellt*, Berlin, 1818). In 1820 he became *privatdocent* at Berlin, in 1821 professor extraordinarius, and, 1827, ordinary professor at Königsberg. In the circle of young friends at Berlin who gathered especially about Neander, he had manifested a living faith in Christ in its full power. From that time he "desired only to be a faithful servant of the church of his Lord and Saviour." He married Agnes von Prittwitz-Gaftron, but his happiness was much interrupted by the affliction of a feeble constitution. In the hope of benefiting his health, he followed a call to Erlangen in 1834.

Olshausen's special department was New-Testament exegesis. He prepared the way for his Commentary in a work on the historical proofs of the genuineness of the Gospels in the first two centu-

ries (*Die Aechtheit d. vier kanon. Evangelien*, etc., Königsberg, 1823, English translation in American edition of Commentary by Fosdick). He stated his exegetical principles in two works, — *Ein Wort über tieferen Schriftsinn* (Königsberg, 1824), and *D. bibl. Schriftauslegung* (Hamburg, 1825), and defended the allegorical and typical methods, but without opposing the grammatical and historical. He affirms that a "real religious experience is the condition of an understanding of a religious work, and especially the Bible." His ideas were realized in his Commentary on the New Testament, completed and revised by Ebrard and Wiesinger, Königsberg, 1830 sqq., and later editions [trans. for Clarke's Foreign Theol. Library, Edinburgh, 1847-49, 4 vols., and revised by Professor A. C. Kendrick, New York, 1856-58, 6 vols.]. He often shows a profound perception of the meaning and connection of the plan of revelation, without neglecting, however, the meaning of the words. Olshausen's memory will continue to be held in honor as that of a Christian scholar; and the seed he sowed will not be lost for the kingdom of God. L. PELT.

OMISH, or **AMISH**, the followers of Jakob Ammon. See MENNONITES.

OMNIPOTENCE, OMNISCIENCE, of God. See GOD.

ON (the Egyptian, *An*; the Greek, *Heliopolis*), "City of the Sun," which was a translation and paraphrase of the Egyptian name, and must have been known to the Hebrews, since Jeremiah (xliii. 13) calls the city *Beth-shemesh*, "House of the Sun." It was one of the oldest and most renowned cities of Lower Egypt, and the principal seat of the worship of the sun. The magnificent sun-temple of On is the only Egyptian temple of which we have a detailed description by a Greek (Herodotus). It was especially celebrated for its numberless obelisks. The obelisk was the peculiar symbol of the sun-god, and most of the obelisks which have been carried to Europe have been taken from On. With the sun-temple were connected a priest school and a medical school, and those institutions were visited by all the Greek philosophers who went to Egypt to study. At the time of Strabo the house in Heliopolis was still shown, in which Plato had stopped. The population in the neighborhood of On was not purely Egyptian, but much mixed up with Shemitic elements. Asenath, the wife of Joseph, was the daughter of Poti-pherah, a priest of Heliopolis (Gen. xli. 45). Both these names, however, are genuine Egyptian.

ONDERDONK, Henry Ustic, D.D., LL.D., was b. in New York, March, 1789; and d. in Philadelphia, Dec. 6, 1858. He graduated at Columbia College, 1805; studied medicine in London; M.D., Edinburgh, 1810; with Dr. V. Mott, edited *New-York Medical Journal*; was ordained, 1815; ministered at Canandaigua, N.Y., 1816-20; rector of St. Ann's, Brooklyn, 1820-27; assistant bishop of Pennsylvania, 1827; succeeded Bishop White, 1836; suspended, 1844; restored, 1856. He published *Episcopacy Examined and Re-examined* (1835), etc. He was active in assisting the appointed compilers of the two hundred and twelve hymns which from 1827 to 1871 were usually bound with the Prayer-Book, and employed in the Protestant-Episcopal Church, re-writing several hymns, and

contributing ten entirely his own. Of these, *The Spirit in our hearts*, has been generally, and several others frequently, adopted by the hymnals of other communions. F. M. BIRD.

ONEIDA COMMUNITY, a body of so-called religious perfectionists, practising a community of wives and goods; founded by John H. Noyes, who graduated at Dartmouth College, 1830, and, after studying theology at Andover and New Haven, was licensed to preach in 1833. He promulgated the views on Christian perfection and the intercourse between the sexes which were sought to be carried out at two communities, — the Oneida Community (1847) in Madison County, N.Y. (three miles from the town of Oneida); and the community at Wallingford, Conn. The Oneida Community owned a fine tract of six hundred and forty acres, practised a community of goods and a community of wives. Noyes was at the head of the institution. The community occupied one large building. The people were skilful farmers, and carried on successfully the manufacture of traps and the preparation of preserved fruits. The opposition to this institution, which was based upon the very just sentiment, that the community was highly immoral in its practices, under the lead of the late Professor Mears of Hamilton College, and others, secured its dissolution in 1879.

See J. H. NOYES: *History of American Socialisms*; NORDHOFF: *Communitistic Societies of the United States*, 1875.

ONKELOS, one of the principal targumists, or translators of the Hebrew Bible into Chaldee. He sat at the feet of Gamaliel, and was a fellow scholar of Paul, as the Talmud informs us (*Megilla*, fol. 3, col. 1; *Baba Bathra*, fol. 131, 1). Jonathan made use of Onkelos. The Targum of Onkelos was the first work of its kind, and is a faithful translation, except in the case of figurative expressions; e.g., anthropopathic representations of God. It comprised the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets. It may be found in the Bibles of BOMBERG and BUXTORF, the *Biblia Complutensis*, of Venice, 1526, and in Walton's *Polyglot*. See LUZZATO: *Philoxenus, sive de Onkelosi paraph. chald.*, 1830; ZUNZ: *Gottesdienstl. Vorträge d. Juden*, Berlin, 1832; EMANUEL DEUTSCH: *Literary Remains*, London, 1874.

OOSTERZEE, Jan Jakob van, Dutch theologian; b. at Rotterdam, Holland, April 17, 1817; d. at Wiesbaden, Germany, July 29, 1882. He studied at the university of Utrecht, 1835-40, where he had a brilliant course. From 1840 to 1844 he was pastor at Kemnes-Binnendyck and at Alkmaar, from 1844 to 1862 pastor in the principal church of Rotterdam, from 1862 till his death ordinary professor in the university of Utrecht, where he lectured, first upon biblical, systematic, and pastoral theology and homiletics, but after 1867, upon New-Testament introduction, history of doctrines, and philosophy of religion. He was the recognized leader of the evangelical school of Holland. In learning, eloquence, and piety, he ranked with the greatest divines of his day. He was also a voluminous writer. Several of his works have been translated, and commend themselves very highly to practical and conservative religious minds in Great Britain and Ameri-

ca. Among his works may be mentioned: *Levan Jesu* ("Life of Jesus"), Rotterdam, 1847-51, 3 vols., 2d ed., 1863-65; *Christologie*, 1855-61, 3 vols., the 3d vol. trans. under the title *The Image of Christ as presented in Scripture*, London, 1874; Commentaries in the Lange series, *Luke*, 1858, trans., New York, 1866, *Pastoral Epistles*, 1860, 2d ed., 1863, trans., 1868, and with Lange, *James*, 1862, 2d ed., 1866, trans., 1867; *Theology of the New Testament*, Utrecht, 1867, 2d ed., 1869, Eng. trans., London, 1870, 4th ed., 1882; *Christian Dogmatics*, 1870-72, 2 parts, Eng. trans., London and New York, 1874, 2d ed., 1878; *Year of Salvation*, Edinburgh, 1874, 2 vols.; *Moses*, Eng. trans., Edinburgh, 1876; *Practical Theology*, Eng. trans., 1878. He left behind him an autobiography and a work upon apologetics. See biographical sketches in ZÖCKLER'S *Beweis des Glaubens* for 1882, and EVANS, in *Catholic Presbyterian* for October, 1882.

OPHIR (אֹפִיר, in the Sept. *Ὀψείρ*; or אֹפִיר, in the Sept. *Σωφίρα*, *Σοφίρ*, etc.) is mentioned in Gen. x. 29 as the eleventh son of Joktan, and in 1 Kings ix. 28, x. 11, 2 Chron. viii. 18, ix. 10, as a region from which the fleet of Solomon, navigated by Phœnicians, brought back gold, and that not only in immense quantities, but also of a fineness unequalled by the product of any other region (comp. 1 Chron. xxix. 4; Job xxviii. 16; Ps. xlv. 9). The question where the abode of Ophir the Shemite was to be sought for, was pretty accurately answered at the time of Moses: all the thirteen sons of Joktan, and the tribes descending from them, were settled in Arabia. But where was the Ophir of Solomon? The latter question has puzzled a great number of the most learned Orientalists and historians. Its theological import is small; but, in the chain of ancient traditions concerning commercial connections and routes, Ophir forms a link of the greatest consequence. Four different views with respect to its location have been propounded and sustained by reasons of weight. Some have placed it in Southern Arabia,—Edrisi, Abulfeda, Bochart, Niebuhr, Gesenius, Vincent, Volney, Seetzen, Rosenmüller, and Keil; others, on the eastern coast of Africa,—Dapper, Th. Lopez, J. Bruce, Montesquieu, d'Anville, Schultess, and Quatremère; others again, in East India,—the Septuagint, Josephus, Bochart (who supposes a double Ophir), H. Reland, Lassen, and Ritter; some, finally, consider Ophir a collective name for distant southern countries, like India, Cush, etc.,—Joseph Acosta, Heeren, Hartmann, Tychsen, and Zeune.

Those scholars who locate Ophir on the eastern coast of Africa generally designate Sofala as the place in question. It is situated on the canal of Mozambique, in lat. 20° S.; and two hundred geographical miles in the interior, in the neighborhood of the gold-mines of Tete, remains of walls and masonry are found, covered with inscriptions in unknown characters, but by a native tradition ascribed to the Queen of Sheba. The name of this latter place is *Fura*, which is declared to be identical with *Afura* (Ophir). In favor of this hypothesis speak the great quantity and the exquisite fineness of the gold of Eastern Africa, in which respects it far surpasses that of India; the immense amount of ivory which Africa furnishes, and in which respect it also far exceeds India;

and, finally, the circumnavigation of Africa by the Phœnicians, who, according to Herodotus, planted a hundred stations on the western coast of the continent. But the etymology of *Fura* is a weak point; and Africa has no sandal-wood and no peacocks, both of which belong exclusively to India. In favor of India speaks the circumstance that the names of the products (gold excepted) which were brought from Ophir are all of Indian origin, such as *Koph*, "ape," *Kapi* in Sanscrit; *Shen habbim*, "tooth of the elephant," from the Indian *ibha*, the Egyptian *ebu*, the Latin *ebur*, "ivory;" *Tukhim*, "peacock," from *Cikhi* in Sanscrit, and *Toge* in Malabar, etc. It is also evident that the *Σωφίρα* of the Septuagint means India, as *Sophir* is the Coptic name of "India and its islands;" and Josephus says explicitly, that the fleet of Solomon went "to India, which in old times was called Sophira, but now is called Chryse" (*Ant.*, 8, 6, 4). But the difficulty is to designate a point in which the gold of Himalaya and the sandal-wood of Deccan (that is, the products of the northern and southern parts of India) could be conveniently gathered together for exportation. Abhira has been pointed out, an old Arian settlement situated in lat. 20° N., between the Delta of Indus and the Gulf of Cambay; also the Supara of Ptolemaeus, the present Goa; and others. But in all cases the etymology presents difficulties. The safest is still to seek for Ophir in some place on the south-eastern coast of Arabia, which forms a convenient point of connection between Eastern Africa and India, and which in olden times was certainly inhabited by the Ophirites (Gen. x. 29), though now neither the country, nor any single place in it, bears the name. [See A. SOETBEER: *Das Goldland Ofir*, Berlin, 1880] PRESSEL.

OPHITES. See Gnosticism, p. 879.

OPTATUS, Bishop of Mileve in Numidia. Of his life nothing is known; but a book by him, *De schismate Donatistarum adversus Parmenianum*, has come down to us. According to Jerome (*De vir. ill.*, 110) it was written between 364 and 375; but this statement is contradicted by a notice in the work itself,—*Siricius hodie qui noster est socius* (ii. 3),—as Siricius did not ascend the episcopal throne of Rome until 384. The passage, however, may be a later interpolation or addition, as, indeed, the whole seventh book seems to be an appendix added to the original text at a later date. The plan of the work presupposes only the six first books, and Jerome knew only them. The work is a refutation, from the Catholic side, of a work, now lost, by the Donatist Parmenianus, and is written in a conciliatory spirit, which, of course, does not exclude many severe attacks in the details. It is, consequently, a precious source for the history of Donatism. But, besides this its historical importance, it has also considerable dogmatical interest. In his exposition of the idea of the Church, Optatus is the immediate predecessor of Augustine, and independent of Cyprian. He was the first to ascribe to the sacrament that character of objectivity (*sacramento per se esse sancta, non per homines*) which came to play a decisive part in the dogmatics of the Western Church. From his explanation of the "gifts" of the church, it appears that the idea of the *Cathedra Petri*, as the representative of the unity of the episcopate, was accepted in Africa, etc. The first edition of

the book is that of Mayence, 1549. Several Parisian editions followed; but they were all eclipsed by that of Dupin, Paris, 1700, which has been reprinted by Migne (XI.). ADOLF HARNACK.

OPTIMISM AND PESSIMISM. When these terms are employed to denote philosophical systems, the former signifies the theory that existence is essentially good and the universe perfect; and the latter, the theory that existence is essentially evil and the universe a vanity. Neither term is old. The former only became current in the first half of the eighteenth century, when it was employed to designate the Leibnitzian doctrine of the best possible world. The latter has only come into circulation in the present century, and chiefly in consequence of the influence and celebrity acquired by the doctrine of Schopenhauer. Optimism and pessimism both existed, however, long before the terms now used to designate them. Springing more from the heart than from the head,—from moods and dispositions, than from reasons and discoveries,—they may be traced as veins of feeling and belief through poetry and religion, in almost every age and land which have had a literature, although they have only appeared in modern times as distinct philosophical theories. It is only, however, in the theoretical or philosophical stage that they deserve their name, and show their nature. Popular optimism and pessimism do not look beyond the interests of individuals or species; and yet the optimism and pessimism which do not regard the world in its entirety are manifestly both incomplete and inconsistent.

Optimism may allow that there is much pain, and pessimism may allow that there is much pleasure, in life. So far as suffering may lead to the greatest good, optimism demands it. So far as enjoyment is necessary to render an essentially evil existence endurable, pessimism requires it. Optimism denies that there is any thing really evil, if the universe be considered as a whole, but not that there are many particular evils in the universe. Pessimism denies that there is any thing really good in relation to the universe as a whole, but not that there are many things good as regards the particular interests of particular beings.

The chief classical and Christian philosophies were optimist in spirit. But optimism appeared as a distinct theory, only near the close of the seventeenth century. As it was adopted about the same time by Lord Shaftesbury, Archbishop King, and Leibnitz, it is necessary to bear in mind that Shaftesbury first expounded it in his *Inquiry concerning Virtue*, written in 1692, and surreptitiously published in 1699; King, in his *De Origine Mali*, published in 1702; and Leibnitz, in his *Theodicée*, published in 1710. It had occurred independently to Leibnitz; but, before he published on the subject, he had read what Shaftesbury and King had written. It is an error to represent, as Dugald Stewart and Mr. Hunt have done, Shaftesbury or King as having derived their optimism from Leibnitz. In Pope's *Essay on Man*, the doctrine was most skilfully advocated in verse. In Voltaire's romance of *Candide*, it was most ingeniously ridiculed.

What optimism teaches is, that every thing in the universe is in its place, is good relatively to the whole, is for the best; that the universe as a

whole could not have been better contrived or ordered than it is; that there is nothing really evil, since, however painful and hurtful many things may be within certain limits, they all tend to the good of the whole. The great reason, and it may almost be said, the sole reason, given for this teaching, is the Divine Perfection. As absolutely good, God can only wish what is for the best,—that than which there can be no better, if the good of the entire universe, and not merely of a part of it, be contemplated; and whatever he wishes must be realized, because he is omnipotent and omniscient. This argument can be made extremely plausible. It is doubtful, however, if it be conclusive. "The world is the best possible, because God is infinitely powerful, wise, and good." Is there not just as much reason for saying that the world cannot be so good but that God could have made it better, because he is thus infinite? As he is infinite, and the world is finite, the distance between his goodness and any degree of goodness which the world can have must be infinite; and to say that it is as good as he could make it, however good it may be, would appear to imply that his power must be limited. In fact, it would almost seem as if here were a case, where, turn to which side we please, there meets us the horn of a dilemma. If the world is not the best possible, says the optimist, God cannot be all-good. But if the world be the best possible, the best that God can make, is the inference not just as good that God cannot be all-powerful? Or, rather, is the true inference not, that we are reasoning in a region too high for us, and where our conclusions are not much worth one way or another? Then, is it clear that there can be no real evil in the world, because God is absolutely good? May it not merely be better that there should be even such evil than that God should prevent it by making men unable to do it, while yet the world might be a great deal better than it is if men did no evil. There is obviously a vast difference between the so-called evils of the physical world and the evils of the moral world. The former can be shown to be conducive to the good of the physical system as a whole, and therefore to be only seemingly evil. The latter are pronounced by conscience essentially evil, and investigation fails to prove that they have any rightful place in the world.

The dissatisfaction with life which ultimately leads to pessimism comes to light in all literatures. It found a very remarkable religious expression in Buddhism. In the present century it has appeared in a series of speculative systems. The two countries in which pessimism has chiefly flourished are India and Germany. Only in pantheistic soil can pessimism flourish. The belief that existence is essentially evil can never spring from a true theism.

Arthur Schopenhauer (1788-1860) was the founder of modern or German pessimism. According to him, the world is the worst possible. A worse world could not exist at all. It is representation, an illusion produced by the intellect, behind which lies will, the universal substance, the ultimate principle of all things. This will is in itself a blind, unconscious striving, which only comes to consciousness in animated beings. Discontent is of its very essence; and, with every new stage

of development, it becomes increasingly wretched. The radical evil is the will to live. The great aim of life is to get rid of life through extinction of the will to live; and this must be accomplished by fasting, by voluntary poverty, by meek submission to injury, by absolute chastity, and, in a word, by the various exercises of asceticism. The most distinguished living representative of pessimism is Edward von Hartmann. He attempted to overcome the dualism of will and knowledge in Schopenhauer's philosophy by reducing them to a unity, which he calls the Unconscious. To the working of the irrational will of the Unconscious, he ascribes alike the origin of existence and of evil. That will has broken away from the primitive harmony of the Unconscious, and nature and life are the deplorable consequences. Reason follows after, to undo, as far as possible, the evil which will has produced, and to convince it of the mischief which it has caused and is causing; but, before it succeeds, all history must be traversed, all delusions experienced, all follies committed. He will not say that the world is the worst possible; he will not deny even that it may be the best possible, since we do not know what is possible: but he holds decidedly that it is worse than would have been no world at all. He believes himself able to prove, by an appeal to the experience both of individuals and of society, that pain preponderates in a high degree over pleasure, evil over good. He does not deny that there is a kind of progress and plan in history; and yet he regards history as, on the whole, an irrational process, the successive epochs of which are so many stages of illusion. The progress of history is, in his view, not the growth of any positive good in history, but the growth of man's consciousness of the nothingness and vanity of human life. The most thorough and uncompromising of the advocates of pessimism is Herr Bahusen. He maintains that the world and life are not only essentially irrational and wretched, but will be eternally so; that his fellow-pessimists have no right to promise that the agony of creation will ever terminate; that the hope of the extinction of evil in a world essentially evil is an unreasonable hope, and can only be based on blind faith. Pessimism has been defended also by Frauenstädt, Taubert, Du Prel, Venetianer, Volkelt, Noire, Von Hellwald, Mainländer, and many other writers.

If there be a personal God, a moral law, and a heavenly life, pessimism must manifestly be rejected. If there be no proof of these things, it cannot be conclusively refuted. The question raised by pessimism as to the worth of life cannot be decided by mere induction from experience.

LIT.—The works of SHAFESBURY, KING, and LEIBNITZ, already mentioned. The writings of the pessimists named in this article. GASS: *Optimismus und Pessimismus*; DUBOC: *Optimismus und Pessimismus*; HUBER: *Pessimismus*; CARO: *Pessimisme au XIX^e Siècle*; and SULLY: *Pessimism*,—a very able work both as a history and a criticism.

ROBERT FLINT.

OPTION (*optare*, "to choose"), in canon law, denotes the right to acquire an ecclesiastical benefice by simple choice. Of the prebends belonging to a cathedral, and varying somewhat in value, some are free (*canonice liberæ*); and, when such a free prebend falls vacant, the prebendary

next in age can acquire it by option if he prefers it to his own. In the ecclesiastical law of England, option denoted a right, which the archbishop acquired by confirming a bishop, of filling the next vacant benefice belonging to the see according to his own choice; but the right has become lost by 3 et 4 Victoria, sect. 42, cap. 113.

OPUS OPERANTIS (*the work of the worker*) and **OPUS OPERATUM** (*the work wrought*),—two theological terms expressive of two diametrically opposite conceptions of the character of the Christian sacraments; the former ascribing the effect of the rite chiefly, if not exclusively, to the disposition of him who performs it, the latter ascribing the effect to the rite itself, independent, or nearly independent, of the disposition of him who performs it.

ORAL LAW. See TRADITION.

ORANGE, a city of Provence, France, was the seat of two remarkable councils in the earlier part of the history of the Church of France (*Concilia Arausicana*). The first was convened by St. Hilary of Arles in 441, and attended by seventeen bishops. It issued thirty canons, specially interesting on account of their very minute definitions of the relations between diocese and diocese, bishop and bishop. The second was convened by Cæsarius of Arles in 529, and was attended by thirteen bishops. It issued twenty-five canons, mostly of dogmatical bearing, and directed against the reigning semi-Pelagian doctrines of grace and free-will. See HEFELE: *Conciliengeschichte*, ii., and F. H. WOODS: *Canons of Second Council of Orange, A.D. 529*, London, 1882.

ORATORIO, The, is, within the range of sacred music, what the opera is in the domain of secular music. It differs chiefly from the opera in not employing the stage, costumes, and the art of acting; though it may be noticed that the oldest Italian oratorios were represented on stages erected in churches, and that in more recent times, in 1731, Handel's *Esther* was brought out on the stage in a London theatre. It is not art in the same exclusive sense as the opera. It does not propose to impress the hearer solely through his imagination: on the contrary, the ideas and feelings which it expresses make a direct personal appeal to the hearer. Its true character is solemnity; and compositions—such as Berlioz's *The Damnation of Faust*, and Gade's *The Crusaders*—which have not that character, are, though in all other respects they may present the characteristics of the *genre*, not oratorios: hence the explanation of many peculiarities, both in choice of subject and in method of treatment. The oratorio must find its subject, if not necessarily in the Bible itself, at least in the sacred tradition still living; otherwise the direct relation is lost. Only a very few composers of oratorios, such as Scarlatti in his *St. Francesca*, and Metastasio in his *St. Helena*, have ventured away from the fountain itself. The subject chosen, the absence of the stage, allows the introduction of much broader epic elements than the opera can assimilate, and the absence of acting necessitates a much more abstract expression of emotion. On account of the personal appeal which the subject makes to the audience, the oratorio has no room for representation of character in the full, artistic sense of the word. On the other hand, however, if the dramatic

element becomes entirely lost in epic descriptions and lyric declamations, the oratorio shrinks into a mere cantata, as in the case of *The Seven Words* of Haydn. Generally it may be said that there is nothing which the modern oratorio resembles so closely as the antique tragedy, — that wonderful blending of religion and art, to whose full understanding we now have no other key than the oratorio.

Historically the oratorio owes its origin to St. Filippo de Neri (1515–95), the founder of the order of the Oratorians, and the confessor of Palestrina. The opera was just the rage of the day, and without hesitation Neri engaged it in the service of the church. In the oratory of his order a stage was erected, and fitted up with full decoration. On this stage an *azione sacra* — that is, a scene of the Bible, or of the sacred tradition of the church — was enacted by priests in costume. The style of the music was that of the *opera seria* with some small modifications. The bass was allowed to sing solos, the choirs were more prominent, the orchestral accompaniment was less developed, etc. The attempt proved eminently successful; and, from the place in which the *azione sacra* was performed, it received the name of an "oratorio." The next step in the development of the oratorio is marked by the appearance of Händel (1685–1759) and Bach (1685–1750); and the difference between the old Italian and the new Anglo-Germanic form of the *genre* is like that between a polite abbot of the period of the Renaissance and one of the four great prophets. The difference between the two great masters themselves may be thus described, — while the oratorio of Händel became a free, independent creation, though still belonging to the church, the passion-music of Bach remained a part of the service itself, and was partially destined for the use of the congregation. From the Roman-Catholic Church the Protestant churches of Germany had retained the custom of celebrating Good Friday by a special recital, in the Gregorian style, of the Passion; different lines being recited or sung by different voices, and sometimes repeated by the whole congregation. Under the influence of the opera, this Passion-recital had been further developed by Heinrich Schütz, chapel-master of Dresden, and Sebastiani, chapel-master of Königsberg. The narrative was dissolved into a series of recitatives, solos, duos, and choruses. The final perfection of this development was the *Passion according to Matthew*, composed by Bach, and performed for the first time in the Cathedral of Leipzig on Good Friday, 1729. The last chapter of the history of the oratorio is occupied by Haydn (1732–1809) and Mendelssohn (1809–47), by whose treatment its technical form, more especially the instrumental portion, no doubt, was still further developed, but who hardly can be said to have been able to keep up its spiritual standard. Haydn's exuberance of graceful melody was somewhat wanting in sublimity, and the whole character of Mendelssohn's compositions shows a greater affinity to the *salon* than to the church. [O. WANGEMANN: *Geschichte des Oratoriums*, Demmin, 1882.] PALMER.

ORATORY (ὀρχήριον, *oratorium*), literally a place where prayer is made, designated in the early church the smaller and often private chap-

els in distinction from the parochial churches. The Council of Braga (572) forbade the celebration of the mass in them. At a later time the word "chapel," probably derived from the *cappella* ("little cowl") of Martin of Tours, which was preserved at the Frankish court, took the place of oratory, being applied first to court oratories, and then to the Pope's private (Sistine) chapel, and other private or smaller churches. The term "oratory" was also used for the nave of the church where the people worshipped (Theodos. et Valentin., *Codex Theodos.*, IX. 45). It now usually designates a room distinct from the main church. The *Oratoire* in Paris is a Protestant church where Adolphe Monod preached. See GATTICUS: *De oratoriis domesticis*, 2d ed., Rome, 1770; JOSEPHUS DE BONIS: *De oratoriis publicis*; FORTUNATUS A BRIXIA: *De oratoriis domesticis*, — both published by Assemanni, Rome, 1766; art. "Bethaus," in WETZER u. WELTE's *Kirchen-Lexikon*.

ORATORY, Priests of the. See NERI.

ORDEAL, probably from the Anglo-Saxon *Or-dæl* ("great judgment"), and allied to the German *Urtheil* ("judgment"), means a direct appeal to the judgment of God; and its use from the sixth to the thirteenth century denotes, in the history of European civilization, a transition state from the times when every man took the law in his own hand to the times when justice came to be administered by regular courts. Among the Germanic nations, decision of certain cases of strife by wager of battle or duel was a general custom; but as, in that way, justice could be only accidentally obtained, while one duel generally led to another, until whole families were covered with bloodshed, or destroyed, the custom was of course an abomination to the eyes of the Christian clergy. Unable, however, to substitute for this barbarity a regular procedure with witnesses and testimonies, the clergy themselves encouraged the appeals to the direct judgment of God; that is, the legal establishment of the ordeal. There were several kinds, — ordeal by fire or iron, which consisted in carrying red-hot iron in the hands, or walking upon it, and was much used in cases of adultery; ordeal by hot water, which consisted in thrusting the arm down into a vessel of boiling water, and fetching up some object from the bottom, and was much used in cases of theft; ordeal by cold water, which consisted in being thrown, with hands and feet tied together, into a stream of water, and was much used in cases of witchcraft; ordeal of the Eucharist, of the corsned, etc., mostly used for ecclesiastics. Gradually these ordeals were incorporated with the laws, — the Salic, Saxon, Lombardian, Visigothic, etc., — and became regular institutions in the social order; but though they were introduced by the clergy, and always administered under their superintendence, which could not but add to the social importance of the church, the clergy never became unanimous on the point. In the beginning of the ninth century, Agobard of Lyons absolutely condemned the ordeal. In the eleventh century the opposition became, if not more pronounced, at least more wide-spread; and finally the Council of Trent altogether rejected it (*Sess. 25, De Reformatione*, cap. 19). In Protestant countries, however, — Prussia, Denmark, etc., — witches were still tried by ordeal in the seventeenth century.

If they floated on the surface, they were declared guilty, and burnt: if they sunk to the bottom and were drowned, they were declared innocent. The ordeal of the corsned, or morsel of execration, which consisted in swallowing a piece of bread and cheese with some fearful imprecations, lingered still longer in the form of a superstition. The last remnant of the ordeal still existing is the duel, which, however, is not countenanced by the law in any civilized country.

ORDERICUS VITALIS. See **VITALIS**.

ORDERS, Holy, a term applied, more particularly in the Roman-Catholic and Episcopal churches, to the office and functions of the ministry. Both these communions agree in holding three orders of the ministry, — bishops, presbyters (priests), and deacons. The Roman-Catholic Church also acknowledges the lesser orders, — subdeacons, acolyths, exorcists, and readers. Admission to holy orders is conditional upon the piety of the candidate, the passing of an examination, the attainment of a certain age, and episcopal ordination. The term "holy orders" is not in use among the majority of Protestant denominations for the ministry. See **ORDINATION**, etc.

ORDINARY (*ordinarius*), a term of canon law denoting the person who holds regular and immediate jurisdiction, as, for instance, the diocesan bishop, in contradistinction to persons who hold jurisdiction only as representatives of ordinaries, as, for instance, the vicar-general, the official, etc.

ORDINATION is, in a general sense, the solemn act by which men are set apart for the office of the ministry. The ordinance is differently understood in different branches of the Christian Church and different practices of administering it prevail.

I. SCRIPTURAL USAGE. — The rite of ordination goes back to the Old Testament, and was applied to the priests, Levites (Num. viii. 10), and kings; oil being used. The laying-on of hands was also a frequent practice attending solemn ordination to a high office, and the communication of a special spiritual endowment was connected with it. Moses adopted this practice when he set Joshua apart as his successor (Num. xxvii. 18; Deut. xxxiv. 9). In the New Testament the custom of laying on of hands was perpetuated in the transmission or invocation of a blessing (Gen. xlviii. 14; Mark x. 16). Just before his ascension, our Lord, in blessing his disciples, and breathing upon them the Holy Ghost, "lifted up his hands" (Luke xxiv. 50; John xx. 22). The first ordination in the Christian Church was the ordination of the seven deacons; in which case the apostles set them apart by prayer and the laying-on of hands; the choice, however, having been made beforehand by the congregation (Acts vi. 5, 6). The laying-on of hands is frequently referred to in the Acts as accompanying baptism, etc., and sometimes preceded the descent of the Holy Ghost (Acts viii. 17, 18), but sometimes, as in the case of Cornelius, followed it. Paul, who had before been set apart and called by Christ, submitted to the rite of laying on of hands by Ananias (Acts ix. 17), but also, with Barnabas, received the imposition of the hands of "certain prophets and teachers" as they set out from Antioch on their first missionary tour (Acts xiii.

1, 3). Four conclusions may be derived from the passages in the Acts: (1) A special efficacy was associated with the solemn rite of the laying-on of hands; (2) It was not confined to the apostles; (3) An inferior in public ecclesiastical office, or perhaps a layman (Ananias is called a "disciple"), might lay his hands upon a superior; (4) The rite of the laying-on of hands, with which a special efficacy or empowerment was associated, was not limited to one occasion.

Passing on to Paul's Epistles, it is discovered that the laying-on of hands was associated with the setting-apart of Christians to the special work of the ministry. Thus Timothy is enjoined to "lay hands suddenly on no man" (1 Tim. v. 22), and is reminded of his own solemn setting-apart "with the laying-on of the hands of the presbytery" (1 Tim. iv. 14). Two things seem to be clear from these statements in the New Testament: (1) The imposition of hands was practised and had efficacy in other cases than the setting-apart for the ministry; (2) The usual way of induction into the ministry was by a solemn service, of which the imposition of hands formed a part. A third deduction would concern the persons competent to set apart for the ministry, or ordain. This has formed a subject of dispute, and wide divergence of opinion, and leads us to the second division.

II. THE MEANING OF ORDINATION, AND THE PERSONS COMPETENT TO ORDAIN. 1. In the early church the rite of ordination seems to have been regarded as a formal induction into the functions and responsibilities of ministerial service, and as having more significance than a mere conferment of the authority of the church. The clergy were at first elected by the people; and Clement of Rome speaks of them as having been appointed by other distinguished men, with the approbation of the whole church (1 *Epistle ad Cor.*, c. 44). But the fact that the special ordination of the presbyters or the bishop was considered necessary seems to imply that a special efficacy was associated with the rite. Augustine, however, distinctly exclaims, "What else is the imposition of hands, then, than a prayer over the man?" (*quid aliud est manuum impositio quam oratio super hominem.* — *De bapt. c. Donat.*, 3, 16). With the growing importance of the episcopal office, and the sanctity associated with it and the clergy in general, the rite of ordination assumed the character of a sacramental act, in which a special grace was conferred, and which could only be performed by the bishop. In the middle ages it secured the dignity and position of a sacrament, and is so treated by Peter Lombardus and others. In the early church, forced ordinations were not uncommon; and their efficacy was rated very high. Gregory Nazianzen and others were ordained without any premonition, or their consent.

2. *The Greek and Roman-Catholic Churches* hold ordination as one of the seven sacraments by which baptized persons are consecrated, and made competent for the duties of the several orders of the priesthood (Wetzer and Welte: *Kirchen-Lexikon*, vii. 819). Like baptism, it confers an indelible character, and for that reason may not be repeated. This character, or chrism, is conferred irrespective of the person and life

of the ordinant and candidate. The Council of Trent (*Sess.* 23, *Can.* iv.-vi.) declares that the Holy Ghost is given in ordination; that the words of the ordinant, "Receive ye the Holy Ghost," have efficacy; and that a priest can never lose his priestly character and powers (become a layman). In one sense, as Martensen (*Dogmatik*) has said, ordination is the fundamental sacrament; for only those who have received it can pronounce absolution, and perform the eucharistic miracle (laymen being allowed, under certain circumstances, to administer the rite of baptism). Bishops alone are competent to administer the rite of ordination, and all bishops have the right to do so. This applies to the three higher orders of the clergy. Under certain circumstances, presbyters may ordain the lower orders. (See *ORDERS*, *HOLY*.) On the principle once a bishop always a bishop, the ordination of a bishop is valid in all cases. Witness the ordination of the first Janesist bishop by the bishop of Babylon. (See *EPISCOPACY*.) But the Roman-Catholic Church, in spite of this general principle, denies the validity of the ordination of the Church of England, and holds that church to be a schismatical body.

3. *The Episcopal Church*.—In the Church of England and the Episcopal Church of the United States, ordination has not the significance of a sacrament; and the view of the English Reformers was not that the laying-on of hands as such conferred any grace. Bishops alone have the right to ordain; and the generally accredited view is, that ordination not performed by episcopal hands is invalid. Presbyterian ordination was acknowledged by the Reformers of the Elizabethan period, as in the cases of Cartwright, professor of divinity at Cambridge; and Whittingham, dean of Durham, etc. (See the subject ably discussed by Professor Fisher in the *New-Englander* for 1874, pp. 121-172.) Keble, in his edition of Hooker's *Works* (Introduction, p. xxxviii), says, "Nearly up to the time when Hooker wrote (1594), numbers had been admitted to the ministry of the church in England with no better than Presbyterian ordination." The custom now prevails universally, of re-ordaining clergymen from other Protestant denominations applying for orders, though it is dispensed with in the case of priests from the Roman-Catholic and Greek churches. Of the sixty-three ministers who in 1880 and 1881 passed from other Protestant denominations over to the Episcopal Church in the United States, all were re-ordained, while the two Roman-Catholic priests who made the same change were admitted as properly ordained.

4. *The Other Churches of the Reformation*.—There was some danger of the Reformers underestimating the significance and value of ordination, from the fact that they were called upon to give prominence to the principle that corruption and worldliness and inefficiency prevailed among priests and bishops in spite of their ordination. They laid emphasis upon the divine call or vocation through the Spirit. Hence Luther appealed to the credentials of Paul, and exclaimed, "He who is called, he is consecrated, and may preach Him who gave the call. That is our Lord's consecration, and that is the proper chrism." The Lutheran and Reformed churches have always acknowledged and practised ordination; but their

confessions and theologians have justly laid stress upon the necessity of the divine call or vocation to the ministry. The Augsburg Confession says (art. 14), "No one may teach publicly in the church, or administer the sacraments, except he be rightly called (*rite vocatus*)."¹ Ordination is regarded as the church's solemn approval and public attestation of this inward call. In the churches of the Reformed communion (Presbyterian, etc.) the rite is administered by presbyters, who combine in laying their hands upon the head of the candidate, and offering prayer, and thus setting him apart for the ministry. The rite as such confers no grace.

5. *The Moravians* confine the right to ordain to their bishops, but recognize the ordination of other Protestant bodies as valid.

6. *The Disciples of Christ, Quakers, and Plymouth Brethren*.—These bodies do not recognize any human rite of ordination. They hold all Christians to be equal, and, while they fully accept the doctrine of a divine and inward call to preach, refuse to grant any efficacy to the human ordinance of setting apart for ministerial functions.

For further information, see *CLERGY*, *BISHOP*, *DEACON*, etc. The literature of the seventeenth century bearing on this question was extensive (e.g., see *GEORGE GILLESPIE*), and cannot be given in this place. *BELLARMIN: De Ordine*; *MARTÈNE: De antq. eccles. ritibus*; *BINGHAM: Eccles. Ant.*; *STUBBS: Episcopal Succession*; *JACOB: Ecclesiastical Polity of the New Testament*, London and New York, 1872; *WORDSWORTH: The Christian Ministry*, London, 1872; *DICKINSON: Defence of Presbyterian Ordination*, *MILLER: On the Christian Ministry*, 1807, etc.; *The Primitive and Apostolic Order of Christ*, 1840; *WELLES: Divine Right of Presbyterian Ordination*; *Archdeacon REICHEL: Ordination and Confession*, in *Quarterly Review*, October, 1877; *CHARLES HODGE: Discussions in Church Polity*, New York, 1878. See the art. "Ordination," in *WETZER u. WELTE* and *SMITH and CHEETHAM, Dict. of Antq.*, and *EPISCOPACY*, in vol. i.

ORDINES, as denoting the ecclesiastical officers in contradistinction to the laity (*plebs*), occurs for the first time in the works of Tertullian (*De idol.*, 7; *De exhort. cost.*, 7; *De monog.*, 11), and is probably still older. In the beginning, however, no emphasis was laid either on the number, or on the distinction between *ordines majores* [priest, deacon, and subdeacon] and *minores* [chantor, psalmist, ostiary, reader, exorcist, and acolyte]. In his letter to Fabius, Cornelius of Rome speaks of *presbyteri*, *diaconi*, *subdiaconi*, *acolythi*, *exorcistæ*, *anagnosti*, and *pylori* (Euseb.: *Hist. Eccl.*, VI. 43), while the Apostolical Constitutions (*Lib. VIII.*) treat only of the ordination of bishops, presbyters, deacons, subdeacons, and anagnosti. In accordance with the wants of actual life, the ecclesiastical *ordines* developed somewhat different in the different countries, and the subject was not brought into systematic form until the time of the schoolmen. Petrus Lombardus fixes the number of *ordines* at seven, in harmony with the seven graces of the Holy Spirit,—*ostiarii* ("door-keepers"), *lectores* ("readers"), *exorcistæ* ("exorcists"), *acolythi* ("acolytes"), *subdiaconi* ("sub-deacons"), *diaconi* ("deacons"), and *sacerdotes* ("priests"). Each

of these offices Christ himself has filled at some period of his life; that of *ostiarius*, when he drove the money-dealers out of the temple; that of *lector*, when he expounded Scripture in the synagogue, etc. The episcopate is, according to Petrus Lombardus, not a peculiar *ordo*, but only a dignity and office, developed into four stages,—the patriarch, the archbishop, the metropolitan, and the bishop. By the Council of Trent the scholastic exposition was made a part of the confession of the Church of Rome, though several of the old offices have disappeared altogether. The canonists, however, reckon generally eight or nine *ordines*.
HAUCK.

ORDO ROMANUS was the original name of those rules according to which the service of the Church of Rome was regulated. The oldest *ordo* existing is that ascribed to Gelasius, who died in 496. (See Mabillon: *Antiqui libri rituales*, in *Museum Italicum*, ii.) It was very extensively used in the ninth century. In the thirteenth century the name *Ordo Romanus* was replaced by that of *Ceremoniale Romanum* (Gregory X., 1272), and this latter was again replaced by those of *Pontificale Romanum* and *Ceremoniale Episcoporum* (Clement VIII., 1596). Collections of *Ordines Romani* were published by Georg Cassander, Cologne, 1559; Melchior Hittorp, Cologne, 1568; and G. Ferrarius, Rome, 1591.

ORGAN. The Greek word *ὄργανον* was originally used for any kind of musical instrument, but was afterwards confined to wind-instruments composed of pipes. The number of pipes was generally ten; and, in order to spare the human lungs, the pipes were sounded either from a wind-magazine, in the form of a leathern pouch, compressed by the arm (*tibia utricularia*), or by bellows, whose supply of wind was regulated by means of water (*organum hydraulicum*). The latter kind of instruments, to which the name was gradually restricted, was much used by the Greeks, the Romans, and in the Christian Orient, both at court and at private entertainments. Hence grave people objected to organ-playing as a frivolity, such as the Pagan Ammianus Marcellinus (14, 6, 18), and the Christian Sidonius Apollinaris (*Epistole*, liber i. ep. 2). Others, however, thought otherwise. A Frankish monk from the Merovingian time reckons it one of the great joys of future life, that there shall be perpetual organ-playing (Migne: *Patr. Lat.*, 88, p. 958); from which passage it may also be learnt, that, at that time, the organ was already used to accompany the hymn-singing of the service. It can consequently not have been something entirely new and altogether startling, when, in 757, King Pepin received an organ as a present from the Byzantine emperor, Constantine Copronymus, or when Charlemagne ordered the organ presented to him by Michael Rhangabe placed in the cathedral of Aix-la-Chapelle. But the art of organ-building was, nevertheless, highly admired; and it was mentioned in 826 as a noticeable fact, that a citizen of Venice had offered to build an organ for Louis the Pious. Later on, the art was much cultivated in the north; and Pope John VIII. (872-882) asked Bishop Anno of Freising to send him an organ and an organ-player. The mediæval organs were, nevertheless, very clumsy, and required, in spite of the limited range, generally

two performers at a time in order to be suitably handled. The pedal claviature was not invented until the beginning of the fifteenth century. In the Greek Church the organ never came into use. But after the eighth century it became more and more common in the Latin Church; not, however, without opposition from the side of the monks. (See Martene on c. 19 of the *Reg. S. Bened.*, in Migne: *Patr. Lat.*, 66, p. 475.) Its misuse, however, raised so great an opposition to it, that, but for the Emperor Ferdinand, it would probably have been abolished by the Council of Trent. The Reformed Church discarded it; and though the Church of Basel very early re-introduced it, it was in other places admitted only sparingly, and after long hesitation. The Lutheran Church continued its use, and produced its great, hitherto unsurpassed master, Johann Sebastian Bach. See O. WANGEMANN: *Geschichte der Orgel*, 2d ed., 1881; [HOPKINS and REINBAULT: *The Organ, its History and Construction*, 2d ed., 1870; also art. PSALMODY].
HAUCK.

ORIEL, or **ORIOLE**, an architectural term, almost synonymous with bay or bow window, and denoting a smaller apartment, or a recess projecting from a larger room. It originated from the peculiar arrangement of the domestic oratory, which, rising through the whole height of the building, generally presented such a projection (*oratoriolum*) from the second story, in which the lord of the house and his family and guests were seated when participating in the service.

ORIFLAMME (*auriaflamma*, "a flame of gold"), a flag of flame-colored silk embroidered with gold, and carried on the point of a lance. It was originally simply the standard of the Count of Vexin as the defender of the Church of St. Denis; but, when Louis VI. acquired the county of Vexin, the oriflamme became the standard of France. In times of peace it was preserved in the Cathedral of St. Denis, and it was solemnly consecrated whenever it was brought forth to lead in battle. After the battle of Rosbecque (1382), the original oriflamme seems to have been lost.

ORIGEN, a distinguished Christian theologian and teacher, of the early part of the third century. His name was probably derived from the name of the Egyptian divinity, *Or-Horus*. Eusebius gives him the surname *Adamantius*, which Jerome (*Ep. ad Paulam*) explains of his untiring industry; Photius (*Bibl.*, c. 118), of the irresistibility of his logic.

I. PERSONAL HISTORY.—Origen was probably b. in Alexandria, 185 or 186, of Christian parents; d. at Cæsarea or Tyre, about 254. He was probably baptized in youth, according to the custom in Egypt. At an early age he enjoyed the catechetical instructions of Pantænus and Clemens. In the persecution of 202, his father, Leonidas, was thrown into prison, and, after suffering the confiscation of his goods, was put to death. A rich Christian lady of Alexandria took Origen into her home. When he was about eighteen years old, he began, with the permission of Bishop Demetrius, to give catechetical instruction; the catechetical school of Alexandria being closed on account of the persecutions. His first scholars were the Pagan brothers Heraclas and Paulus. He soon turned his attention exclusively to the training of catechumens, and made and sold copies of old

authors. About this time he subjected himself to self-emasculation for the kingdom of heaven's sake, basing the act upon a literal interpretation of Matt. xix. 12. Eusebius, an ardent admirer of Origen, makes this statement, which is to be accepted. Sought out more and more by cultivated Pagans, trained to habits of philosophical thought, and feeling the need of systematic training for himself, he became a pupil of Ammonius Saccas, the distinguished forerunner of the Neo-Platonists. Here he was introduced into the study of Plato, the later Platonists and Pythagoreans, and the Stoics. At a later time he took up the study of Hebrew, but never attained proficiency in it. He seems to have gone to Rome, in the first years of Caracalla's reign, to study the Roman Church, and there heard Hippolytus (Jerome: *De vir ill.* 61). Origen's reputation for scholarship secured for him an invitation from a Roman official in Arabia (*dux Arabiæ*) to become his teacher, which he accepted. Some troubles in Alexandria, probably Caracalla's bloody executions in that city in 215 or 216, in which the learned were specially singled out (Eusebius, VI. 19, 16), forced him to leave Egypt secretly. He went to Palestine, was cordially received by Bishop Alexander of Jerusalem and Theoctistus of Cæsarea, and gave, at their suggestion, public discourses in the church. Bishop Demetrius of Alexandria complained of this course as contrary to ecclesiastical custom, Origen not having received presbyterial ordination, and summoned Origen back to Alexandria, whither he returned, resuming his catechetical instructions. Soon after (about 218), he was invited to Antioch by Mammæa, the mother of Alexander Severus, later emperor, to give her instruction in the Christian religion. His friend and convert, Ambrosius, was his constant companion, spurred him up to literary labors, and furnished him with the necessary means. Seven ready writers, as many copyists, and several female caligraphists, were constantly at his disposal. The statement of Epiphanius (*Hær.*, 64, 3), that he began his literary labors with the *Hexapla*, is doubtful. To the Alexandrian period belong the five first books of his Commentary on John, a large part of his Genesis, the Expositions on Ps. i.-xxv., Lamentations, a youthful work on the Song of Songs, the two books on the resurrection, the *Stromata*, and the work on the fundamental doctrines (*De Principiis*).

About 230 he went to Greece, by way of Palestine, where Theoctistus and Alexander ordained him presbyter. This conduct aroused Demetrius again; and a synod summoned by him forbade Origen to teach in Alexandria, and another synod of bishops divested him of his presbyterial dignity, and communicated its decision to the foreign churches. The majority of these, including Rome, assented. Palestine, Phœnicia, Arabia, and Achaia were the only exceptions. Origen settled down at Cæsarea, continued his exegetical labors, and founded a theological school. Our information of it is derived from Origen's grateful pupil, Gregory Thaumaturgus. About 235 we find him in Cappadocia, where he had a warm friend in Firmilian, Bishop of Cæsarea in Cappadocia, and where he remained for two years concealed, on account of the persecutions. Returning from

Cappadocia about 238, he spent some time at Athens, where he completed his Commentary on Ezekiel (Eusebius, VI. 32), and commenced the Commentary on the Song of Songs, which Jerome praises so highly. The doctrinal controversy over Beryl of Bostra called him to a synod in Arabia, at which he succeeded in convincing Beryl. Origen wrote letters to Philip Arabs (who was favorably disposed to Christianity) and his wife Severa, and in this period finished his work against Celsus. In the persecution of Decius he suffered torture, either at Cæsarea or Tyre. He died a natural death, and was buried at Tyre.

II. WRITINGS. — The fertility of Origen's pen is attested by the exaggerated tradition that he wrote six thousand works (Epiphan.: *Hæres.*, 64, Rufinus).

1. *Critical and Exegetical Works.* — Origen's principal critical work was the *Hexapla* [a polyglot of the Old Testament, giving the original text in Hebrew and Greek characters, and the four Greek versions of the Septuagint, Aquila, Symmachus, and Theodotion. It was deposited in the Library of Cæsarea, and only a few fragments are preserved]. His exegetical works include commentaries, *scholia*, or short annotations on the Psalms and Galatians (lost), and *homilies*, of which nineteen (in Greek) are preserved on Jeremiah, one on the Witch of Endor and fragments, and thirty-nine on Luke, and two on the Song of Solomon in the Latin translation of Jerome, and nine on the Psalms, and nine on Joshua in the translation of Rufinus. Besides these, we have the following, as they were taken down by copyists: nine on Isaiah, fourteen on Ezekiel (both in Jerome's translations), seventeen on Genesis, thirteen on Exodus, sixteen on Leviticus, twenty-eight on Numbers, twenty-six on Joshua, and two on Samuel (all in the translations of Rufinus). Origen often complains of the small attendance upon his homilies, the inattention and whispering of the hearers, etc. He appreciated the dangers of rhetoric, and sought to instruct and edify; but the allegorical treatment often predominates. Of his numerous commentaries (*τόμοι*) on the Old Testament, only fragments of those on Genesis, Exodus, the Psalms, and the Song of Solomon, are preserved in the translation of Rufinus. Of the commentaries on the New Testament there are preserved important fragments in Greek and Latin, on Matthew, John, and the whole of Romans, in the translation of Rufinus. Only small portions of the other commentaries have come down to us. In the important Commentary on John, he takes constant notice of the Gnostic exegesis of the Valentinian, Heracleon.

2. *Philosophical and Theological Works.* — Here belong, first of all, the ten books of the *Stromata* (*στροματεῖς*), in which Origen compared the doctrines of Christianity with the teachings of the philosophers, confirming the former by the latter. Only small fragments are preserved. The so-called *Philosophoumena* of Origen belong to Hippolytus (see HIPPOLYTUS). The work on the fundamental doctrines (*περὶ ἀρχῶν*) is preserved in the translation of Rufinus. The more literal translation of Jerome is lost, except a few sentences. Its four books treat, (1) of God, the Logos; (2) of the earth, the identity of the God

of the Old and New Testaments, the incarnation, etc.; (3) human freedom, temptation, universal restoration, etc.; (4) the Word of God, its divinity and exposition. Of his two books on the *Resurrection*, only fragments are preserved in the *Apology* of Pamphilus and in Photius.

3. Origen also wrote an ascetic work on martyrdom (*εἰς μαρτύριον προτρεπτικός*), a work on prayer, and a number of letters, a hundred of which Eusebius collected. Only two are preserved.

4. The great *apologetic* work of the Greek Church is the treatise against Celsus, in eight books, — a work of Origen's mature years, written in the reign of Philip Arabs. Exactly who this Celsus was Origen is not sure, — whether an Epicurean of the reign of Nero, or another of the reign of Hadrian. He inclines to the latter view. [Most historians (Mosheim, Gieseler, Baur, Friedländer) assign Celsus to 150 or later; others (Tillemont, Neander, Zeller), to about 160 or 170; Keim, to 178. As the place of composition, Keim suggests Rome; others, Alexandria.] The book which he refutes is the *λόγος ἀληθής*. This Celsus stood under the influence of the eclectic Platonism of his day, and brings satire to bear on Christianity, whose doctrines seem to him to be irrational. The Platonism of Celsus seems to preclude his identification with a person of the same name, at whose suggestion Lucian of Samosata wrote his *Alexander*, but Keim has brought forward plausible considerations in its favor. The Celsus of Origen regards the Christian Church as a secret society. The Christians do not follow reason, but blind faith, and despise learning and culture. Origen replies, that the Christians were right in following the truth which had been attested by miracles and prophecy, and that faith is a universal principle of daily life. He then refutes Celsus's objections that the Jews rejected Christ, believed him to have been the offspring of an adulterous connection, and to have learned magical arts in Egypt, and that Christ died in ignominy on the cross. Origen brings out the atoning significance of the crucifixion, uses the prophecies in proof of his positions, and urges the originality of the person of Christ. In Book II. Celsus brings forward the absurdity of the incarnation of God, and the incompatibility of vicarious redemption with the justice and love of God. Origen replies by showing that the incarnation differed very widely from the myths which Celsus had referred to, in having a definite and benevolent purpose, and quotes heathen teachers to confirm the propriety of the claim, which the gospel made, to convert and change the lives of the vicious and sinful, which had drawn from Celsus a sneer. In Book III. Celsus combats special Christian doctrines as being inferior to the teaching of philosophy, and Christianity inferior to Paganism. He adduces especially Plato and his spiritualism. Origen replied by magnifying the gospel, just because it was designed to reach down and help the masses, as well as to delight the cultured. In Book IV. Origen proves that it is the Christians who have a spiritual worship, a spiritual conception of God, and lead virtuous lives. The great apologist wrote his work to meet the doubts of weak Christians. It is full of profound and suggestive thoughts; but the general impression is somewhat impaired by

the author's plan of replying to each special objection in detail.

III. THEOLOGICAL SYSTEM. — Following the direction which Justin Martyr, and especially Clement of Alexandria, had pursued, Origen sought to create, with the aid of the philosophy of his day, a science of Christian doctrine whose systematic structure should be equal to the systems of the philosophers. In doing this, he held very positively to the fundamental doctrines of Christianity as they had been handed down and defined in opposition to the heretics, especially the Gnostic heretics. But he found truths in the philosophical systems, and tried to show that they were borrowed from the Bible, predicating, however, a general revelation of the Logos. The study of philosophy has a propædæutic value; but the real source of Christian knowledge is the Bible, which is all inspired. Faith is sufficient for salvation and sanctification, without culture; but it is not mere assent, but a communion of the heart with God, which shows itself in corresponding acts of righteousness. It is the indispensable condition of salvation and true knowledge. In the interpretation of Scripture, Origen found three senses, — the somatic, psychic, and pneumatic, corresponding to the three parts of man's nature, — body, soul, and spirit. The somatic or literal sense is adapted to the mass of Christians, and is to be accepted, except where it suggests thoughts unworthy of God, and contrary to reason. The psychic sense attaches not merely to distinctly ethical passages, but also to historical and other portions of the Word. The pneumatic, allegorical, or mystical sense includes the higher speculative ideas which may be drawn from Scripture. Origen revelled in its application.

Under the influence of Philo, and especially Justin, and Clement of Alexandria, who followed Philo, Origen started with the conception of God as an unchangeable and spiritual Being, who is the Creator of all things and the Author of all that is good. He was always active, and has revealed himself from eternity through the Logos, the perfect image of himself, who bears as necessary a relation to his own existence as the light bears to the sun and the will to the mind. The Logos is Son, but of the same essence with God (*ὑπόρροια ὁμοούσιος* — *Fragm. in Ep. ad Hebr.*), but still another according to his nature and person (*ἕτερος κατ' οὐσίαν καὶ ὑπόστασιν*), and occupies a subordinate relation. He is the mediator between the increate and created beings. His first product is the Holy Ghost. From eternity he created a limited number of finite spirits, whose freedom of will included the possibility of evil, or departure from God. The world was created out of nothing, and all dualism is distinctly denied. Matter is not essentially evil. Man is a fallen and sinful creature, bound in the chains of carnal affections. The world is the scene of a terrific struggle of spirits, but also a school of education, in which those who have fallen lowest, including Satan and the demons, are endowed with the power of free will, and may be restored. This cosmic process is essentially nothing more than an emancipation of the soul, and its return to God. The earth was made the scene of divine revelation, which has culminated in the incarnation of the Logos and the activity of the Holy Spirit. The Logos

was in the world from the beginning, and entered the hearts of those who were willing to receive him, especially the prophets. The motive of the incarnation was man's redemption. The death of Christ is referred to as a ransom paid to Satan, an offering made to God, etc.

Origen teaches the ultimate restoration (*ἀποκατάστασις*) of all, the Devil not being an exception. [Gregory of Nyssa, who held the same view, quotes Origen.]

LIT.—Origen's works were edited, at first in Latin, by MERLIN (Paris, 1512), ERASMUS and BEAT. RHENAN. (Basel, 1536), GENEBRARDUS (Paris, 1574, 2 vols.), and in Greek by SPENCER, with notes (Canterbury, 1658 and 1677). HUETIUS: *Exegetica sive ques. ex Comm. Or. in Sacri Script. græce rep. potuit, gr. et lat.*, Rothomagi, 2 vols., also Paris, 1679, Col., 1685; complete edition of his works in Greek and Latin by DE LA RUE, 4 vols., Paris, 1733–59, also 1783; MIGNE: *Gr. Patrology*, vols. 11–17; REDEPENNING: *Orig. de Principiis*, Leipzig, 1836; [W. SELWYN: *Origenis contra Celsum libri I.–IV.*, London, 1877]. — Biographical matter is found in EUSEBIUS, EPIPHANIUS (*Hæres.* 64), and JEROME (Cat. 53), etc.; HUETIUS: *Origeniana* (life, teachings, and works), in his edition of the *Exegetica*, and also in *De la Rue*; THOMASIUS: *Origenes, ein Beitrag zur alten Dogmengesch.*, Nürnberg, 1837; REDEPENNING: *Origenes, eine Darstellung s. Lebens u. s. Lehre*, 2 vols., Bonn, 1841, 1846; the church histories of SCHRÖCKH, [NEANDER, SCHAFF]; the histories of philosophy of RITTER and UEBERWEG; DORNER: *Person of Christ*; MÖLLER: *Kosmologie in d. griech. Kirche*, pp. 536 sqq.). Works on the Celsus Controversy.—MOSHEIM: *Uebersetzung mit Anmerkungen*, Hamburg, 1745; FENGER: *De Celso, christian. advers.*, *Epicuræo*, Havn., 1828; PHILIPPI: *De Celsi philosophandi genere*, Berol., 1836; JACHMANN: *De Celso*, etc., 1836; EHRENFUCHTER: *De Celso*, Göttingen, 1848, 1849; BAUR: *Das Christenthum u. d. christl. Kirche d. drei ersten Jahrh.*, 2d ed., Tübingen, 1860; KEIM: *Celsus' wahres Wort . . . wiederhergestellt, übersetzt*, etc., Zürich, 1873; *Rom u. d. Christenthum*, pp. 391–415, Berlin, 1881. [English translation of Origen's writings by Crombie, in the Ante-Nicene Library, Edinburgh, 1869–1872, 2 vols.] W. MÖLLER.

ORIGENISTIC CONTROVERSIES. Origen's influence extended far beyond the confines of his school, in the narrower sense, over the Greek Church, whose intellectual activity was developed on the ground he had levelled, and, in fact, over the entire Church. But, although he had many followers, there was suspicion in some quarters, while he was yet alive, of his orthodoxy. Methodius, at the threshold of the fourth century, was not alone in his attacks. Pamphilius, on the other hand, defended him. The prominent Fathers of the fourth century likewise assumed this attitude. Athanasius claimed him for his side (*De decr. Nic. Syn.* 27, etc.); the Arians, on the other, appealed to his authority (*Socrates, H. E.*, IV. 26). Eusebius of Cæsarea eulogized his memory; and the three Cappadocian Fathers, Basil, Gregory Nazianzen, and Gregory of Nyssa, revered and honored him. Basil and Gregory Nazianzen collected passages from Origen's writings in a work, *Philocalia*. Latin Fathers like Hilary, Eusebius of Vercelli, Victorinus of Pettau, and Ambrose,

began to make his theological views known in the West, as Jerome testifies. At the same time, however, we find a strong feeling developing itself among some of the monks against him. Epiphanius became a violent assailant of his theology, and placed Origen among the very worst heretics (*Hæres.* 64). The feeling was different amongst a small circle of scholars in Palestine in the last years of the fourth century. Rufinus in 378 prepared a cell for himself on Mount Olivet; and in 386 his friend Jerome arrived in Palestine from Rome. The latter was a most zealous collector of Origen's works, and began to make them known in the West through translations. To equal Origen in scholarship was his high ambition. The attacks of Aterbius and Vigilantius made him cautious; and the influence of Epiphanius (who arrived in Palestine in 394 and preached against Origen) completely changed his views. John, bishop of Jerusalem, admired Origen, and Rufinus sympathized with him. Epiphanius succeeded in inducing Jerome and the monks at Bethlehem to withdraw from communion with the bishop. Theophilus, bishop of Alexandria, was called in as mediator, and even Rome was involved; but the question was put aside for the time. In the mean time Rufinus returned to Rome, and spoke out against those who depreciated Origen, and affirmed his own orthodoxy in regard to the Trinity and the resurrection, as well as that of John of Jerusalem. In his *De adulteratione librorum Origenis* he asserted that the works of Origen had been falsified by heretics, and in the Preface to his translation of Origen's work on the fundamental doctrines (*περί ἀρχῶν*), written in 398 or 399, appeals to Jerome's former veneration for the Alexandrian teacher. Jerome at once made a literal translation of the same work, and denied, as far as was possible, his former regard for Origen (*Ep.* 40, 41). An unfortunate controversy, which Augustine deplored, between the two friends Rufinus and Jerome, and Anastasius of Rome (wholly unacquainted with Origen's works), summoned the former to Rome to answer for himself.

Affairs had taken a turn adverse to the memory of Origen in Alexandria. Bishop Theophilus (385–412) in 399 opposed the Anthropomorphites among the monks of Egypt, who, in opposition to Origen, ascribed a body and a human form to God. But the monks went to Alexandria, and terrified Theophilus to such an extent, that he assented to a condemnation of Origen's writings. Acts condemning Origen were passed by a synod of Alexandria in 400, and by one assembled in the Nitrian Desert, where Origen was held in much reverence. Violent in his zeal, Theophilus secured the passage of a similar act at Jerusalem. Anastasius of Rome signified his assent; Jerome praised the heroism of Theophilus; and Epiphanius rejoiced at the defeat of Amalek. The friends of Origen, among whom Evagrius Ponticus was prominent, were not silenced by these harsh measures. But works began to appear refuting Origen's views. He was even accused of Pelagianism. The church historians Socrates and Sozomen declare with much heat against him.

In Justinian's reign the convent of St. Sabas in Palestine became the rallying-point for the followers of Origen. Sabas himself is reported, however, before his death (about 531) to have request-

ed the emperor to proceed against them. Bishop Ephraem of Antioch condemned Origen in a synod. Pelagius and Mennas, patriarch of Constantinople, influenced Justinian to write the famous letter *Ad Mennam* (Mansi, IX. 487-534), which adduces ten heretical articles from Origen's writings. Mennas was called upon to secure a synodal condemnation of the Alexandrian teacher. In the mean time the controversy continued in Palestine. The Origenists were divided into two parties, — the Protoktists (so called in allusion to the doctrine of the pre-existence of Christ's soul) or Tetraddites, and the Isochrists (so called with reference to the doctrine of the restoration of all souls, and their attainment to an absolute equality with Christ). The latter were the more powerful, and secured the promotion of Macarius to the bishopric of Jerusalem (546). But the former, combining with the orthodox party, deposed Macarius, and put Eustachius in his place (548). He opposed the Origenists, as did also the abbot Konon at Jerusalem. A letter of Justinian to the fifth œcumenical council (553) secured the condemnation of the Origenistic heresies.

The doctrines to which exception was more especially taken in Origen's system were the subordination of the Logos, the definition of the resurrection body as a spiritual body, the pre-existence of the soul, especially Christ's soul, and the universal *apokatastasis*, including the Devil. See, besides the works mentioned under ORIGEN, WALCH: *Hist. d. Ketzereien* (vii. 362-760); HEFELE: *Conciliengesch.*, [and the *Hist. of Doct.* of HAGENBACH and SHEDD]. W. MÖLLER.

ORIGINAL ANTIBURGHERS, BURGHERS, AND SECEDERS. See SECEDERS.

ORIGINAL SIN. See SIN.

ORLEANS, Maid of. See JOAN OF ARC.

ORME, William, a Scotch divine, b. at Falkirk, Scotland, 1787; d. 1830. Removing to Edinburgh, he was apprenticed to a wheelwright, but became a student of theology in 1805, Congregational minister of Perth, 1807, and, removing to London, was appointed pastor at Camberwell, and foreign secretary to the London Missionary Society. He wrote *An Historical Sketch of the Translation and Circulation of the Scriptures from the Earliest Period to the Present Time*, Perth, 1815; *Memoirs of John Owen, D.D.*, London, 1820, 2d ed., 1842; *Life of William Kiffin*, 1823; *Life of Richard Baxter*, prefixed to his *Works*, 1830; and especially *Bibliotheca Biblica: A Select List of Books on Sacred Literature, with Notices, Biographical, Critical, and Bibliographical*, Edinburgh, 1824, 491 pp. The last work is often quoted by Allibone and others.

ORMUZD and AHRIMAN. In the Zoroastrian writings, Ormuzd denotes the highest god, the absolute god, involving both the principle of good and that of evil. But, in the later-developed dualism of the Parsee religion, Ormuzd sank down to be the representative of only one of these principles, — that of the good; and Ahriman was placed in direct opposition to him as the representative of evil. See ZOROASTER.

OROSIUS, Paulus, a Spaniard by birth, probably a native of Tarragona, and presbyter of Bracara in Lusitania; flourished in the fifth century. In 415 he visited Augustine, and presented to him his *Commonitorium de errore Priscillianistarum et Origenistarum*, to which Augustine answered with

his *Contra Priscillianistas et Origenistas ad Orosium*. Furnished with a letter of recommendation from Augustine to Jerome, he went to Palestine, and was present at the synod of Jerusalem in 415, of which he has given a report. He was, however, accused of Pelagianism by the Eastern bishops, and had to defend himself by his *Apologeticus de arbitrii libertate*. After his return to Spain, he wrote his principal work, *Historiarum libri VII., adversus paganos*, also called *De cladibus et miseriis mundi*, or *De totius mundi calamitatibus*, or *Hormesta* (*Ormesta*, a word of unknown derivation). It forms a kind of complement to the great apologetical work of Augustine, purporting to defend Christianity, by means of historical evidence, against the accusation of being the cause of all the miseries and calamities of the time. It is based on the chronicle of Eusebius-Jerome, and on the works of Livy, Eutropius, Justinus, Tacitus, Suetonius, etc.; but it uses its sources with great arbitrariness. In the middle ages, however, it was much read. Manuscripts of it are very frequent, and so are the earlier editions. The best ed. is that by C. ZANGEMEISTER, in *Corpus Script. Eccles. Latin*, Vienna, 1882. [King Alfred made an Anglo-Saxon translation of the *L. Historiarum*, of which there are editions with English versions, by DAINES BARRINGTON, London, 1773; BENJAMIN THORPE, 1854 (in Bohn's *Antiq. Lib.*), and JOSEPH BOSWORTH, 1856.] HERZOG.

ORTHODOXY and HETERODOXY. These terms, which do not occur in the Bible, are derived from the Greek words *ὀρθος* ("right") and *δόξα* ("opinion," or "doctrine"), and *ἕτερος* ("other") and *δόξα* ("opinion"). The contrast which they express is based upon the supposition that the truth is known: all holding it are orthodox; all departing from it, heterodox. Applied to religion, and within the limits of the Christian Church, it is evident that those who hold to the Scriptures, and accept the doctrines therein set forth, are orthodox. The difficulty, however, of discovering and determining the exact teaching of the Scriptures, involves an uncertainty in the application of the terms. Infallibility of judgment in ascertaining this teaching is necessary to the unerring declaration of what heterodoxy is. That which seems to one portion of the Christian Church heterodox may be held by another portion to be scriptural. The Greek Church glories in the self-applied title of the "Holy Orthodox Apostolic" Church, and regards certain doctrines held by the remainder of Christendom as heterodox. The Roman-Catholic communion regards the Protestant churches heterodox in many points; as, for example, their denial of transubstantiation, the immaculate conception, and the infallibility of the Pope. In the United States the term frequently applies to divergent views on the doctrine of the Trinity. Thus it has been common to speak of the orthodox and heterodox (Unitarian) Congregational churches, and of the orthodox and heterodox (Ilicksite) Friends. The term "orthodox" as it is generally used among Protestants is applied to that summary of doctrine which has been and still is regarded as the generally accepted belief of the churches of the Reformation. Used in this wider sense, the term "orthodoxy" may become a shackle to the Church which fears the odium connected

with the accusation of heterodoxy, and has become a standard and concealed designation of intolerance and bigotry on the part of those hostile to Christianity, and others.

A close approach to the meaning of the term "orthodoxy" is given in Gal. ii. 14, where Paul speaks of those who "walked not *uprightly* (*ὀρθοποδεῖν*) according to the truth of the gospel;" and 1 Tim. vi. 3: "if any man teach *otherwise*" (*ἑτεροδιδασκαλεῖ*), etc. There was a heterodoxy of life, as well as of teaching, in the times of the apostles. Ignatius was the first Christian writer to use the terms "heterodox teachers" (*Ad Smyr.*, c. 6), and "heterodoxy" (*Ad Magn.*, c. 8). It was not, however, till a definite rule of faith became current in the Church that the terms secured a strict ecclesiastical signification; and all were called heterodox who were excluded from the communion of the Church. In the image-controversy of the eighth and ninth centuries, the Oriental Church laid special stress upon its antiquity and orthodoxy, and in 842 established the Festival of Orthodoxy, which is now celebrated on Feb. 19. John of Damascus called his system of theology *The Exposition of the Orthodox Faith* (*ἐκθεσις τῆς ὀρθοδόξου πίστεως*). Euthymius Zigabenus followed with the *Theological Armor of the Orthodox Faith* (*πανοπλία δογματικὴ τῆς ὀρθοδόξου πίστεως*); and Nicetas Acominatos, with the *Treasury of Orthodoxy* (*θησαυρὸς ὀρθοδοξίας*).

In the seventeenth century the term "orthodoxy" was again frequently used, and was appropriated among the Protestants by the strict school of Lutherans who deprecated all compromise in the spirit of Melancthon. But this orthodoxy soon degenerated into stagnation and formalism, which prepared the way for rationalism. It was a dead orthodoxy. The danger has been, and is, of forgetting that orthodoxy in the department of religion, in intellectuals, may be divorced from orthodoxy of life and conduct; in other words, may exist without a living faith. The tendency of the Christian Church to-day is to emphasize the essential doctrines of Christianity and personal devotion to Christ as the Saviour of the world, and to be careful in the use of the term "heterodox" for fear of offending against the law of brotherly love.

The general subject is treated further in the arts. FUNDAMENTAL DOCTRINES, HERESY, etc. See MARHEINEKE: *Ueber d. Ursprung u. d. Entwicklung d. Orthodoxie u. Heterodoxie in d. 3 ersten Jahrhunderten*, in DAUB u. CREUTZER'S *Studien*, 1807; DONALDSON: *Christian Orthodoxy*, London, 1857, and the literature under FUNDAMENTAL DOCTRINES.

ORTHODOXY, Festival of. See above.

ORTON, Job, a distinguished Independent clergyman; b. at Shrewsbury, Sept. 4, 1717; d. at Kidderminster, July 19, 1783. In 1734 he entered Dr. Doddridge's academy at Northampton, and in 1739 became a teacher in the same institution. Two years later (1741) he became pastor in Shrewsbury of the Presbyterian and Independent congregations, which had united on him. He retired to Kidderminster in 1766, having resigned his pulpit on account of ill health. Mr. Orton was an indefatigable literary worker. His principal writings are, *Religious Exercises recommended*, 1769; *Discourses to the Aged*, 1771;

XXXVI. *Discourses on Practical Subjects*, 2 vols., London, 1776; *Letters to a Young Clergyman*, 1791; and *A Short and Plain Exposition of the Old Testament, with Devotional and Practical Reflections for the Use of Families subjoined to each Chapter*, edited by Robert Gentleman, Worcester, 1788-91, 6 vols., 2d ed., 1822. Mr. Orton also edited the *Works of Dr. Doddridge*, to which he prefixed a *Life*, Leeds, 1802, 10 vols.

OSCULTATORY, a representation, painted or carved, of Christ or the Virgin, which the priest kissed during the celebration of mass, and then passed to the people for the same purpose. The ceremony was probably a reminiscence of the kiss of peace with which, in ancient times, the Christians used to salute each other when meeting at the *agapæ*. See KISS OF PEACE.

OSGOOD, David, D.D., a distinguished and fearless Congregational preacher, the son of a farmer; b. at Andover, Mass., Oct. 14, 1747; d. at Medford, Dec. 12, 1822. Graduating at Harvard in 1771, he studied theology under Rev. Mr. Emerson of Hollis, and became pastor at Medford, where he continued for nearly fifty years, becoming one of the most distinguished preachers of the day. He was an unbending Federalist; and his political sermon in 1794, on Genet's appeal to the people against the government, attracted much attention, and rapidly passed through several editions. His election sermon of 1809 was the most celebrated of his discourses. He was as thorough a Calvinist in theology as he was a Federalist in politics. A volume of his sermons appeared in Boston, 1824. See SPRAGUE'S *Annals*.

OSGOOD, Samuel, D.D., LL.D., clergyman and man of letters, belonging to an old Puritan family; born in Charlestown, Mass., Aug. 30, 1812; d. in New-York City, April 14, 1880. Graduating at Harvard College in 1832, he studied theology at the Harvard Divinity School. Channing and Ware were then exercising their extensive influence, and Mr. Osgood entered the Unitarian ministry in 1835. In 1838 he was ordained pastor of the Unitarian Church, Nashua, N.H.; in 1841 became pastor in Providence, R.I., and, 1849, of the Church of the Messiah (34th Street and Park Avenue), New-York City. In 1869 he changed his theological views, and, after a year of travel in Europe, entered the ministry of the Episcopal Church (1870), and became rector of the Church of St. John Evangelist. In a conversation with a distinguished friend, he stated that the passage recording the baptismal formula had exerted more influence than any other in bringing about his change of views. He received the degree of doctor of divinity from Harvard, 1857, and that of doctor of laws from Hobart College, 1860. Dr. Osgood was regarded as one of the first men of letters in New-York City, and was especially known for the deep interest he took in the New-York Historical Society and other public literary institutions. Among his writings are, *Studies of Christian Biography*, New York, 1851; *God with Men*, New York, 1854; *Milestones in our Life-Journey*, New York, 1855; *Student Life*, New York, 1860; *American Leaves*, New York, 1870. He was also a frequent contributor to the *North-American Review* and other periodicals.

OSIANDER, Andreas, b. at Gunzenhausen in Brandenburg, Dec. 19, 1498; d. in Königsberg

Oct. 17, 1552; was educated in the schools of Leipzig and Altenburg; studied in the university of Ingoldstadt; was ordained a priest in 1520 at Nuremberg, and appointed teacher in Hebrew there, and preacher to the Church of St. Laurence. He was a man of great courage and impetuosity; and, having embraced the Reformation, he contributed more than any one else to its establishment in Nuremberg. In 1524 he addressed to the town-council *Ein gut Unterricht und getreuer Ratschlag*; in 1525 he married; and in 1532 he drew up, together with Brenz, the constitution of the Lutheran churches of Nuremberg and Brandenburg. But his energy was very much mixed up with self-will and arrogance; and even in Nuremberg his relations to his colleagues were not pleasant. On the establishment of the Interim, he left the city (1548), and entered the service of Duke Albrecht of Prussia, who appointed him pastor and professor *primarius* at the theological faculty of Königsberg. There he caused one of the most odious controversies of the period of the Reformation. It began with his introductory address, *De lege et evangelio* (April 5, 1549), which was vehemently attacked by Matthias Lauterwald, and it broke out in full blaze at his disputation concerning justification by faith (Oct. 24, 1550), at which Martin Chemnitz and Melchior Isander were his opponents. Osiander held very peculiar views on this point. Fundamentally he agreed with Luther, and was as antagonistic to Calvinism as to Romanism. But he was a mystic, and interpreted the doctrine of justification by faith as not the imputation but the infusion of the essential righteousness or divine nature of Christ. His views may be best learned from his *An filius dei fuerit incarnandus*, etc. (1550), and *Von dem einigen Mittler Jesu Christo*, etc. (1551). Mörlin, who first tried to reconcile the opposing parties, soon became his most decided adversary; and Osiander used his influence with the duke to prevent the publication of his opponents' works. The controversy spread beyond Prussia. An address by Melancthon received a rude answer from Osiander; and the latter prepared himself for warfare on a grand scale, when he suddenly died. The duke commanded peace; but Mörlin was banished, and the Osiandrists kept the field. His life has been written by WILKEN (Stralsund, 1844) and W. MÖLLER (Elberfeld, 1870).

OSIANDER is the name of a family of celebrated theologians descending from the famous Königsberg controversialist. — I. **Lukas Osiander**, son of Andreas Osiander; b. at Nuremberg, Dec. 15, 1531; d. at Stuttgart, Sept. 17, 1604; studied at Königsberg and Tübingen, and was appointed court-preacher in Stuttgart in 1567, and prelate of Adlerberg in 1596. He published *Biblia Latina*, a paraphrase of the Bible, 1573–86, 7 vols., translated into German by D. Förster, 1600; *Institutio christianæ religionis*, 1576; *Epitomes historie ecclesiasticæ*, 1592–1604, often reprinted; sermons, etc. — II. **Andreas Osiander**, son of I.; b. May 26, 1562, at Blaubeuren; d. April 21, 1617, at Tübingen, where he was professor of theology, and chancellor of the university. His *Communikantenbüchlein* (1587) was often reprinted. Several of his polemical writings, *Papa non papa* (1599), also attracted much attention. — III. **Lukas Osiander**, son of I.; b. May 6, 1571, in

Stuttgart; d. Aug. 10, 1638, at Tübingen, where he succeeded his brother as professor and chancellor. He was an ardent champion of correct Lutheran orthodoxy, and wrote *Enchiridia controversiarum cum Calvinianis* (1603), *Anabaptistis* (1605), *Schwenkfeldianis* (1607), *Pontificiis* (1607). His *Theologisches Bedenken* (1623) against Arnd, whom he was utterly incapable of understanding, attracted most attention.

WAGENMANN.

OSLER, Edward, a devout physician; b. at Falmouth, Eng., January, 1798; d. at Truro, March 7, 1863; was resident surgeon of the Swansea Infirmary, 1819–25; was then, at London and Bath, in the employ of the S. P. C. K.; and finally lived in Cornwall, where he edited the *Royal Cornwall Gazette*, 1841–63. He was an M.R.C.S., and Fellow of the Linnæan Society. He published *The Voyage, a Poem*, 1830; *Life of Lord Exmouth*, 1837; and *Church and King*, 1837, containing seventy hymns of his own. He also contributed largely to W. J. Hall's *Psalms and Hymns*, known as *The Mitre Hymn-Book*, 1836. Some of his compositions have great merit, and have been largely used within and without the Church of England.

F. M. BIRD.

OSMOND, St., b. in Normandy; d. Dec. 3, 1099; came to England with William the Conqueror, and was by him made bishop of Salisbury in 1078. His *Liber Ordinalis*, or *Liber Consuetudinarius Ecclesiæ*, concerning the forms and ceremonies of divine worship, continued in use down to the time of Henry VIII. He was canonized by Calixtus III. in 1458.

OSSAT, Arnold d', b. in the diocese of Auch, 1536; d. in Rome, 1604; studied at Bourges; practised as an advocate in Paris; was in 1574 appointed French ambassador in Rome; and was in 1599 made a cardinal by Clement VIII. His letters from Rome to the French court contain the most curious illustrations of the Papal policy during the sixteenth century. The best edition of them is that by AMELOT DE LA HOUSSEY, Paris, 1697, 2 vols.

C. SCHMIDT.

OSTERWALD, Jean Frédéric, b. at Neuchâtel in 1663; d. there April 14, 1747. He studied at Orleans, Paris, and Geneva, and was in 1686 appointed deacon in his native city, and pastor in 1699. He labored, with great success, for giving religious life a more practical character; and several of his treatises and discourses were translated into foreign languages. — *A Treatise concerning the Causes of the Present Corruption of Christians*, 1700, English trans. in WATSON'S *Tracts* (6); *The Grounds and Principles of the Christian Religion*, 1702, trans. by GEORGE STANHOPE, Lond., 1704; *The Arguments of the Books and Chapters of the Old and New Testaments*, 1722, trans. by JOHN CHAMBERLAYNE; *Lectures on the Exercise of the Sacred Ministry*, in an enlarged translation by THOMAS STEVENS, Lond., 1781.

A. SCHWEIZER.

OSTIARY, OSTIARIUS, or JANITOR, was the lowest of the officers of the ancient church, and served as door-keeper during service, restraining strangers from entering, showing the members their seats, etc. The office probably originated in the Western Church in the course of the third century. It is not mentioned by Tertullian and Cyprian, but in Cornelius' letter to Fabius (Eusebius: *Hist. Eccl.*, 6, 43). In the Eastern Church the office was originally performed by the deacons.

and sub-deacons: afterwards, however, *θυρωροί* or *πυλωροί* occur. HAUCK.

OSWALD, St., King of Northumbria, b. about 605; d. in the battle of the Maserfeld, fighting against Penda, the great representative of Paganism in Britain, Aug. 5, 642. He was the son of the warlike Æthelfrith; but in his youth, having been compelled to flee, he found refuge in the monastery of Iona, and was by the monks instructed in Christianity. On recovering his kingdom, he set about establishing Christianity in Britain, and labored zealously. He accompanied Aidan (see art.) in his early missionary journeys. Oswald is the centre of a mass of legends and myths. Miracles are said to have been wrought by his relics. Before his death, he gave ample evidence of his piety, and subsequently he was canonized. His day is Aug. 5. See ZINGERLE: *D. Oswaldlegende*, Stuttg., 1856; GREEN: *Short History of the English People*; BUTLER: *Lives of the Saints*.

OTFRIED OF WEISSENBURG, who flourished in the ninth century, was educated in the cloistral school of Fulda, under Rhabanus Maurus; entered afterwards the monastery of Weissenburg in the diocese of Mayence, and made a poetical version of the gospel narrative in fifteen thousand verses. His aim was to supersede the Pagan songs still living among the people; and his version, rhymed, and arranged in strophes, was, no doubt, destined to be sung to the harp. The idiom he used was a Frankish dialect mixed up with Alemannic elements. The work was first published by Flacius, Basel, 1531. Critical editions have been published by Kelle (Ratisbon, 1856) and Piper (Paderborn, 1878). There are German translations by Rapp (Stuttgart, 1858) and Kelle (Prague, 1870). See GRANDIDIER: *Sur la vie et les ouvrages d'Otfrid*, Strassburg, 1778.

OTHMAR, St., the first real abbot of St. Gall. Before his time, the head of the institution founded by St. Gall was simply called *custor*, or *pastor Sancti Galli*; but in 720 Pepin conferred the title of abbot on Othmar. At the same time, the rule of St. Benedict was adopted instead of that of Columban. The reign of Othmar was very successful: but he had to exert himself in order to defend the independence of his monastery against the claims of the bishop of Constance and the abbot of Reichenau; and he died as a prisoner in Stein (an island in the Rhine), Nov. 19, 759. His life was written by Gozbert, Walafrid Strabo, and Ysa. See PERTZ: *Mon. Germ. Hist.*, ii.

OTHO OF BAMBERG, the Apostle of Pomerania, b. in Suabia about 1060; d. at Bamberg, June 30, 1139. He first labored as a teacher in Poland, where he gained the confidence of Duke Ladislaus; but he afterwards entered the service of Henry IV., who in 1101 made him chancellor, and in 1102 bishop of Bamberg. At the instance of Duke Boleslaus of Poland, the son of Ladislaus, he went in 1124 to Pomerania to preach Christianity among the Pagan Slavs inhabiting the country. He came in great splendor, carrying with him magnificent presents, and was received almost with humbleness by the Pomeranian duke and duchess, who were Christians. After staying in the country for about a year, and founding congregations in all its principal cities, — Stettin, Julin, Cammin, etc., — he

appointed his chaplain, Adalbert, bishop of Julin, and returned home. In 1127 he again visited the country, and in 1189 he was canonized by Clement III. The sources of his life are found in JAFFÉ: *Bibliotheca Rerum Germ.*, Berlin, 1869, vol. v.; *Monumenta Bambergensia*, containing his biography by Ebo and the Dialogue of Herhard. See GEORG HAAG: *Quelle, etc., des O. v. B.*, Stettin, 1874; and the vivid description of him in KAHNIS: *Gang der Kirche in Lebensbildern*, Leipzig, 1881.

A. KOLBE.

OTHO OF FREISING, b. after 1111; d. Sept. 21, 1158. He was a grandson of Henry IV., a half-brother of Conrad III., and the uncle of Friedrich I. After studying in Paris, he entered the Cistercian monastery of Morimund in 1133, and was in 1137 appointed bishop of Freising; which position he held till his death, taking an active part in all the political and religious movements of his time. It is, however, as an historian, and not as a theologian or politician, that he has gained fame. His *De duabus civitatibus*, or *De mutatione rerum*, was written between 1143 and 1146. In its first six books, down to 1106, it follows closely the *Chronicon universale* of Ekkehard: the seventh book (1106-46) is the only one which has any strictly historical interest. The work is, indeed, a philosophy of history, rather than a history. On the basis of Augustine and Orosius, the author will show and explain the contrast between the miseries of this world and the glory of the kingdom of heaven. The eighth book is a description of the latter. At the instance of his nephew he commenced his *Gesta Friderici*, a work of great historical interest; but he died before he had finished it. It was continued to 1160 by Ragewin. The best edition is that by Wilman, in *Monumenta Germaniae*, also published separately in 2 vols., Hanover, 1867. See WATTENBACH: *Deutsche Geschichtsquellen*, Berlin, 1878 (4th ed.), ii., 206-217, and 412. JULIUS WEIZSÄCKER.

O'TOOLE, Laurence, St., b. in Leinster, Ireland, 1134; d. at Augum, France, Nov. 14, 1180. After being abbot of the monastery of Glendalough, he was consecrated Archbishop of Dublin, 1162, the first one consecrated in Ireland. He was not only a devoted prelate, but a patriot, foremost in effort to ward off from his country the threatened English invasion. He was canonized by Pope Honorius III. in 1225. See TODD: *Ancient Irish Church*; DE VINNE: *Irish Primitive Church*, New York, 1870.

OTTERBEIN, Philip William, the father of the Church of the United Brethren in Christ, was b. June 4, 1726, at Dillenburg, Germany; d. at Baltimore, Nov. 17, 1813. In 1752 he emigrated to America, accompanying Rev. Michael Schlatter, a clergyman of the German Reformed Church, and was settled over the German Reformed Church in Lancaster, Penn., till 1758, then labored successively in Tulpehocken, Frederick, Md. (1760-65), and York, Penn. (1765-74), whence he went to Baltimore to take charge of the Second German Reformed Church. At Lancaster he experienced what he regarded as a change of heart. He instituted prayer-meetings, trained laymen as leaders, held evangelistic services in the open air, and was in close fellowship with ministers of other denominations, especially Böhm, a Mennonite, and Asbury and Wright,

Methodists. In 1784 he assisted Dr. Coke in ordaining Asbury bishop. On Sept. 25, 1800, in conjunction with Böhm, he convened a conference of thirteen ministers at Baltimore, which resulted in the organization of the Church of the United Brethren in Christ. Dr. Harbaugh brings forward evidence to show that Otterbein never left the German Reformed communion, and only desired to secure a re-organization of the methods in vogue within the church. Otterbein University, at Westerville, O., under the control of the United Brethren, preserves the name of this godly man. See HARBAUGH: *Fathers of the German Reformed Church* (vol. ii. 53-77), Lancaster, 1857; and art. UNITED BRETHREN.

LOUDIN, Casimir, b. at Mézières, in the Ardennes, 1638; d. at Leyden in 1717. He entered the order of the Premonstratensians in 1656, and attracted attention, in 1678, by the ingenious manner in which he, in the absence of the abbot and prior, received and complimented Louis XIV on his visit to the monastery of Boucilly. Charged with the examination of the archives of the Premonstratensian monasteries, he visited the Netherlands, Lorraine, Burgundy, Alsace, etc., and settled in 1683 in Paris, where in 1686 he published his *Supplementum de scriptoribus*. The adverse criticism of Cave induced him to recast the whole work; and in 1722 his *Commentarius de scriptoribus ecclesie antiquis*, 3 vols. fol., which is considered a valuable work, appeared at Leipzig. Meanwhile he had left Paris in 1690, embraced the Reformation, and settled at Leyden, where he was appointed librarian at the university. C. SCHMIDT.

LOUEN, ST. (*Audæus*), b. at Sancy, in the department of Aisne, 609; d. Aug. 24, 689; was the chancellor of Dagobert I., and founded in 634 the abbey of Rebaî, but entered afterwards the service of the Church, and was in 640 appointed archbishop of Rouen. He wrote a *Vita Eligii*, which is of great interest for the history of the seventh century. It is found in D'ACHERY: *Spicilegium*, V., and in *Acta Sanct. Belgii*, III. There are several French translations of it.

OUR LADY OF MERCY, SISTERS OF. See MERCY, SISTERS OF.

OUSELEY, Gideon, b. at Dunmore, Galway, Ireland, 1762; d. at Dublin, May 14, 1839. He was converted in 1789 by some Wesleyan soldiers, and at once began to preach with great vigor. His career was exceptionally successful. See ARTHUR: *Life of Rev. Gideon Ouseley*, London, 1876.

OVERBERG, Bernhard, b. at Höckel, in the principality of Osnabrück, May 1, 1754; d. at Münster, Nov. 9, 1826. He was educated in the Franciscan gymnasium at Rheine-on-the-Ems, and studied theology in Münster, where he was ordained a priest in 1780, and appointed teacher in the episcopal seminary in 1783. In 1789 he entered the house of the Princess Galitzin as her confessor, and in 1809 he was made director of the episcopal seminary. His influence on all educational affairs of the bishopric of Münster, especially on the normal school and the education of teachers, was very great and very beneficent. He published *Christkatholisches Handbuch*, 1804 (7th ed., 1854); *Katechismus der christkathol. Lehre*, 1804 (24th ed., 1831); *Haussegen*, 1807, etc. His life was written by REINERMANN, Münster, 1829,

and C. F. KRABBE, Münster, 1831 (2d ed., 1834). See also JOSEF GALLAUD: *Amalie von Galitzin*, Cologne, 1880.

OWEN, John, D.D., b. at Stadham, or Stadhampton, in the county of Oxford, 1616; d. at Ealing, Middlesex, Aug. 24, 1683. His father was a clergyman of Welsh extraction, tracing a descent from Gwegan ap Ithel, Prince of Glamorgan, who, according to Welsh genealogies, was a descendant of Caractus, the illustrious Briton. The father sent his son John to Oxford when only twelve years of age, such was the youthful precocity and early academic study of those days. From that era Owen's life may be divided into five periods.

I. FROM HIS ENTERING THE UNIVERSITY TO HIS CONVERSION. — He made great progress in learning, but, according to his own account, thought of nothing beyond personal distinction. In 1632 he took the degree of bachelor, in 1635 the degree of master of arts, and in 1637 left Oxford, at which time he seems to have been under religious convictions. Laud was then powerful in the university, and endeavored there to carry out his High-Church plans, which by no means commended themselves to Owen's judgment. At the risk of losing worldly prospects, he refused to submit to the Laudian discipline; and, being both in spiritual and temporal difficulties, he sunk into a state of deep melancholy. Before he left college he entered into holy orders, and became chaplain to Lord Lovelace, one of the Royalist party. From him Owen separated, on account of his own sympathy with the Patriots, as the Parliamentarians were called. Going up to London, he attended worship at Aldermanbury Church, hoping to hear the famous Edmund Calamy; but a stranger occupied the pulpit, and his sermon on the words, "Why are ye fearful, O ye of little faith?" led to Owen's spiritual decision of character.

II. FROM HIS CONVERSION TO HIS BECOMING AN INDEPENDENT. — Owen, soon after the incident at Aldermanbury, published a decidedly Calvinistic book, entitled *Display of Arminianism*, by which he publicly identified himself with the Anti-High-Church party, and presently was presented to the living of Fordham, Essex, by the Presbyterian committee for removing scandalous ministers. There he preached with much success, and shortly after his induction married a lady named Rooke. As a Presbyterian clergyman he preached before Parliament in 1646, and, rising in reputation, was promoted to the important incumbency of Coggeshall, near Fordham. He now adopted the principles of Independency; and while parish pastor, and preaching from the parish pulpit, he "gathered" an Independent Church, the members of which met together by themselves on terms of spiritual fellowship, as was the practice in many places at that period.

III. FROM HIS BECOMING AN INDEPENDENT UNTIL HE WAS DEAN OF CHRIST CHURCH, OXFORD. — During his residence at Coggeshall he further engaged in the Calvinistic controversy, and wrote his *Salus Electorum, Sanguis Jesu*. He also preached and published sermons to the Parliamentarians at Colchester and Rumford, entitled *A Memorial of the Deliverance of Essex County and Committee*. Thoroughly identified with the Parlia-

mentarians, he was invited to preach before Parliament on the day after King Charles's execution, when he acquitted himself with great prudence; and, without any reference to the preceding tragedy, he inculcated religious lessons suitable to all parties. Soon afterwards he met with Cromwell, who said, "Sir, you are a person I must be acquainted with;" to which Owen replied, "That will be much more to my advantage than yours." Cromwell requested he would accompany him in his expedition to Ireland, with which request Owen rather reluctantly complied. He preached before Parliament previous to his embarkation, and again on his return. Being attached to the great general in a clerical capacity, he accompanied him to Scotland, and occupied Presbyterian pulpits there, whilst the conflict was going on between Parliament and the Scotch Loyalists, — a conflict which was decided by the victory of Dunbar. Owen returned to Coggleshall in 1651; and then the House of Commons voted that he should be appointed dean of Christ Church, Oxford, in the room of Dr. Reynolds, the Presbyterian.

IV FROM HIS BEING MADE DEAN TO HIS REMOVAL FROM THAT OFFICE. — Though Owen was an Independent, he had seen no inconsistency in holding a parish benefice, and now he felt no scruple in accepting a high university preferment. His career at Oxford was very remarkable. The university had fallen into great disorder during the civil wars, and the new dean acted as a vigorous and successful reformer. It has been the fashion to represent Oxford as full of ignorance, fanaticism, and confusion; but the history of that period in reference to universities needs to be rewritten. The heads of houses during Owen's administration were men of eminent learning: they promoted education, as well as religion; and many distinguished persons in Church and State passed through a successful training at that era. Oxford has no reason to be ashamed of its annals under the Commonwealth. Certainly Owen was one of its most distinguished ornaments; and, so far from being a vulgar fanatic, he is acknowledged, even by Anthony Wood, to have been a Christian gentleman. It is curious to find, that, at the time, he was accused of dressing in too sumptuous a style. Owen was made vice-chancellor in 1652, and preached before Parliament the next year, at the thanksgiving for a naval victory over the Dutch. In 1653 he attended a meeting of divines in London, to devise, if possible, a scheme of ecclesiastical union, which failed, like other similar attempts. After the dissolution of the Long Parliament, the university chose Owen as its representative in the House of Commons, — an office which he accepted, probably regarding his position at Oxford as civil, rather than ecclesiastical. The same year (1652) we find him one of the commissioners for ejecting and settling ministers, and in 1654 one of the Tryers, as they were called; i.e., a body of Independents, Presbyterians, and Baptists, thirty-eight in number, authorized to inquire into the fitness of incumbents for the posts they held. Owen behaved with wisdom and moderation, and saved the celebrated Dr. Pococke, Arabic professor, from harsh and unrighteous treatment. When a conspiracy against Cromwell's government broke out in the West (1655), the vice-chancellor exerted himself to

preserve the public peace, and raised a troop of sixty horse. More consistently with his character as a divine and a scholar, he the same year attended a conference at Whitehall, touching the treatment of Jews in this country. Next year he preached at Westminster Abbey a well-known sermon, entitled *God's Work in founding Zion, and his People's Duty thereupon*. Owen was unfriendly to Cromwell's assumption of the crown, and he took no part in the grand installation of the lord-protector. A meeting of Independents, by Cromwell's permission, was held at the Savoy in 1658, when a declaration of faith was drawn up, to which Owen wrote a preface. Whilst the Savoy meetings were going on, Cromwell died, and his death made a great change in Owen's fortunes. Richard succeeded Oliver. The dean preached before the first Parliament of the new protector. Political troubles ensued. Owen was mixed up with consultations at Wallingford House, which ended in the fall of Richard, and the recalling of the Long Parliament. Owen preached before the members for the last time in May, 1659; and in March, 1660, the House of Commons discharged him from his deanery, and replaced Reynolds.

V FROM HIS LOSING THE DEANERY TO HIS DEATH. — He retired to Stadham; and, though he had been so conspicuous a person during the Commonwealth, he does not seem to have suffered much at the Restoration beyond the loss of his offices. Once, in going to London, his carriage was stopped by two informers, and a mob collected; but a magistrate interfered, and the men were reprimanded for acting illegally. He had an interview with Lord Clarendon, in which that influential minister of Charles II. treated him with respect, and expressed approbation of his services as a Protestant controversialist, saying that he had more merit than any Protestant of the period. Owen had nothing to do with the Savoy Conference, in which Richard Baxter took so active a part; nor did he engage in any of the endeavors to procure comprehension. In that respect he did not sympathize with his Presbyterian brethren. He remonstrated with the Congregationalists of New England respecting their intolerant proceedings, and declined the offered presidency of Harvard College. We find him presenting an address to Charles II. on his Declaration of Indulgence; also he was engaged in interviews with his Majesty and the Duke of York, who treated him with much courtesy. Owen was on friendly terms with many distinguished people, and numbered some of them as members of a church in London over which he was pastor, — a church, which, after the death of Joseph Caryl, was united to the flock of which the latter had been pastor. The two congregations together formed, perhaps, the most numerous, certainly the most influential, Independent fellowship at that period. Mrs. Owen died in 1676, and the following year Owen married a second time, a wealthy lady, who possessed an estate at Ealing, near London, where her husband settled for the rest of his life. Just before his death he wrote to Charles Fleetwood, saying, "I am going to Him whom my soul has loved, or, rather, who has loved me with an everlasting love, — which is the whole ground of my consolation. I am leaving

the ship of the Church in a storm; but, while the great Pilot is in it, the loss of a poor under-rower will be inconsiderable."

There are two editions of Dr. Owen's works, the latest edited by Dr. Goold of Edinburgh [re-edited by Rev. Charles W. Quick, and published in Philadelphia, 1865-69, 17 vols., with Index]; but an earlier one (1826), by Thomas Russell, is enriched by a valuable Memoir from the pen of William Orme,—the best life of Owen extant. As to Owen's theological opinions on important subjects, they will be found in the following works. *The Divine Original of the Scriptures*, published in 1659, takes up the subject of Christian evidence, chiefly with respect to what is internal,—namely, the life and efficacy of divine truth. His book *On the Holy Spirit* (1674) takes up the subject of inspiration. The doctrines of the Trinity, and of the eternal generation of the Son of God, are handled in the same work on the Holy Spirit, and in the *Vindiciæ Evangelicæ* (1655). The person of Christ is the subject of the *Christologia* (1679). The atonement, in connection with divine decrees, is the subject of Owen's *Salus Electorum, Sanguis Jesu*, published in 1648. In 1677 Owen published a treatise on *Justification by Faith*. The doctrine of the *Saints' Perseverance* appears in a work under that title (1654). His notions of church government and religious liberty are expressed in his *Eshcol* (1647), *Christ's Kingdom, or the Magistrate's Power* (1652), *A Discovery of the True Nature of Schism* (1657), *The Power of the Magistrate about Religion* (1659), *Indulgence and Toleration considered* (1667), *Inquiry into Evangelical Churches* (1681). His Antipapal writings are, *The Church of Rome no Safe Guide* (1679), *Union among Protestants* (1680), *An Account of the Protestant Religion* (1683).

Owen's works are generally valued more for their matter than their method, more for their substance than their style. Many of his discussions are wearisome, and the diction is generally crabbed and uninviting. He was a high Calvinist, but his arguments in support of truths believed by all evangelical Christians are very powerful. His devotional works are more acceptable than the controversial, and it is very refreshing to read his *Meditations on the Glory of Christ*. As he was dying, that book passed through the press; and when told of this by Mr. Payne, a nonconformist minister, he said, "I am glad to hear it; but, O brother Payne! the long-wished-for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing, in this world." His piety equalled his erudition. JOHN STOUGHTON.

OWEN, John Jason, D.D., LL.D., an American scholar; b. at Colebrook, Conn., Aug. 13, 1803; graduated at Middlebury College, 1829, and Andover Seminary; entered the Presbyterian ministry, 1832; became in 1848 vice-president and professor of Greek and Latin in the New-York Free Academy, since 1866 the College of the City of New York; d. in New-York City, April 18, 1869. Besides editions of classic authors, he published *Acts of the Apostles in Greek, with lexicon*, New York, 1850, and a *Commentary on the Gospels*, 1857 sqq., 3 vols., new edition, 1873-75.

OWEN, Robert, socialist and philanthropist; b. at Newtown, Montgomeryshire, North Wales,

March 14, 1771; d. at Newtown, Nov. 19, 1858. The son of poor parents, he procured a situation in London at the age of fourteen, and subsequently had charge of the Chorlton Mills, near Manchester, and the cotton-spinning manufactory at New Lanark, Scotland, belonging to David Dale, whose daughter Mr. Owen married in 1801. His benevolent schemes secured a radical change in the morals of the operatives of New Lanark, and accomplished the education of their children. The reputation of his success spread rapidly, and attracted the attention of many philanthropists and distinguished men. In 1813 Mr. Owen published *New View of Society, or Essays on the Formation of Human Character* (London), in which he developed a theory of modified communism. In 1823 he visited the United States, where he purchased a tract of land on the Wabash in Indiana, and founded New Harmony. This communistic enterprise was a complete failure. Returning to England in 1827, Mr. Owen founded societies at Orbiston, Lanarkshire, and Tytherley, Hampshire, in which the principle of co-operation was put in practice. The founder's ample means enabled him to make these experiments on a liberal scale, but both these communities were likewise utter failures. In 1828 he visited Mexico at the invitation of the government, with the view of establishing a communistic society; but returned to Europe without accomplishing any thing. He continued to advocate his peculiar views to the day of his death. In 1829 he held a debate with Dr. Alexander Campbell at Cincinnati on the evidences of Christianity (he himself being an unbeliever), which was famous. In the latter years of his life (and probably under the influence of his son, Robert Dale Owen) he was a believer in Spiritualism, having become convinced of the immortality of the soul. Mr. Owen was a man of remarkable energy and decided ability, but visionary. His attempts to realize his communistic theory of a society based upon the annihilation of the social distinctions of birth, ability, and capital, were abortive. He and his followers, called "Owenists," became in 1827 active in the establishment of the labor leagues, in which the Chartist movement largely had its origin. Among Mr. Owen's writings are, *Discourses on a New System of Society, with an Account of the Society at New Lanark*, Pittsburg, 1825; *The Debate on the Evidences of Christianity between Mr. Owen and Dr. Campbell*, Bethany, 1829, 2 vols.; *The Revolution in the Mind and Practice of the Human Race*, London, 1849, etc. See PACKARD: *Life of R. Owen*, Philadelphia, 1866, 2d ed., 1868; A. J. BOOTH: *R. Owen, the Founder of Socialism in England*, 1869; SARGANT: *R. Owen and his Social Philosophy*.

OWEN, Robert Dale, a prominent advocate of Spiritualism; writer and politician; the son of the preceding; was b. in Glasgow, Scotland, Nov. 7, 1801; d. June 24, 1877. He came to the United States in 1823 with his father, assisting him in his efforts to found a colony at New Harmony, Ind., and after a visit to Europe returned to the United States, and became a citizen. In 1828 he began, with Miss Frances Wright, the publication of the *Free Enquirer*, a weekly paper devoted to the promulgation of socialistic ideas and the denial of the supernatural origin of Chris-

tianity. It was discontinued after an existence of three years. He sat in the Indiana Legislature three terms (1835–38), and represented his district in Congress two terms (1843–47). In 1853 he was sent as *chargé d'affaires* to Naples, and represented the United States there till 1858. In 1860 he discussed the subject of divorce, in the columns of the *New-York Tribune*, with Horace Greeley, the pamphlet edition of the discussion having a circulation of sixty thousand copies. He was an ardent advocate of the emancipation of the slaves. In 1872 he received the degree of LL.D. from the University of Indiana. Mr. Owen was one of the most prominent Spiritualists of his generation. He held strongly to the spirit-world and the communication between its denizens and the inhabitants of this world. His views are lucidly set forth in the art. "Spiritualism" in Johnson's *Cyclopædia*. He there says, "The chief motives inducing spirits to communicate with men seem to be a benevolent desire to convince us that there is a world to come . . . but far more frequently the diviner impulse of human affection, seeking the good of the loved ones it has left behind, and at times called forth, perhaps, by their cries." Among his numerous publications are, *Moral Physiology*, New York, 1831; *Footfalls on the Boundary of Another World* (on Spiritualism), Philadelphia, 1860; *The Wrong of Slavery*, etc., Philadelphia, 1864; *The Debatable Land between this World and the Next* (on Spiritualistic phenomena), New York, 1872. See his autobiography, *Threading my Way*, New York, 1874.

OXFORD, the capital of Oxfordshire, Eng., population about 31,500, is situated on the Isis, among charming surroundings, and contains a great number of magnificent buildings, and collections of highest scientific and artistic merit.

The University.—Though not founded by Alfred the Great, it is a very old institution, and achieved very early a great fame. It probably originated from independent colleges founded in the place. The earliest charter recognizing it as a single organization dates from Henry III. (thirteenth century): the actual statutes date from 1629. At present the university comprises 21 colleges, some of which are very richly endowed, and 5 halls; and, according to the *Oxford Calendar* of 1882, there were 10,452 members on the books. The University Library is the Bodleian, containing about 400,000 volumes and about 30,000 manuscripts. The university of Oxford has been closely identified with the religious life of England; but, from the Restoration down to a recent period (1854), dissenters were debarred from the honors of the university. Now, however, all persons can receive its degrees, since subscription to the Thirty-nine Articles is no longer required. Wiclif was professor in Oxford. There Ridley and Latimer (1553) and Cranmer (1556)—all of whom were graduated at Cambridge—were burnt. In 1606 James I. prohibited Roman Catholics from "presenting to any ecclesiastical benefice, or nominating to any free school, hospital, or donative." In the civil war the university of Oxford sided with the Stuarts, and melted down its plate to help on this side. Laud was chancellor, and Charles I. held court there. Consequently, the parliamentary party were indignant; and, when they took the city (1646), ejected all those who favored the

king. Chief among these was Dr. Fell, dean of Christ Church, and vice-chancellor. To him succeeded Reynolds the Presbyterian, and then John Owen the Independent (1652), until 1660, when Reynolds was restored. In 1651 Cromwell was elected chancellor. During the Commonwealth, instruction was given as usual, although there was, of course, some confusion; and among the students were John Locke, Robert South, Philip Henry, Dr. Whitby, and Matthew Poole. Walton's *Polyglot* was carried through the press during this period (1654–58), and in it Oxford scholars took a principal part. With the Restoration (1660) a great change took place. The university became as pronouncedly loyal to the monarchy as it had been immediately before loyal to the Commonwealth, and those who had been ejected were restored. It was insulted by that tyrannical monarch James II., because it refused to countenance his Roman-Catholic and high-handed schemes. Yet, under Queen Anne, strong Jacobite sentiments prevailed in the university. Later on, in the eighteenth century, Oxford became the starting-point for the most remarkable religious movement in the annals of England,—Methodism; for John Wesley was student and fellow there, and "father" of the famous Holy Club, and there also Whitefield studied. In the nineteenth century Oxford has also been a religious centre. It will be necessary only to name Dr. Pusey, John Henry Newman, and John Keble, to call to mind the Tractarian movement which stirred England so profoundly forty years ago. A leader in quite a different school of religious thought is Jowett, master of Balliol, who heads in a scholarly way the Broad-church party. Oxford has been successively the nursery of the Reformation, of Puritanism, Anglo-Catholicism, Ritualism, and Broad-churchism. (See arts. on the persons and parties referred to.)

Councils.—Several councils or synods have been held in Oxford. Two have especial interest; one on Nov. 18, 1382, before which Wiclif was summoned to answer for his attack upon the doctrine of transubstantiation. The council passed no condemnatory sentence, yet by royal order he was debarred from lecturing in the university. The second synod to be mentioned was presided over by Thomas Arundel, and was held in 1408. It passed thirteen decrees against the Lollards, the followers of Wiclif; of which 3, 6, and 7 may be thus summarized: Every preacher must adapt his discourse to the class immediately addressed, so that he may to the clergy speak of the faults of the clergy, and to the laity of the faults of the laity, but not *vice versa*. No book of Wiclif's may be read anywhere, unless it has been previously approved. The Bible must no longer appear in an English translation, and the Wiclifite translation must no longer be used.

Bishopric.—The see of Oxford was established by Henry VIII. in 1542; and the cathedral was first at the abbey of Oseney, but since 1546 has been Christ Church, Oxford. The episcopal stipend is £5,000. Among the eminent bishops of Oxford may be mentioned Henry Compton (1674), John Fell (1676), Thomas Secker (1737), and Samuel Wilberforce (1845); about whom see arts. For a history of the see, consult E. MARSHALL: *Oxford*, London, 1882.

LIT. — *Illustrated History of the University of Oxford, its Colleges, Halls, and Public Buildings*, London (Ackermann), 1814, 2 vols.; HUBER: *The English Universities* (abridged trans. from the German by F. W. Newman), London, 1843, 2 vols.; GOLDWIN SMITH: *A Plea for the Abolition of Tests in the University of Oxford*, London, 1863, and *The Re-organization of the University of Oxford*, 1868; and the annual *University Calendars*.

OXFORD TRACTS. See TRACTARIANISM.

OXLEE, John, b. at Gisborough, Sept. 25, 1779; d. at Molesworth, Jan. 30, 1854. He was rector of Scrawton, Yorkshire, 1816–26, and of Molesworth, Hants, 1836, till his death. He is said to have mastered without a teacher a hundred and twenty languages and dialects. He wrote many works, of which the most important is *The Christian Doctrine of the Trinity and Incarnation*, London, 1815–50, 3 vols., a very learned work.

OZANAM, Antoine Frédéric, b. at Milan, April 23, 1813; d. at Marseilles, Sept. 8, 1853. Studied in Lyons and Paris, and was in 1841 appointed professor of foreign literature at the Sorbonne. He was a man of piety, learning, and great literary powers. His great aim was to write a counterpart of Gibbon's *Decline and Fall of the Roman Empire*, and to vindicate the Roman-Catholic Church in the form of a history of the Christian civilization; but he succeeded in realizing it only in a fragmentary manner: *Danté et la philosophie catholique au 13^{me} siècle*, 1839; *Histoire de la civilisation au 5^{me} siècle*, 1845 (translated by Ashley C. Glyn, London, 1868, 2 vols.); *Études germaniques*, 1847–49; *Les Poètes Franciscains*, and *Mélanges*. A collected edition of his works in 11 vols. appeared in Paris, 1862–75. His life was written by Karker (Paderborn, 1867), Kathleen O'Meara (Edinburgh, 1876), and Hardy (Mayence, 1878).

